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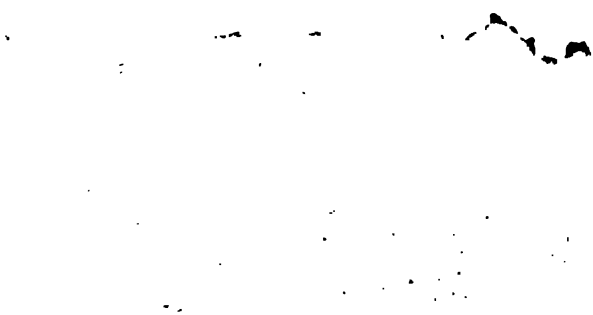

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL,

ENLARGED:

From JANUARY to APRIL, *inclusive*,

M,DCC,XC.

With an APPENDIX.

" ——*Major rerum mihi naſcitur ordo,*
" *Majus opus moveo.*" VIRG. Æn. vii. 44.

" But you who ſeek to give and merit Fame,
" And juſtly bear a Critic's noble name—
" Be niggards of advice on no pretence,
" For the worſt avarice is that of Senſe.
" With mean complacence ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt.
" Fear not the anger of the Wiſe to raiſe;
" Thoſe beſt can bear reproof, who merit praiſe." POPE.

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TO THE

LITERARY WORLD.

PRIUS AUDITE PAUCIS. TERENT.

NEARLY half a century has elapſed, ſince THE MONTHLY REVIEW was firſt offered to the Public. The work, in its infancy, experienced a favourable reception; and that favour, it is gratefully acknowleged, has been conſtantly increaſing.

In the courſe of this period, vaſt and aſtoniſhing alterations have taken place in the *literary*, as well as in *the other* great concerns and intereſts of mankind.

Amid the fluctuations of empires and of ſtates, it was not to be expected, that the ſciences and the arts ſhould ſtop at any given ſtage of improvement: nor has this been the caſe. On the contrary, it is obvious that, in their wide and rapid progreſs, they have taken the lead in all thoſe grand events which have diſtinguiſhed the preſent century; and that the diffuſion of knowlege, and the progreſs of mental improvement, are always the certain fore-runners of great and happy revolutions, in the civil as well as in the moral world.

Of the praiſe due to the promoters of ſcience, THE AUTHORS OF LITERARY JOURNALS may be allowed to claim no inconſiderable portion. Criticiſm is, indeed, an office of high importance to the cauſe of literature; and when THE MONTHLY REVIEWERS aſſert, that their exertions, during FORTY YEARS, to diſcharge an arduous taſk, with utility to the Public, and with credit to themſelves, have been unremitted, it is humbly hoped that THEIR labours are entitled to ſome degree of applauſe.

At

At the commencement of their literary inveſtigations, in the year 1749, the inſtitutors of the Review imagined that a moderate pamphlet, conſiſting of *five ſheets*, would be ſufficient for a monthly account of publications; and even allow an occaſional *glance* at the ſtate of learning on the Continent. But it was ſoon perceived, that the productions of the preſs, in this country alone, began to overflow the narrow limits of the plan. The difficulty, however, ſeemed inſuperable; and the inconvenience of becoming continual debtors to the Public, was ſuſtained, as an evil of leſs magnitude than that of enlarging the aſſigned boundary; with the unavoidable conſequence of proportionally increaſing the price of the work. This inevitable reſult was *oppoſed*, and then admitted, as an argument ſuperior to all others.

Thus, like the progreſſive accumulation of the great national debt, hath been this more inſignificant debt of THE MONTHLY REVIEW, which has uſually amounted to between two and three hundred publications, of various rank and importance. The bulky folio, and the diminutive ſixpenny pamphlet, have been equally compelled to wait for that notice to which, by the profeſſed plan of this work, they were juſtly entitled.

To what conſequences has this deficiency tended? Debtors, who are unable to pay at the regular time, find the demands of creditors importunate and grievous. The impatience of authors, who thought their works were ſlighted, and the eagerneſs of readers, whoſe curioſity accorded not with delay, produced a clamour againſt THE MONTHLY REVIEWERS, which has often provoked notice; but which now abſolutely demands more ſerious attention. What could be done, however, in order to ſtem the tide of complaint, has been done; and to leſſen, in *ſome* meaſure, the weight of this literary national debt, *an half ſheet extraordinary* was occaſionally *given:* but as this effort proved unproductive of conſiderable dimi-

diminution, A WHOLE ADDITIONAL SHEET has, *ſilently*, and without oſtentation, been preſented to their readers, for a very conſiderable length of time, and at an heavy increaſe of expence.

Still, however, it is found, that the productions of the Engliſh, excluſive of the Foreign, preſſes, are ſo aſtoniſhingly multiplied, that no exertions of THE MONTHLY REVIEWERS have enabled them to ſatisfy the demands of public curioſity.

Being thus convinced that an extenſion of their limits was expedient and neceſſary, they have, at length, liſtened to the repeated advice of MANY liberal friends, who have urged A YET FARTHER ENLARGEMENT: by which they may be enabled, in a due courſe of time, to reduce their arrears, and give many articles of conſequence an earlier inſertion.

As this object, however, conſiderably increaſing labours that are very extenſive, and highly augmenting expences which are already great, cannot poſſibly be accompliſhed without the aſſiſtance of the Public, it is hoped, and it now is not doubted, that they will be "nothing loth" in contributing to this loudly demanded alteration. They are therefore requeſted to obſerve, that, henceforward,

THE MONTHLY REVIEW,

ENLARGED, AND, IN VARIOUS RESPECTS, IMPROVED,

will be publiſhed at the price of

ONE SHILLING AND SIXPENCE.

To conclude. It is hoped that a meaſure calculated for the greater advantage, and deſigned to increaſe the entertainment, of every reader, will meet with the ſame candor and approbation which this work has ſo long expe-

experienced,—to a degree, perhaps, unparalleled in the annals of literature. For their own part, THE MONTHLY REVIEWERS will, with the utmoſt pleaſure, continue to employ their beſt abilities in the faithful diſcharge of their duty. Taſtes will differ; judgment may err; but they truſt that, in no inſtance, ſhall they ever be found deficient in aſſiduity, ſtrenuous exertion, and honeſty of intention.

*** As the great ſcarcity of the early Numbers of this Work, by rendering the completion of ſets nearly impoſſible, may have deterred many readers from becoming purchaſers of it, the Reviewers take the opportunity of this alteration of their plan, to commence a new ſeries of volumes: the Number for January 1790, conſtituting the Firſt of Vol. I. of THE MONTHLY REVIEW ENLARGED. From this period, therefore, the work, *in its improved ſtate*, may be regularly preſerved in complete ſets.

THE MONTHLY REVIEW,

For JANUARY, 1790.

ART. I. *Miſcellaneous Pieces, in Proſe and Verſe.* By the Rev. Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. Not inſerted in Mr. Sheridan's Edition of the Dean's Works. 8vo. pp. 262. 4s. Boards. Dilly. 1789.

OPINIONS differ greatly with reſpect to the publication of poſthumous works: ſuch works, at leaſt, as have not, by their authors, been marked, or corrected, for the preſs. Thus we find Dr. Hawkeſworth, when engaged in reviſing an edition of part of Swift's letters, exculpating himſelf from the charge of being the publiſher of them. Others cauſed the book to be printed: he only elucidated it. The editor, whoever he may be, of the miſcellaneous pieces before us, has no ſuch ſcruples. He boldly produces what he has found, and advertiſes for what is yet loſt *. But is this altogether right? Muſt we read every unimportant ſcrawl becauſe it fell from the pen of Swift? muſt we witneſs every irritable and peeviſh expreſſion of his ſplenetic and diſtempered hours? and be peſtered with every quibbling conundrum of his gayer moments, when *vive la bagatelle* was all his converſation? It would be well if editors conſidered whether they were adding to the reputation of the deceaſed, or gratifying the wiſhes of the ſurvivors, by thus turning literary "*reſurrection-men* †," and dragging to light what was "quietly in-urned." Will they never add ſome portion of judgment to their abundant induſtry?

We have been led into theſe reflections, not ſo much from the contents of the volume before us, though they are fully ſufficient to juſtify our remarks, as from conſidering the peculiarly hard fate of Swift; whoſe lot it has been to have had

* See his liſt of 'Deſiderata in Swift's works,' p. v. and vi.

† Purloiners of dead bodies, for the ſurgeons.

more traſh circulated under his name, and aſſiduouſly collected into his works, than, perhaps, ever was attributed to any author before or ſince his time. Yet no man expreſſed his reſentment of ſuch conduct more forcibly than Swift; or gave more poſitive orders to ſuppreſs what has ſince been publiſhed*.

With reſpect to the authenticity of what is here preſented to us, every reader who is not fully convinced by the internal evidence of the papers, has a fair right to expreſs his doubts. The publiſher has neither given them the ſanction of his name, nor informed us how they came into his poſſeſſion. The following conſtitutes our whole intelligence:

'* To the miſcellanies now preſented to the public, little preface is neceſſary. The productions of Dean Swift will ever ſpeak for themſelves. The publiſher has only to lament that the death of a literary friend, to whom he owes the communication of the greater part of this volume, has deprived him of that ſatisfactory elucidation the collection would otherwiſe have received; and to acknowledge the aſſiſtance of another friend, from whom he has had ſome valuable additions.

'It was originally intended that no piece ſhould appear which was already in Mr. Sheridan's edition; on a reviſal, however, it turns out that ſome ſmall articles have been admitted, which it may be proper here to mention, viz. "the Fragment on Free-thinking," the Introductory Letter to Sir Charles Wogan, a Letter to Alderman Barber, and the poetical Billet of Dr. Sheridan, with the Dean's Anſwer.

'Whenever a COMPLETE EDITION ſhall be formed of Swift's writings, it muſt be by an accurate compariſon of the SEVENTEEN volumes publiſhed by Mr. Sheridan, with the TWENTY-FIVE volumes in the editions of Dr. Hawkeſworth and Mr. Nichols. When that is done, the preſent volume will form an intereſting part; and till then it may be conſidered either as an EIGHTEENTH volume of the one edition, or as a TWENTY-SIXTH of the other.'

A great part of this volume conſiſts of letters from Dr. Swift to Mrs. Howard; the Rev. Mr. Windar, pre-

* In a letter to Pope, Dr. Swift obſerves: 'I am ſorry for the ſituation of Mr. Gay's papers. You do not exert yourſelf as much as I could wiſh in this affair. I had rather the two ſiſters were hanged, than ſee his works ſwelled by any loſs of credit to his memory. I would be glad to ſee the moſt valuable printed by themſelves, thoſe which ought not to be ſeen burned immediately, and the others that have gone abroad printed ſeparately like *opuſcula*, or rather be ſtifled and forgotten.'

Again, to Mr. Pope: 'You need not fear any conſequences in the commerce that hath ſo long paſſed between us; although I never deſtroyed one of your letters. But my executors are men of honour and virtue, who have ſtrict orders in my will to burn every letter left behind me.'

bendary

bendary of Kilroot; the Rev. Dr. Stopford; Sir Charles Wogan; Mr. Alderman Barber; and the Archbiſhop of Dublin. Of theſe, many are unimportant; we are pleaſed in tracing a vigorous mind when not in the full exertion of its powers; and we readily paſs over trivial repetitions of what cannot intereſt us, for the ſake of free and undiſguiſed ſentiments expreſſed in eaſy and natural language.

Swift was long engaged about courts; and, during part of the time, thought himſelf of great importance to miniſters. This has been doubted by others; and he himſelf certainly lived long enough to change his opinion. What were afterward his ſentiments on this ſubject, will be ſeen in a letter to Mrs. Howard:

Twickenham, July 9, 1727, between Church and Dinner-time.

'Madam,

'Mr. Gay, by your commands, as he ſays, ſhewed me a letter to you from an unfortunate lady, one Mrs. Pratt, whoſe caſe I know very well, and pity very much; but I wonder ſhe would make any mention of me, who am almoſt a ſtranger to you, farther than your goodneſs led you a little to diſtinguiſh me. I have often told Mrs. Pratt, that I had not the leaſt intereſt with the friend's friend's friend of any body in power; on the contrary, I have been uſed like a dog for a dozen years, by every ſoul who was able to do it, and were but ſweepers about a court. I believe you will allow that I know courts well enough to remember, that a man muſt have got many degrees above the power of recommending himſelf, before he ſhould preſume to recommend another, even his neareſt relation; and, for my own part, you may be ſure that I will never venture to recommend a mouſe to Mrs. Cole's cat, or a ſhoe-cleaner to your meaneſt domeſtic. But you know too well already how very injudicious the general tribe of wanters are. I told Mrs. Pratt, that if ſhe had friends, it were beſt to ſolicit a penſion; but it ſeems ſhe had mentioned a place. I can only ſay, that when I was about courts, the beſt lady there had ſome couſin, or near dependant, whom ſhe would be glad to recommend for an employment, and therefore would hardly think of ſtrangers: for I take the matter thus; that a penſion may poſſibly be got by commiſeration, but great perſonal favour is required for an employment. There are, Madam, thouſands in the world, who, if they ſaw your dog uſe me kindly, would, the next day, in a letter, tell me of the delight they heard I had in doing good; and being aſſured that a word of mine to you would do any thing, deſire my intereſt to ſpeak to you, to ſpeak to the ſpeaker, to ſpeak to Sir Robert Walpole, to ſpeak to the king, &c. Thus wanting people are like drowning people, who lay hold of every reed or bulruſh in their way.'

Swift's political ſentiments occaſionally ſhew themſelves in a more humourous way. Thus, writing to the ſame lady, he ſays:

'I wiſh the poiſon were in my ſtomach (which may be very probable, conſidering the many drugs I take), if I remember to have

mentioned that word in my letter. But ladies who have poiſon in their eyes, may be apt to miſtake in reading.—Oh! I have found it out; the word perſon I ſuppoſe was written like poiſon.—Aſk all the friends I write to, and they will atteſt this miſtake to be but a trifle in my way of writing, and could eaſily prove it if they had any of my letters to ſhew. I make nothing of miſtaking Untoward for Howard; wellpull, for Walpole; knights of a ſhare, for knights of a ſhire; monſter, for miniſter; in writing ſpeaker, I put an *n* for a *p*; and a hundred ſuch blunders, which cannot be helped, while I have a hundred oceans rolling in my ears, into which no ſenſe has been poured this fortnight; and therefore if I write nonſenſe, I can aſſure you it is genius, and not borrowed.'

In the ſame temper, we find him writing what he calls *the Courtier's Creed:*

'I believe in K. G. the Second, the greateſt captain and the wiſeſt monarch between heaven and earth: and in Sir R. W. his only miniſter, our lord: who was begotten of Barret the attorney, born of Mrs. W. of Houghton, accuſed of corruption, convicted, expelled and impriſoned: he went down into Norfolk: the third year he came up again. He aſcended into the adminiſtration, and ſitteth at the head of the Treaſury, from whence he ſhall pay all thoſe who vote as they are commanded.

'I believe in Horace's treaties, the ſanctity of the biſhops, the independency of the lords, the integrity of the commons, reſtitution from the Spaniards, reſurrection of credit, diſcharge of the public debts, and peace everlaſting. Amen.'

We meet with nothing in the letters to Mr. Windar, worth extracting, except the following paſſage, relating to ſome early ſermons of the Dean's compoſition:

'Thoſe ſermons you have thought fit to tranſcribe will utterly diſgrace you, unleſs you have ſo much credit that whatever comes from you will paſs: they were what I was firmly reſolved to burn, and eſpecially ſome of them the idleſt trifling ſtuff that ever was writ, calculated for a church without company or a roof, like our ********* Oxford. They will be a perfect lampoon upon me, ******* look on them, and remember they are mine.'

Yet theſe form a part of what the editor calls 'a liſt of *deſiderata* in a complete edition of Swift's works.'

To Dr. Stopford, the author thus writes on the illneſs of Mrs. Johnſon, the amiable and ill-fated Stella:

'I fear I ſhall have more than ordinary reaſons to wiſh you a near neighbour to me in Ireland; and that your company will be more neceſſary than ever, when I tell you that I never was in ſo great a dejection of ſpirits. For I lately received a letter from Mr. Worral, that one of the two oldeſt and deareſt friends I have in the world is in ſo deſperate a condition of health, as makes me expect every poſt to hear of her death. It is the younger of the two, with whom I have lived in the greateſt friendſhip for thirty-three years. I know you will ſhare in my trouble, becauſe there were few perſons whom I believe you more eſteemed. For my part, as

I value

I value life very little, ſo the poor caſual remains of it, after ſuch a loſs, would be a burden that I muſt heartily beg God Almighty to enable me to bear; and I think there is not a greater folly than that of entering into too ſtrict and particular a friendſhip, with the loſs of which a man muſt be abſolutely miſerable, but eſpecially at an age when it is too late to engage in a new friendſhip. Beſides, this was a perſon of my own rearing and inſtructing, from childhood; who excelled in every good quality that can poſſibly accompliſh a human creature.—They have hitherto writ me deceiving letters, but Mr. Worral has been ſo juſt and prudent as to tell me the truth; which, however racking, is better than to be ſtruck on the ſudden.—Dear Jim, pardon me, I know not what I am ſaying; but believe me that violent friendſhip is much more laſting, and as much engaging, as violent love. Adieu.'

We ſhall offer no remarks on this unfortunate connection of Dr. Swift, but proceed to notice an engagement leſs known, and not ſo generally talked of. Mr. Dean Swift, in his character of the Doctor, tells us, "that he never had any ſerious thoughts of marriage after he was one-and-twenty. Some time, indeed, before, while he was a ſtripling in the univerſity of Dublin, he had a paſſion for Miſs Warren, the ſiſter of his chamber-fellow: but whatever attachments he had to that lady, upon his going to live in England, where *he applied himſelf cloſe to politics and learning at Sir W. Temple's*, his paſſions quickly ſubſided, and he forgot his amour *, &c."

This relation is not altogether accurate. The ſubject of this amour was Miſs Jane Waryng: nor was it the boyiſh gallantry of a ſtripling, but a more ſerious and ſober engagement, entered into, perhaps, before he firſt quitted Ireland, but certainly not forgotten on his return; ſince in 1700, in the Dean's 33d year, and while he held the livings of Laracor and Rathbeggin, we find him correſponding with the lady on the ſubject of marriage. That the amour was remembered, is, however, no proof that Swift did not wiſh it forgotten. But the cauſe of this wiſh muſt not be ſought in his *cloſe application to politics or learning:* it may be thought to have originated from a different ſource: from his intimacy with Stella, with whom he became acquainted at Sir W. Temple's; and who, about this period, removed into Ireland. However this may be, the letter well deſerves our notice. The writer appears to be honeſt in his intentions, if not flattering in his manner; and his language is ſenſible, if not impaſſioned, or accurate:

* See "An Eſſay on the Life, Writings, and Character of Dr. Jonathan Swift. By Deane Swift, Eſq."

'To Miſs JANE WARYNG.

'Madam, Dublin, May 4, 1700.

'I am extremely concerned at the account you give of your health; for my uncle told me he found you in appearance better than you had been in ſome years, and I was in hopes you had ſtill continued ſo. God forbid I ſhould ever be the occaſion of creating more troubles to you, as you ſeem to intimate! The letter you deſired me to anſwer I have frequently read, and thought I had replied to every part of it that required; however, ſince you are pleaſed to repeat thoſe particulars wherein you deſire ſatisfaction, I ſhall endeavour to give it you as well as I am able. You would know what gave my temper that ſudden turn, as to alter the ſtyle of my letters ſince I laſt came over. If there has been that alteration you obſerve, I have told you the cauſe abundance of times. I had uſed a thouſand endeavours and arguments, to get you from the company and place you are in; both on the account of your health and humour, which I thought were like to ſuffer very much in ſuch an air, and before ſuch examples. All I had in anſwer from you, was nothing but a great deal of arguing, and ſometimes in a ſtyle ſo very imperious as I thought might have been ſpared, when I reflected how much you had been in the wrong. The other thing you would know is, whether this change of ſtyle be owing to the thoughts of a new miſtreſs. I declare, upon the word of a Chriſtian and a gentleman, it is not; neither had I ever thoughts of being married to any other perſon but yourſelf. I had ever an opinion that you had a great ſweetneſs of nature and humour; and whatever appeared to the contrary, I looked upon it only as a thing put on as neceſſary before a lover; but I have ſince obſerved in abundance of your letters ſuch marks of a ſevere indifference, that I began to think it was hardly poſſible for one of my few good qualities to pleaſe you. I never knew any ſo hard to be worked upon, even in matters where the intereſt and concern are entirely your own; all which, I ſay, paſſed eaſily while we were in the ſtate of formalities and ceremony; but ſince that, there is no other way of accounting for this untractable behaviour in you, but by imputing it to a want of common eſteem and friendſhip for me.

'When I deſired an account of your fortune, I had no ſuch deſign as you pretend to imagine. I have told you many a time, that in England it was in the power of any young fellow of common ſenſe to get a larger fortune than ever you pretended to; I aſked, in order to conſider whether it were ſufficient, with the help of my poor income, to make one of your humour eaſy in a married ſtate. I think it comes to almoſt a hundred pounds a year; and I think at the ſame time that no young woman in the world of the ſame income would dwindle away their health and life in ſuch a ſink, and among ſuch family converſation: neither have all your letters been once able to perſuade that you have the leaſt value for me, becauſe you ſo little regarded what I ſo often ſaid upon that matter. The diſmal account you ſay I have given you of my livings I can aſſure you to be a true one; and, ſince it is a diſmal one even in your own

own opinion, you can beſt draw conſequences from it. The place where Dr. Bolton lived is upon a living which he keeps with the deanery; but the place of reſidence for that they have given me is within a mile of a town called Trim, twenty miles from hence; and there is no other way, but to hire a houſe at Trim, or build one on the ſpot: the firſt is hardly to be done, and the other I am too poor to perform at preſent. For coming down to Belfaſt, it is what I cannot yet think of, my attendance is ſo cloſe, and ſo much required of me; but our government ſits very looſe, and I believe will change in a few months; whether our part will partake in the change, I know not, though I am very apt to believe it; and then I ſhall be at leiſure for a ſhort journey. But I hope your other friends, more powerful than I, will before that time perſuade you from the place where you are. I deſire my ſervice to your mother, in return for her remembrance: but for any other dealings that way, I entreat your pardon; and I think I have more cauſe to reſent your deſires of me in that caſe, than you have to be angry at my refuſals. If you like ſuch company and conduct, much good do you with them! My education has been otherwiſe. My uncle Adam aſked me one day in private, as by direction, what my deſigns were in relation to you, becauſe it might be a hindrance to you if I did not proceed. The anſwer I gave him (which I ſuppoſe he has ſent you) was to this effect: "That I hoped I was no hindrance to you; becauſe the reaſon you urged againſt an union with me was drawn from your indiſpoſition, which ſtill continued; that you alſo thought my fortune not ſufficient, which is neither at preſent in a condition to offer you: that, if your health and my fortune were as they ought, I would prefer you above all your ſex; but that, in the preſent condition of both, I thought it was againſt your opinion, and would certainly make you unhappy: that, had you any other offers which your friends or yourſelf thought more to your advantage, I ſhould think I were very unjuſt to be an obſtacle in your way." Now for what concerns my fortune, you have anſwered it. I deſire, therefore, you will let me know if your health be otherwiſe than it was when you told me the doctors adviſed you againſt marriage, as what would certainly hazard your life. Are they or you grown of another opinion in this particular? Are you in a condition to manage domeſtic affairs, with an income of leſs (perhaps) than three hundred pounds a year? Have you ſuch an inclination to my perſon and humour, as to comply with my deſires and way of living, and endeavour to make us both as happy as you can? Will you be ready to engage in thoſe methods I ſhall direct for the improvement of your mind, ſo as to make us entertaining company for each other, without being miſerable when we are neither viſiting nor viſited? Can you bend your love and eſteem and indifference to others the ſame way as I do mine? Shall I have ſo much power in your heart, or you ſo much government of your paſſions, as to grow in good humour upon my approach, though provoked by a——? Have you ſo much good nature as to endeavour by ſoft words to ſmooth any rugged humour occaſioned by the croſs accidents of life? Shall the place wherever your huſband is

thrown be more welcome than courts and cities without him? In ſhort, theſe are ſome of the neceſſary methods to pleaſe men who, like me, are deep-read in the world; and to a perſon thus made, I ſhould be proud in giving all due returns towards making her happy. Theſe are the queſtions I have always reſolved to propoſe to her with whom I meant to paſs my life; and whenever you can heartily anſwer them in the affirmative, I ſhall be bleſſed to have you in my arms, without regarding whether your perſon be beautiful, or your fortune large. Cleanlineſs in the firſt, and competency in the other, is all I look for. I deſire indeed a plentiful revenue, but would rather it ſhould be of my own; though I ſhould bear from a wife to be reproached for the greateſt.

'I have ſaid all I can poſſibly ſay in anſwer to any part of your letter, and in telling you my clear opinion as to matters between us. I ſingled you out at firſt from the reſt of women; and I expect not to be uſed like a common lover. When you think fit to ſend me an anſwer to this without——, I ſhall then approve myſelf, by all means you ſhall command, Madam,

'Your moſt faithful humble ſervant,

JON. SWIFT.'

We have here a letter, or rather a long political tract, addreſſed to Dr. Swift, by Sir Charles Wogan, repreſenting the wretched ſituation of Ireland, and inveighing moſt bitterly againſt the politics of Lord Clarendon. This piece, from the peculiarly ſpirited manner of the author, will be read with amuſement by thoſe, who muſt otherwiſe be diſguſted with its violent tory doctrines.

The letters to Alderman Barber are written in a ſtyle remarkably affectionate, and free from reſerve. Swift's character appears to advantage in them, as they ſhew his readineſs to recommend his friends, where he thought he had influence to advance them. We are ſorry to add, that his aſſiſtance was, ſometimes, unluckily beſtowed on thoſe who did not deſerve his favour.

Theſe letters contain diſtreſſing accounts of Swift's decaying health.

A letter to the Archbiſhop of Dublin follows next, written with great ſpirit and candour. Four others to Dr. Atterbury, make up the whole which is here given of Swift's private correſpondence. This is by far the moſt valuable part of the book; and we have dwelled on it with pleaſure, as it enables us to form a more comprehenſive and correct judgment of this illuſtrious and *inſtructive* character. "*Hoc illud eſt præcipue in cognitione rerum ſalubre ac frugiferum, omnis te exempli documenta in illuſtri poſita monumento intueri: inde tibi quod imitere, capias: inde fœdum inceptu, fœdum exitu, quod vites.*" Liv. lib. 1.

The remaining part of the volume conſiſts of miſcellaneous pieces in proſe and verſe; ſome of which had before appeared

in

in print, and were by no means worth the republication. The 'three original poems,' ſaid to be written by Dr. Swift, bear no marks of his compoſition. We are told, indeed, we ſuppoſe by way of excuſe, that they were very early productions: and certainly they need an apology.

ART. II. *A Tour to the Weſt of England*, in 1788. By the Rev. S. Shaw, M. A. Fellow of Queen's College, Cambridge. 8vo. pp. 602. 6s. Boards. Robſon and Clarke. 1789.

No employment is more amuſing to a curious mind than travelling, and no human diſpoſition is more prevalent than that of a traveller to relate his adventures. Accordingly, we find Mr. Shaw, who had been engaged in a tour to the Weſt of England, endeavouring to intereſt his readers with the deſcription of ſcenes which delighted him. Aware, however, that pleaſure is always greateſt when it conduces to improvement, he has ſought to increaſe our knowlege as well as to amuſe our curioſity; while, in order 'to accommodate readers, whoſe taſte cannot reliſh the unadorned narration of hiſtory, he has occaſionally interſperſed digreſſions of fancy, and deſcriptions of the muſe.'

Here, then, we may at leaſt expect variety; and, truly, we meet with ſo much of it, that we ſhall not be able, we fear, to follow the author with any tolerable connexion.

Before Mr. S. and his companion proceeded on their intended tour, it was determined to pay ſome attention to the moſt ſtriking objects in the vicinity of London; and indeed to the *metropolis* itſelf; or, to uſe the words of the writer, 'to that great centre of the kingdom, from whence all our tracks diverge, like the rays which are darted from the prime orb of the planetary ſyſtem, to give life and light to the moſt diſtant and inferior parts.' They were led to this previous excurſion from recollecting (a remark as true as it is old), 'that travellers too often viſit foreign countries for improvement, while they are ignorant of their own.' p. 14.

The travellers now commenced their tour through that part of Middleſex which, ſays the author, is more *familiarly* known by the name of the Uxbridge Road. From Uxbridge, they paſſed into Buckinghamſhire, leaving on the left hand Stoke Pogeis, once the manſion of the Lord Chancellor Hatton, and the ſcene of Gray's *Long Story*; from which we have a quotation.

As an inſtance of the fertility of the rich vale of Aileſbury, we are told, 'that not long ſince, the paſture of Beryfield, part of the eſtate of Lord Robert Lee, in the manor of Quarendon,

rendon, let for 800 *l.* a year; and that the lordſhip of Creſlow, conſiſting only of 100 acres, is let for the ſame.' But we have no account of the number of acres in the paſture of Beryfield.

At Buckingham, the manufacture of lace is yet flouriſhing, as well as at Aileſbury: but Newport is the principal ſeat of this art; which,' continues our author, 'I imagined would have been much injured by the patent frame-work, at Nottingham; ſtill the notable and induſtrious find a good ſubſiſtence by it in theſe parts.' We have here a deſcription of Stowe: long and minute, but the ſubject is trite, and thread-bare.

Mr. S.'s arrival at Woodſtock gives occaſion for a long hiſtory of Henry II. and the fair Roſamond: as alſo of the impriſonment of the princeſs Elizabeth. We are again tired, too, with a heavy account of Blenheim. Oxford is 'paſſed over in ſilent veneration.' This is not the caſe with Lord Harcourt's ſeat at Nuneham, which furniſhes a dull enumeration of pictures and painters. The ſame is true of Dicheley.

With the delightful vale of Eveſham, and the approach to Worceſter, Mr. Shaw appears to have been charmed, even to poetic enthuſiaſm:

'Our drive, the remainder of this evening, was uncommonly pleaſant; the roads excellent; the harveſt chiefly gathered, except thoſe ruddy crops which now began to hang gracefully round our heads, diſpenſing their odours through the atmoſphere, while our eyes were fondly gazing on the ſun's departing rays, which tinged the lofty hills of Malvern with their glowing purple.

"—— Autumn paints
Auſonian hills with grapes, whilſt Engliſh plains
Bluſh with pomaceous harveſts, breathing ſweets.
Oh let me now, when the kind early dew
Unlocks th' unboſom'd odours, walk among
The well rang'd files of trees, whoſe full-ag'd ſtores
Diffuſe ambroſial ſtreams." THOMSON.

'Thus the whole face of nature put on an aſpect of beauteous ſerenity, and we arrived at the noble capital as twilight threw her duſky mantle o'er the day and uſhered in the night.'

From Worceſter, of which Mr. Shaw has compiled a long hiſtorical account, he went to Malvern, whoſe ſurrounding ſcenery is tolerably deſcribed. Continuing his route through Hereford, he viſited Mr. Price's grounds, called Lady-lift; and the view hence gives riſe to a long poetical effuſion. The beauties of the river Wye, ſo charmingly delineated by Mr. Gilpin, require, we are told, 'an analyzation of their conſtituent parts.' Of this *analyſis*, we ſhall content ourſelves with the following agreeable ſpecimen:

'Down

'Down the next reach on our left, a beautiful livery of green clothed the ſurrounding ſteeps; this is the general complexion of the adjacent country, for every ten or twelve years, the woods are cropped quite cloſe to the ground, principally to ſupply the forges and furnaces with charcoal, &c. and as they ſprout again, this delightful verdure appears, ſcarce diſtinguiſhable, at ſome diſtance, from the moſt luxuriant crops. As in other ſpots their vigour is increaſed, or come to full growth, different tints and ſhades are ſeen, which conſtitute the wonderful variety ſo peculiar to theſe ſcenes. The hill beyond, on our right, is covered with lime kilns; we ſaw a ſmall hut by the water ſide careleſsly heaped together, which, according to eſtabliſhed cuſtom, the indigent natives raiſe in the night; this, if they can accompliſh it ſo as to cover in, and boil a pot within the ſpace of twelve hours unmoleſted, becomes their own, and they are allowed to incloſe a ſufficient quantity of land round it, and to rebuild a more ſuitable cottage; thus in a few years by this laudable cuſtom and indulgence, the whole face of the country wears a general aſpect of cultivation, and the moſt barren ſpots become adorned with woods, gardens, and orchards. This in miniature reſembles the great world at large in its original ſtate of nature, with this reſtriction, that their King is already eſtabliſhed; they may wage wars and have trivial hoſtilities about infringements of property, and other jealouſies or animoſities, but no violent danger can enſue; the Lord of the manor has the ſupreme power, to keep them in awe, and rectify theſe commotions in their ſtate.'

In this neighbourhood, our travellers ſaw Tintern Abbey, and the adjoining iron-works. Hence they went to Chepſtow, and viſited Perſfield, formerly the beautiful ſeat of the late *undeſervedly* unfortunate Mr. Morris: they then directed their route to Gloceſter, and (having ſeen Cheltenham) to Cirenceſter; in their road to which place, 'they were permitted to paſs through the noble woods of Oakley, belonging to Earl Bathurſt.' We have a long account of Berkeley-Caſtle, where Edward II. was cruelly butchered. Paſſing over the deſcription of Briſtol and Bath, we come to the extenſive range of Mendip-Hills, on the Wells road, famous for their lead mines.

'In theſe mines any Engliſhman may freely work, except he has forfeited his right by ſtealing the ore, or working tools of other miners. For it is a cuſtom here to leave both their ore and tools all night upon the open hills, or in ſome ſlight hut cloſe by: and whoever is found guilty of ſtealing, is condemned to a peculiar puniſhment, called burning of the hill, which is thus performed: the criminal is ſhut up in one of theſe huts ſurrounded with dry furze, fern, or ſuch like combuſtible matter, which being ſet fire to in different places, he is left to make his eſcape as well as he can by burſting this priſon with hands and feet, and ruſhing through the fire; but he is ever after excluded from working on theſe hills.'

At

At Taunton, we are told, all potwabblers, or thoſe who dreſs their own victuals, are entitled to vote (in elections for repreſentatives in parliament), for which purpoſe they take care to have a fire lighted in the ſtreet ſome time before the election, where they dreſs their victuals publicly, that their votes may not be called in queſtion.

After viſiting Exeter and Plymouth, Mr. S. paſſed into Cornwall, as far as to St. Auſtle. Of the tin mines in this neighbourhood, and alſo of the copper mines at Truro, we have an account compiled from different authors. In returning, he ſtopped at Honiton in Devonſhire, 'the principal ſtreet of which is remarkably paved, forming a ſmall channel well ſhouldered up on each ſide with pebbles and green turf, which holds a ſtream of clean water, with a ſquare dipping place oppoſite each door.' Hence the travellers returned through Weymouth, Dorcheſter, and Southampton, to the Iſle of Wight, Portſmouth, and Farnham; where they remained ſome weeks, and occaſionally viſited the different towns and ſeats in its vicinity.

Such is the outline of Mr. Shaw's Tour, which muſt have been pleaſing to himſelf, though not always, perhaps, equally entertaining to his readers. His deſcriptions are ſometimes vague, ſuperficial, and unſatisfactory; while his book is ſwelled to an unuſual ſize by trite quotations from our poets, and by trivial anecdotes, frequently foreign to his ſubject: we meet with long genealogies of families, extracted from *Peerage* books, &c.; and are preſented with an exact meaſurement of cathedrals, town-halls, and other buildings, with the dimenſions of the principal rooms in the houſes of noblemen, the ſize of pictures and names of painters, accurately copied from the different *Guides*. The accounts, alſo, of mines, and of the methods of working them, as well as the hiſtory of the different manufactures, are all taken from other books, where they may be ſeen to more advantage than in their preſent ſituation. But thus it is: "We are for ever making new books, as apothecaries make new mixtures, by pouring only out of one veſſel into another *." With this difference indeed, that apothecaries are careful ſo to chooſe their ingredients that they ſhall readily combine into an uniform compoſition; while authors heap up materials that are perpetually at variance with each other, and which, however jumbled together, will never unite.

* Sterne.

ART.

ART. III. *Travels in Spain:* Containing a new, accurate, and comprehenſive View of the preſent State of that Country. By the Chevalier de Bourgoanne. To which are added, copious Extracts from the Eſſays on Spain of M. Peyron. Tranſlated from the French. Illuſtrated with twelve Copper-plates. 8vo. 3 Vols. about 1542 Pages. 1l. 1s. Boards. Robinſons. 1789.

SPAIN, which formerly made a more conſiderable figure in hiſtory than, perhaps, any other nation in Europe, has been ſunk, for near two centuries paſt, in a ſtate of obſcurity greater than that of any of the reſt of the European countries. The inſidious and cruel policy of Ferdinand the Catholic, the ambitious projects of his immediate ſucceſſors, and the bigotry of Philip the Second, all contributed to make this nation dreaded by its neighbours, and avoided by ſtrangers of every denomination. Its fineſt provinces, depopulated by the baniſhment of its beſt inhabitants, became a ſolitary deſert, without roads, without inns, and without people, to afford either entertainment to the traveller, or ſecurity to the trader. Thus it has happened, that while every neighbouring country has been explored with care, and its internal ſtate made known to the world, Spain has been ſhunned, as an object which was at beſt diſagreeable, and perhaps dangerous. Of late, however, it begins to participate in that general diffuſion of knowlege which ſo peculiarly diſtinguiſhes the preſent age. The terrors of the Inquiſition, that awful tribunal, whoſe tremendous decrees reſpected neither genius, learning, nor ſcience, are now in a great meaſure annihilated. The inhabitants, conſequently, begin to think, to ſpeak, and to write, with an unwonted degree of freedom. Errors of government begin to be corrected; induſtry and commerce begin to attract attention; roads are now conſidered as in ſome degree neceſſary; inns are deemed uſeful; and even *canals*, for facilitating internal commerce, have been projected, and partly accompliſhed. Foreigners, attracted by theſe auſpicious appearances, have been induced to venture to penetrate ſome of its provinces, and the natives of the country have publiſhed deſcriptions of others; ſo that, in a ſhort time, we may expect to be able to acquire as accurate an idea of the internal condition of Spain, as of other ſtates.

The attention of the public has been directed toward this intereſting object on many occaſions, within a few years paſt, by the appearance of ſeveral volumes of travels by different authors, each of whom has contributed his mite toward the general maſs of knowlege, by developing the circumſtances which chiefly attracted his own attention. But where ſo much remains

mains to be done, it muſt be long before the whole can be attained. The writer whoſe remarks form the ſubject of the preſent article, has purſued a plan which differs, in many reſpects, from thoſe of his predeceſſors; ſo that his obſervations will be, in general, new and intereſting, even to thoſe who are acquainted with the writings of others who have traverſed the kingdom of Spain.

The objects of M. de Bourgoanne's attention, during his long reſidence in this country *, were, in many reſpects, different from thoſe of other travellers; and his means of obtaining information reſpecting the government, revenues, internal police, and manners of the people, were much preferable to thoſe of a caſual viſitor. He ſeems, beſide, to poſſeſs a judgment unwarped by national prejudices; together with a gentleneſs of manner, well calculated to improve, to the beſt advantage, every opportunity of obtaining juſt information. We have, therefore, read this work with great pleaſure, and have derived much information from it. We were particularly glad to obſerve, that although it muſt neceſſarily happen, that, in many caſes, his account of certain particulars differs conſiderably from that which had been formerly given, he no-where loads his pages with ill-natured criticiſm, or ſarcaſtic reflections, on preceding writers. He ſatisfies himſelf with barely offering his own account in a clear and diſtinct manner. It was, apparently, his idea, that being founded on the firm baſis of truth, his relation did not need the ſeeming ſuperiority which it might derive from expoſing the deficiencies of others. He ſeems to have thought, and with great juſtice, that the public have been obliged to thoſe gentlemen who have preceded him, for giving the beſt account of the country which their means of information enabled them to collect.

While in Spain, the Chevalier reſided chiefly at court; though he undertook a few journies into ſome of the provinces; ſo that the information which he affords, rather reſpects the political ſituation of Spain, and its inhabitants, than its topographical ſtate. The following account of the woollen manufacture of Guadalaxara, ought to prove intereſting to many of our readers, as it ſerves to correct ſome falſe notions too generally entertained by the people of this country.

'Fine wools were alſo made into cloth in ſeveral places, but no where better than at Guadalaxara, the manufactures of which I viſited in 1783. I obſerved, with ſome ſurpriſe, that the art of manufacturing wool had in ſeveral reſpects made a conſiderable pro-

* M. de B. we are informed, reſided many years in Spain, in the quality of ſecretary to the French ambaſſador.

greſs. I ſay with ſurpriſe, becauſe I had ſo often heard it aſſerted, that the Spaniards underſtood nothing of the matter; that they knew neither how to card, ſpin, weave, dye, nor *calender*; [ſhould not this be *preſs?*] that their cloths were of a bad texture, and wore very badly; and that the price was exorbitant. How many prejudices of the ſame nature vaniſh upon impartial and careful examination! I ſhall ſtate but one fact, to prove, that what is ſaid of the bad quality of the cloths of Spain is not univerſally true; and that the Spaniards are in a fair way of wiping off all ſimilar reproaches. I was ſhewn at Guadalaxara, pieces of ſcarlet cloth, which, for colour and quality, appeared to me worthy to be compared to the beſt cloths of Juliers. Theſe were worth thirty-nine livres (1l. 12s. 6d.) an ell, in the town where they are made; and according to the tariff in the manufacture of Guadalaxara, I obſerved that the price of the fineſt ſcarlet was no more than from thirty to thirty-one livres(from 25s. to 25s. 10d.) an ell. On comparing other articles of the tariff, the ſame difference appeared between the price of Spaniſh cloths and thoſe of France, but to the advantage of the former,' &c.

It deſerves, however, to be remarked, that this manufacture is at preſent carried on by government, on its own account. This is a barbarous ſyſtem, ſtrongly marking the low ſtate in which the ſcience of political œconomy ſtill remains, in Spain; and this obſervation might be extended to other countries nearer home; whoſe inhabitants pique themſelves on the knowlege which they poſſeſs of commercial and manufactural legiſlation.

M. de B. proceeds to remark, that,

'Guadalaxara is the only place in Spain where the famous cloths of Vigonia are made; a valuable commodity, which the reſt of the globe muſt envy Spaniſh America†.' [And why envy without imitating? Is it impoſſible to produce the ſame kind of wool in other parts of the globe? How long will our countrymen engage in vain ſpeculations, without adverting ſeriouſly to the diſcuſſion of ſuch queſtions as the above?] 'As this kind of cloth is not yet much in uſe, the manufacture of it is not regularly continued. It is difficult even to procure a few ells of it, without having given for them a previous order of ſome months. Some of this cloth alſo is made for the king of Spain, who makes preſents of it to different ſovereigns. In 1782, his majeſty ſent twenty pieces to the grand ſeignior, immediately after the treaty which he had juſt concluded with the Porte. They were very well received; and it was ſaid, on this occaſion, that Spain would not be ſorry to give the Turks an inclination for their cloths.'

The principal woollen manufacture in Spain is, as he obſerves, at Guadalaxara; of which he ſays,

† 'The wool is obtained from the province of Buenos Ayres and Peru; that of the firſt is longer, but the other is more ſilky.'

'The

'The city wherein the manufacture is carried on, forms a ſtriking contraſt with thoſe in its neighbourhood. I ſaw not one beggar, or idle perſon, among the fifteen or ſixteen thouſand inhabitants it contains. Such is the advantage of manufactures, and eſpecially thoſe of cloth, that they afford many trifling employments, of which children, and the aged and infirm, are capable. Theſe are aids which the arts offer to ſuffering humanity; to thoſe whom nature ſeemed to have condemned to inutility, and a burdenſome languor.'

The preſent ſtate of Spain, in general, muſt have forcibly ſuggeſted this obſervation to an attentive and reflecting mind.

The Chevalier affords us very full information, among other particulars, reſpecting the government and revenues of Spain; and to this part of his performance, particular attention is due, as his means of information were good. How far he was qualified to avail himſelf of ſuch opportunities, will be evident from the following extract from his account of taxes:

'But the moſt reprehenſible part of the taxes in Spain is the ſecond of the claſſes into which we at firſt divided them, the *provincial rents*; a ſpecies of impoſt, which chiefly falling upon the conſumption of the moſt neceſſary articles, burdens the people, and is one of the greateſt obſtacles to induſtry.

'Government is indeed convinced of the impropriety; but it proceeds from circumſtances which it would be neceſſary to change at the ſame that it was removed: the continual urgency of *ſtate neceſſities* has never permitted government to riſk the ſafety of its revenues by experiments which might create confuſion, or be of doubtful ſucceſs. To produce ſuch revolutions, favourable conjunctures would be neceſſary, and a ſovereign and miniſters, who ſhould not be alarmed at the clamours ever excited by innovations, and who, after having choſen from different ſyſtems that beſt adapted to the happineſs of the people, and the leaſt offenſive to received prejudices, ſhould have ſufficient reſolution and conſtancy to introduce it ſlowly, without violent efforts; and finally, who, not eager to enjoy the fruits of their labour, would not ſacrifice to the pleaſure of producing a great revolution, the advantage of effecting one both durable and ſolid. But this union of circumſtances cannot but be very rare in Spain, as well as in other countries.'

Very rare indeed! ſo rare, that we are afraid that Spain, *and all other countries*, muſt ſubmit to be oppreſſed, till ſome other means ſhall be deviſed than the mere good-will of a miniſter, or the talents of a potentate, for reſcuing them from their diſtreſs. The author thus proceeds:

'In the mean time, the ſubjects of the Spaniſh monarchy are expoſed to a moſt deſtructive ſyſtem of taxation. The provincial rents are, firſt, the produce of a duty upon wine, oil, *meat*, vinegar, candles, &c. The firſt time this was levied was in the year 1590. Philip II. overwhelmed by the weight of the ruinous en-

terprises to which he was impelled by his ambition, propoſed it to the Cortes, who conſented, upon *conditions* [obſerve], moſt of which have been violated. [How like to our exciſe laws!] This grant, which has ſince been renewed every ſix years, has had different augmentations, called the ſervices of the *milliones*, becauſe it was for a certain number of millions of ducats that they were made. This impoſt is collected in two modes, either immediately by the commiſſioners of finance, or by way of ſubſcription.

'The ſecond method has only the advantage of diminiſhing the number of perſons employed by the treaſury; but it is in reality more oppreſſive to the people. The diſtribution of the ſum, for which many cities, boroughs, and communities, have ſubſcribed, is *arbitrarily* made *by the magiſtracy* of each, who eſtabliſh a public magazine or warehouſe *(abaſto)*, where individuals are obliged to purchaſe by retail the articles ſubject to the duties. The lower claſſes of people, who cannot, like perſons in eaſy circumſtances, lay in a ſtock, feel all the weight of this odious policy. Their houſes are ſearched, to ſee that they conſume nothing but what they purchaſe from the *abaſto*; hence ariſe oppreſſive proſecutions, which ſometimes double, to thoſe leaſt able to afford it, their proportions of the ſum the city or community to which they belong has ſubſcribed; ſo true it is, that the powerful are everywhere favoured at the expence of the weak, whilſt the ſtate gains nothing (nay, loſes much) by the oppreſſion of the latter.'

The author proceeds to ſtate, with the ſame perſpicuity, the other articles of the revenue of Spain. We ſhould gladly have tranſcribed this ſtatement, if our limits would have permitted. We doubt not that the reader will be deſirous, from the above ſpecimen, to have recourſe to the work itſelf for further information. He will find, that in Spain, as in every government, many abuſes have gained ſuch a firm footing, as not to admit of being eaſily eradicated, though they are ſufficiently obvious. He will alſo obſerve, in many particulars, a ſtriking ſimilarity between certain abuſes in adminiſtration, which there prevail, and others which take place in this iſland;—where we vainly flatter ourſelves that abuſes are eaſy to be corrected.

After enumerating all the items of the revenue of Spain, this intelligent author ſtates,

'That in the year 1776, the whole produced no more than ten millions of livres (upwards of four millions and a half ſterling), and not even that ſum the following years: and it is ſaid, the national expence conſtantly exceeds the receipt.'

M. de Bourgoanne next proceeds to give an hiſtorical account of the national debt of Spain;—with which we ſhall cloſe our extracts from this intereſting performance.

'In the firſt place, the ſovereigns of the Bourbon family inherited from thoſe of the houſe of Auſtria, the debts called *juros*, which, however, bear but a moderate intereſt. This is a

charge to the ſtate of about five millions of livres (208,000 l.), the payment of which is made from different branches of the revenue.

'Philip V. left, as we have obſerved, debts to the amount of forty-five millions of piaſtres, or upwards of a hundred and ſixty millions of livres Tournois (above ſix millions and a half ſterling).

'At his death, Ferdinand VI. his ſon and ſucceſſor, an equitable and a pious prince, terrified at ſo enormous a burden, and heſitating between the fear of making the ſtate ſupport it, and the ſcruple of depriving the creditors of their right, aſſembled a junto, compoſed of biſhops, miniſters, and lawyers, and propoſed to them the following queſtion: *Is a king obliged to diſcharge the debts of his predeceſſor?* Will it be believed, that it was decided in the negative, under the pretence that the ſtate was a patrimony, of which the ſovereign had but the temporary uſe; and that he was anſwerable for no engagements but his own? This deciſion, equally contrary to reaſon, juſtice, and policy, quieted the conſcience of the monarch, and legalized, in his eyes, that which was a real bankruptcy. The payments of the debts of Spain were entirely ſuſpended.

'Ferdinand VI. carried his inconſiderate œconomy ſtill farther. His determination had given a mortal blow to the credit of the nation. Wholly employed in making ſavings, he ſuffered every branch of adminiſtration to languiſh; the army, fortreſſes, and colonies, were neglected. When Charles III. aſcended the throne in 1759, he found in the royal coffers upwards of a hundred and fifty-five millions of livres Tournois. The new ſovereign, more delicate in his ſcruples than his predeceſſor, thought it incumbent on him to repair the fatal omiſſion of Ferdinand VI. In 1761 he paid ſix per cent. of the capital due from Philip VI.; but beginning with his own ſubjects, who were creditors, he put off foreigners until all the Spaniſh debts ſhould be diſcharged. This was treating his ſubjects as a good [Qu. *good*] father of a family would his children; but it was, perhaps, at the ſame time deſtroying all the ſources of foreign credit in future. In modern times, when war coſts more money than men, when great enterpriſes frequently require prodigious ſums, what ſtate can ſupply its own wants? Spain continued five years to pay ſix per cent. in diminution of her capital debt.

'In 1767, the dividend was reduced to four per cent. The following year, fifteen millions of livres were diſtributed among the home creditors; and in 1769 the expences of the ſtate were ſo increaſed, as to neceſſitate a ſuſpenſion of farther dividends; an interruption which gave the finiſhing ſtroke to the credit of government. Whilſt I was in Spain, people were glad to ſell their claims at a loſs of eighty per cent.'

Theſe obſervations will furniſh matter for many important reflections to the intelligent reader. As an *Engliſhman*, he will not, perhaps, be ſorry to remark the inconveniencies to which the Spaniſh nation has been ſubjected, on account of its wanton interference with our internal affairs: as a citizen of the world, his reflections will take another turn. But we muſt haſten to a concluſion.

Vols. I. and II. of this work conſiſt of the writings of M. de Bourgoanne:—the third is wholly filled with extracts from thoſe of M. Peyron, as mentioned in the title page. Theſe contain remarks on the natural hiſtory, antiquities, and modern manners, which occurred to that writer in a journey from Barcelona to Madrid. In theſe, among other particulars, are detailed the tranſlations of the numerous inſcriptions in the Alhambra of Granada, the peruſal of which produces a very uncommon effect on the mind of modern readers. In his deſcription of that ancient palace, however, he is much leſs particular than our countryman Carter, as well as leſs learned in his antiquarian reſearches: but the information which he gives, ſeems to be authentic, and is delivered in a clear, ſatisfactory manner.

Beſide the topics touched on above, the reader will meet with many other intereſting diſquiſitions in M. de Bourgoanne's work; particularly on the Spaniſh wool, and management of their ſheep; on the commerce and ſhipping of Spain; on the ſtate of the fine arts, and of agriculture, in that country; on roads, inns, water-carriage, canals, &c.—the character of the Spaniſh people; their amuſements, &c. The following anecdote is taken from the work of M. Peyron, and is not a little characteriſtic of the monarch, as well as of the times in which he lived.

In the days of Peter the Third of Caſtile,

'A canon of the cathedral of Seville, affected in his dreſs, and particularly in his ſhoes, could not find a workman to his liking. An unfortunate ſhoemaker, to whom he applied, after quitting many others, having brought him a pair of ſhoes not made to pleaſe his taſte, the canon became furious, and ſeizing one of the tools of the ſhoemaker, gave him with it ſo many blows upon the head, as laid him dead upon the floor. The unhappy man left a widow, four daughters, and a ſon fourteen years of age, the eldeſt of the indigent family. They made their complaints to the chapter: the canon was proſecuted, and condemned *not to appear in the choir for a year.* The young ſhoemaker having attained to man's eſtate, was ſcarcely able to get a livelihood, and, overwhelmed with wretchedneſs, ſat down, on the day of a proceſſion, at the door of the cathedral of Seville, *in* the moment the proceſſion paſſed by. Amongſt the other canons, he perceived the murderer of his father. At the ſight of this man, filial affection, rage, and deſpair, got ſo far the better of his reaſon, that he fell furiouſly upon the prieſt, and ſtabbed him to the heart. The young man was ſeized, convicted of the crime, and immediately condemned to be quartered alive. Peter, whom we call the Cruel, and whom the Spaniards, with more reaſon, call the Lover of Juſtice, was then at Seville. The affair came to his knowledge; and, after learning the particulars, he determined to be himſelf the judge of the young ſhoemaker. When he proceeded to give judgment, he

firſt annulled the ſentence juſt pronounced by the clergy; and after aſking the young man what profeſſion he was, "I forbid you, ſaid he, to make ſhoes for a year to come."

As we cannot better characterize the work of M. de Bourgoanne than M. Mentelle, the French cenſor of the preſs, has done; we ſhall avail ourſelves, for once, of his labour, by tranſcribing his words, for in his opinion we entirely concur. "According (ſays he) to the knowlege which my employment has given me of that kingdom (Spain), and the care I have taken to aſſure myſelf of the accuracy of this new work, I can certify that its contents are exactly true, and preſent a correct picture of the preſent ſtate of Spain. The critical obſervations which it contains, are, beſide, offered with ſo much modeſty, that they cannot but be acceptable to every nation that is a friend to truth, and which would not be offended but by an exaggeration of its defects. This work was wanting to the French [and to the Engliſh] to give them a juſt knowlege of Spain; and perhaps to the Spaniards themſelves, to enlighten them in the progreſs which they have ſtill to make, before they arrive at that degree of improvement to which they tend."

As to the *fidelity* of the tranſlation, we can ſay nothing, not having ſeen the original: but from the ſpecimens given, the reader, we preſume, will be ſatisfied that it is not deficient in any eſſential requiſite for works of this nature.

ART. IV. *A Tour through Sweden, Swediſh Lapland, Finland, and Denmark.* In a Series of Letters, illuſtrated with Engravings. By Matthew Conſett, Eſq. who accompanied Sir H. G. Liddell, Bart. and Mr. Bowes, in this Tour. 4to. pp. 157. 10s. 6d. Boards. Johnſon. 1789.

IF the readers of this Tour expect much information relative to matters not already known, or concerning which it would be difficult for knowlege to be acquired, their expectations will not be entirely gratified. The travellers do not ſeem to have journeyed in purſuit of *knowlege*; and as that good lady is rather ſhy, ſhe, on her part, does not appear to have been very anxious to intrude, where ſhe was not invited. Indeed, the object of the journey apparently was, to reach Tornao in Lapland, the extent of their excurſion northward, as ſoon as poſſible; and then, as ſoon as poſſible, to return. Accordingly, we are informed by Mr. C., not without ſome degree of exultation, that from the third of June to the twenty-ninth of July, they traverſed the ſpace of three thouſand ſeven hundred and eighty-four miles. He muſt have ran as he wrote; and, certainly, others may run as they read.

The

The travellers ſailed from Shields on the 24th of May 1786, and landed at Gottenburg on the 27th. Here they remained a few days, and were entertained with great hoſpitality. We are indeed particularly informed where they *dined* each day, and of what their fare conſiſted. On the 7th of June, they reached Stockholm. The roads were remarkably good, but the accommodations wretchedly bad;—no *dinners*. At the laſt ſtage, however, 'they were not unpleaſantly ſurprized with a tolerable *dinner*,' p. 18. At Stockholm, they were well received by Sir Thomas Wroughton, the Engliſh miniſter, 'who invited many of his countrymen to an *Engliſh dinner*; but, alas! that proved merely nominal, as it all underwent a Swediſh diſguiſe,' p. 23. They here ſaw the churches of St. Nicholas and Redeſholm, where many of the Swediſh kings are interred; they were alſo ſhewn the citadel, and the cloaths which Charles the Twelfth wore when he was killed. Mr. C. does not ſeem much pleaſed with the Swediſh ladies: they poſſeſs, however, great equality of temper, and are particularly accompliſhed in muſic. We next meet with a ſhort account of the Swediſh government, and the king's attempt to change its conſtitution. Of the dowager queen, ſiſter to the late king of Pruſſia, we are told that

'She partook of many of the ſtrong mental qualities of her brother. She was not only well ſkilled in all the parts of profound literature, but her unlimited knowledge extended through every ſyſtem of politics. Early in life, ſhe took much delight in the cultivation of a ſtrong natural underſtanding, which ſhe continued to improve to her death. That ſhe might have a retirement proper for this purpoſe, ſhe built this ſmall palace in the garden at Drodenholm, which is elegant, and of moſt exquiſite architecture. The Chineſe taſte prevails moſt; there are ſeveral apartments decorated with mandarins, china vaſes, and various ornaments, which highly compliment her taſte and judgment. In this retirement ſhe dedicated her time to books, and by indefatigable ſtudy became a proficient in almoſt every language, but particularly in the Latin tongue, which, it is ſaid, ſhe thoroughly underſtood. The library, which is of her own collection, and extremely well choſen, is now a ſtanding teſtimony of her genius. Her private character, whatever may have been ſaid by the tongue of ſlander, it is not my buſineſs to inveſtigate.'

On the 13th of June, Mr. C. entered Upſal; of which a ſhort deſcription is given, with an engraved view.

'The FAIR in this place would not allow themſelves to paſs unobſerved. Some of the married ladies ſtill leſs obeyed the rules of decorum, &c.' p. 42.

Hence the travellers went through Igſund, Sunval, and Uma, to Pithia: ſad complaints again of bad *dinners*. At Pithia,

however, they dined at the burgo-maſter's houſe, but were 'ſet down to a very *ſlight* dinner, which they quickly diſpatched,' page 50. They arrived at Tornao * on the 24th of June, and 'at *twelve* o'clock that *night* ſaw the ſun in full beauty †.' They remained here *two days:* their time for obſervation, therefore, was not conſiderable. Mr. C. however, made the beſt of it; for his letters dated from this place fill up nearly one third of the volume, and contain more than moſt men could have tranſcribed in the time.

At Tornao, our travellers drank coffee with the judge's lady.

'Her dreſs was very ſuperb, having a gold chain about her neck, a diamond croſs, ear-rings, and a variety of precious ſtones on every finger. Her veſtment was a rich brocade, very ſhort, after the country faſhion. In the evening we were introduced to a grand ball, where we were much entertained with their peculiar manner of dancing. Soon after, the judge's lady made her appearance; when ſhe entered the room, the company all roſe and paid her much reſpect: from this it may be imagined that ſhe is conſidered as a perſon of no ſmall conſequence in this place. Though ſhe was not now in the meridian of youth and beauty, ſhe danced minuets, cotillions, and many of their own country dances, with uncommon activity and ſpirit. The inhabitants of this place, though living as it were at a great diſtance from poliſhed ſociety, are far from being an unpoliſhed people. The maſter of the ceremonies paid us the utmoſt reſpect and attention. Being ignorant of their cuſtoms, we were, according to the Engliſh phraſe, going to take a French leave, but were given to underſtand that it would be deemed the higheſt diſreſpect if we did not particularly ſalute the judge's lady, and make a general obeiſance to the whole company. With this ceremony, though by no means pleaſant to us, we were obliged to comply.'

Mr. C. next deſcribes the habitations of the Laplanders, their method of travelling, their fiſh and birds, of which ſome good copper-plate prints are given. In this part of the work, much cannot be ſuppoſed to come from the author's actual experience. He muſt have relied on the information of others.

From Tornao they returned to Stockholm by nearly the ſame route, and met with nearly the ſame misfortunes. They were frequently 'obliged to content themſelves with *very ſhort commons*;' and, occaſionally, to depart with hunger totally un-allayed. They were, however, not a little grateful when they experienced better treatment.

* Tornao is the capital of Weſt Bothnia, about 320 miles N. E. from Stockholm.

† Of this very ſtriking appearance, an Engraving is given by way of frontiſpiece.

'In

'In the courſe of our journey this day, after we had paſſed Gumboda, we received an invitation to dine with the Dean of Bögde. Our empty ſtomachs could by no means refuſe ſo well-timed an invitation. We were received at the door by the dean and his lady. The dean was a *portly* good looking elderly gentleman, his lady young and rather handſome.

'After ſome little formal ceremony, we were uſhered into a very handſome apartment, and ſet down to what we were now quite ſtrangers to, *a good dinner*. The Dean ſpeaking neither French nor Engliſh, accoſted us in Latin. Sir Harry, being the beſt linguiſt, found out two phraſes which were of great uſe to us, *bonum vinum*, and *pone circum*. Theſe, though a little out of the dean's depth, he ſoon was made to underſtand, and we profited by his knowledge.'

Again, at Hernoſand, Mr. Conſett thus ſpeaks of his entertainment:

'Here indeed we fared ſumptuouſly, which produced (I fear for the firſt time) a grateful thankſgiving for *what we were going to receive*, &c. Great and due commendations I muſt beſtow on the inn, and our hoſt in particular; every thing being neat, clean, and good of its kind; the firſt and only compliment I have hitherto had in my power to pay to a Swediſh publican.'

'Variety, however,' as Mr. C. philoſophically obſerves, when noticing the effect which his tour has produced on his own mind, 'Variety renders all ſituations agreeable: nor can any one deſcribe the comfort ariſing from a *good dinner* and a *bottle of honeſt port*, ſo well as he who has been in want of both.' *Nature is nature*, ſaid Jonathan, when he heard the different reflections which Corporal Trim's oration on his young maſter's death, produced in the minds of his kitchen auditors; and ſo ſay we, when we read this grave remark on the benefits of travelling *.

On his return toward Gottenburg, Mr. C. and his companions paſſed through Denmark; but we meet with few intereſting particulars in this part of their journey. At Gottenburg, they found the two Lapland girls, who, by their perſuaſions, had travelled from Igſund, and afterward accompanied them to England, where they arrived about the middle of Auguſt. We add, with pleaſure, that theſe innocent and unſuſpecting females were ſatisfied with their entertainment in this country; and have ſince returned to Lapland in good health, and with unblemiſhed characters. Sir H. Liddell alſo brought over five rein-deer, which have bred here, and are likely to become numerous. The expedition, and *tranſportation* of the girls and the deer, were in conſequence of a wager.

* We need not ſurely tell our readers, that *we*, though we may not have travelled ſo far for our experience, are well convinced of the value of '*a good dinner and a bottle of honeſt port.*'

Though we have ſmiled a little, *en paſſant*, at the journaliſt's often repeated accounts of the plenty or ſcarcity of table proviſions that his travelling party met with on the great variety of road which they traverſed, yet we hope that no indications of ill-humour have eſcaped us, on ſuch unprovoking occaſions; for, in truth, we have, in no inſtance, been diſpleaſed with this publication: nor do we mean to repreſent it as a frivolous or uſeleſs work. On the contrary, we have been agreeably amuſed by the obſervations, anecdotes, and little deſcriptive ſketches, contained in many parts of the volume; and, on the whole, we doubt not that Mr. Conſett's letters will meet with the approbation of that numerous claſs of readers, who look not ſo much for ſcientific information, or political remarks *, as for matters of general entertainment, and pleaſant fire-ſide converſation.

* We here meet, however, with ſome political obſervations, which do credit to the author. What he has remarked in relation to the court of Sweden, is particularly worthy of attention; and we are not a little pleaſed with the advantageous character which he gives of the heir apparent to the crown of Denmark; eſpecially when we reflect that this amiable prince is, on the mother's ſide, AN ENGLISHMAN. The author ſays, 'The king is now diſqualified from holding the reins of government; that power is, for the moſt part, inveſted in the prince, who is of age, and in the council.'

ART. V. *Travels in Switzerland*; in a Series of Letters to William Melmoth, Eſq. from William Coxe, M. A. F. R. S. &c. 8vo. 3 Vols. (about 420 Pages in each). 1l. 4s. Boards. Cadell. 1789.

BOOKS of travels are peculiarly acceptable to thoſe who read for amuſement, with a due regard alſo to inſtruction; and if they wiſh to reflect on what they read, and to draw inferences and parallels from the facts and deſcriptions which narratives of this kind afford, a well-founded confidence in the fidelity and accuracy of the traveller is abſolutely eſſential.

The publications of Mr. Coxe have always entertained and informed us; and we think ourſelves warranted in a general reliance on his repreſentations.

The work before us is not ſimply a republication of Mr. Coxe's Sketches of the natural, civil, and political ſtate of Switzerland. The favourable reception of theſe *Sketches* induced the ingenious author to make a journey, in 1779, through the country of the Griſons; a part of Switzerland which had been ſeldom viſited, and which was but imperfectly deſcribed. In 1785 and 1787, he enjoyed opportunities of reviſiting the Cantons, which were the ſubjects of his former work,

work, of comparing his deſcriptions with the originals, and of availing himſelf of the corrections of ſeveral perſons of political or literary eminence. In this improved work, there is likewiſe a letter from David Pennant, Eſq. to the author, containing an account of the Italian bailliages; of the journey from the top of Mount St. Gothard to Milan; of the Levantine valley, Locarno, Lugano, Lago Maggiore, and the Boromean iſlands; diſtricts which Mr. Coxe did not ſee, but of which the deſcription ſeemed neceſſary to complete his undertaking.

In the execution of his deſign, as far as it related to natural hiſtory, Mr. C. acknowleges his obligations to the kind aſſiſtance of Dr. Pulteney, the Rev. Thomas Martyn, profeſſor of botany at Cambridge, and the Rev. Richard Relhan. To the ſecond volume, he has ſubjoined an appendix, containing a catalogue of the books which he had conſulted in the courſe of the publication. The preſent work, therefore, deſerves to be conſidered as a very authentic and complete deſcription of Switzerland; a deſcription in which the author corrects his own errors, as well as thoſe of other travellers, and toward the improvement of which he ſeems not to have ſpared any pains, or avoided any danger.

In the courſe of ten years, Mr. C. might well be ſuppoſed to have changed ſeveral of his opinions; and in the preſent publication, he ſpeaks with leſs tenderneſs than he did formerly of the viſionary Lavater, whoſe works have become an object of ſerious attention in our own country.

'I called (he ſays) alſo on Mr. Lavater, a clergyman of Zuric, and celebrated phyſiognomiſt, who has publiſhed four large volumes in quarto on that fanciful ſubject. That particular paſſions have a certain effect upon particular features, is evident to the moſt common obſerver; and it may be conceived, that an habitual indulgence of theſe paſſions may poſſibly, in ſome caſes, impreſs a diſtinguiſhing mark on the countenance: but that a certain caſt of features conſtantly denotes certain paſſions; and that by contemplating the countenance, we can infallibly diſcover alſo the mental qualities, is an hypotheſis liable to ſo many exceptions, as renders it impoſſible to eſtabliſh a general and uniform ſyſtem. Nevertheleſs Mr. Lavater, like a true enthuſiaſt, carries his theory much farther: for he not only pretends to diſcover the characters and paſſions by the features, by the complexion, by the form of the head, and by the motion of the arms; but he alſo draws ſome inferences of the ſame kind even from the hand-writing. And indeed his ſyſtem is formed upon ſuch univerſal principles, that he applies the ſame rules to all animated nature, extending them not only to brutes, but even to inſects. That the temper of a horſe may be diſcovered by his countenance, will not perhaps ſtrike you as abſurd: but did you ever hear before, that any quality could be inferred

inferred from the phyſiognomy of a bee, an ant, or a cockchafer? While I give my opinion thus freely concerning Mr. Lavater's notions, you will readily perceive that I am not one of thoſe, who are initiated into the myſteries of his art.

'Mr. Lavater has not merely confined himſelf to phyſiognomy. He has compoſed ſacred hymns and national ſongs, which are much eſteemed for their ſimplicity. He has alſo given to the public numerous works on ſacred ſubjects. I am concerned to add, that the ingenious author extends to religion the ſame enthuſiaſm which he has employed in his reſearches on phyſiognomy, and in his poetical compoſitions: the warmth of his imagination hurries him on to adopt whatever is moſt fanciful and extraordinary; to outſtep the limits of ſober reaſon; to be an advocate for the efficacy of abſolute faith; for inward illuminations; for ſupernatural viſions; and for the miraculous effects of what is called *animal magnetiſm* in the cure of diſorders.

'The inſinuating addreſs of Mr Lavater, the vivacity of his converſation, the amenity of his manners, together with the ſingularity and animation of his ſtyle, have contributed more to diffuſe his ſyſtem and principles, than ſound arguments or deep learning, which are not to be found in his lively, but deſultory compoſitions.'

By thoſe who have experienced the fidelity of Mr. Coxe's topographical deſcriptions, and who, like the writer of the preſent article, have travelled through Switzerland with his former work in their hands, the merit of the preſent publication will be juſtly eſtimated. But as minuteneſs of geography often proves tireſome to many readers, we ſhall inſert, as a ſpecimen, the author's account of the courts of juſtice, religion, revenues, and population of the Griſons.

'During the courſe of my correſpondence, I have occaſionally mentioned the judicial proceedings in ſome of the communities. I ſhall here remark in general, that throughout the three Leagues the Roman law prevails, modified by the municipal cuſtoms. The courts of juſtice in each community are compoſed of the chief magiſtrate, who preſides, and a certain number of jurymen, choſen by the people: they have no regular ſalaries, but receive for their attendance a ſmall ſum, ariſing in ſome communities from the expences of the proceſs, which are defrayed by the criminals; in others from a ſhare of the fines. They enjoy the power of pardoning or diminiſhing the penalty, and of receiving a compoſition in money. This mode of proceeding ſuppoſes, what is as abſurd in theory as it is contrary to experience, that judges will incline to mercy when it is their *intereſt* to convict; or will impartially inflict puniſhment, even when injurious to their own private advantage.

'The priſoners are examined in private; frequently tortured, for the purpoſe of forcing confeſſion, when the judges either divide the fines, or remit the puniſhment for a compoſition. In ſome diſtricts a criminal trial is a kind of feſtival to the judges, for whom a good repaſt is provided at the expence of the priſoner if convicted;

and

and thus the following alluſion, in Garth's Diſpenſary, applied with more wit than truth to our courts of juſtice, is literally fulfilled:

"*And wretches hang, that jurymen may* DINE."

Capital puniſhments, however, are extremely rare; a circumſtance ariſing not from a want of ſeverity in the penal ſtatutes, or from a propenſity to mercy in the judges: but becauſe the latter draw more advantages from fining than executing an offender. In a word, to uſe the expreſſion of Burnet, which is as true at preſent as it was in his time, "Many crimes go unpuniſhed, if the perſons "who commit them have either great credit or much money."

'It is remarkable, that torture is more frequently applied, and for ſmaller delinquencies, in theſe independent republics, than in the ſubject provinces. The infliction of it depends entirely upon the arbitrary will of the judges, a majority of whom may order it for an offence which is not capital, nor even puniſhable by corporal penalties. Thus it is not uncommon, in thoſe communities where fines are divided among the judges, to torture women of looſe conduct, for the purpoſe of compelling them to confeſs with whom they have been connected; for as ſuch offences are puniſhable by fines, the more perſons are convicted, the larger ſhare of money is diſtributed among the judges, for the trouble of their attendance. Even in the diſtricts where the fines are paid to the community, torture is often no leſs wantonly inflicted, becauſe, when the priſoner is not found guilty, the expences of the proceſs fall upon the public, and the judges receive little emolument.

'Even in the civil courts moſt cauſes are decided by bribing the judges; and appeals in thoſe communities, wherein they are admitted, ſcarcely ſerve any other end than to enlarge the ſphere of corruption; Coire and a few other places are excepted from this general reflection. This deſcription comprehends the courſe of juriſprudence throughout the Griſons; and how can it be expected, that the governors of the ſubject provinces ſhould impartially adminiſter juſtice, where their power is enlarged, and where they enjoy greater means of enriching themſelves; when they have ſuch continual examples of injuſtice and venality in their own country?—

'The religion of the Griſons is divided into Catholic and Reformed, the only two perſuaſions which are tolerated in this country. By the Reformed is meant what we call Calviniſm, although it is not the ſame as was eſtabliſhed at Geneva. For, as the Reformation was introduced into this country by the diſciples of Zuingle, the religion of the Proteſtant Griſons bears a greater reſemblance to that ſettled at Zuric, than to the church of Geneva; although the difference between theſe two ſects is ſo trifling, that they may be conſidered as holding the ſame tenets. Among the Griſons the Proteſtants are more numerous than the Catholics, the former being eſtimated at about two-thirds of the inhabitants; and Stanyan juſtly aſſerts, that "as all their elections are decided by the plurality of voices, the republic of the Griſons may be deemed a Proteſtant ſtate."

'The

'The reformation was introduced very early into this country: the new doctrines were firſt preached about the year 1524, and received at Flæſch, a ſmall village in the Ten Juriſdictions, upon the confines of Sargans; from thence they were extended to Mayenfield and Malantz, and ſoon afterwards through the whole valley of Pretigau. The reformed opinions ſpread with ſuch celerity, that before the end of the ſixteenth century they were embraced by the whole League of the Ten Juriſdictions (excepting part of the community of Alvenew), the greateſt part of the Houſe of God, and a few communities in the Grey League.

'The difference of religion nearly excited a civil war between the two ſects, as well at the firſt introduction of the reformation, as at the beginning of the troubles in the Valteline. In the latter inſtance the two parties roſe in arms, but the Catholics being overpowered by the Proteſtants, matters were amicably adjuſted. Since that period, all religious concerns have been regulated with perfect cordiality. According to the general conſent of the three Leagues, each community, being abſolute within its little territory, has the power of appointing its own particular worſhip, and the inhabitants are free to follow either the Catholic or Reformed perſuaſion. In the adminiſtration of civil affairs religion has no interference: the deputies of the general diet may be members of either communion, as choſen by the communities which they repreſent. By this moderate and tolerating principle, all religious diſſenſions have been ſuppreſſed as much as poſſible; and the moſt perfect amity ſubſiſts between the two ſects.

'In ſpiritual concerns the Catholics for the moſt part are under the juriſdiction of the biſhop of Coire. For the affairs of the Reformed churches, each League is divided into a certain number of diſtricts, the miniſters whereof aſſemble twice every year: theſe aſſemblies are called *colloquia*. Each *colloquium* has its preſident, and each league a ſuperintendant, called a dean. The ſupreme authority in ſpiritual concerns is veſted in the ſynod, which is compoſed of the three deans, and the clergy of each league: the ſynod aſſembles every year alternately in each of the three leagues. Candidates for holy orders are examined before the ſynod. The neceſſary qualification for admiſſion into the church ought to be the knowledge of Hebrew, Greek, and Latin; but this rule is not ſtrictly adhered to; many being ordained without the leaſt acquaintance with either of thoſe languages. Formerly Latin was ſolely uſed, as well in the debates of the ſynod as for the purpoſe of examining the candidates; but at preſent that tongue grows more and more into diſuſe, and German is employed in its ſtead.

'The number of reformed pariſhes in the whole three Leagues amount to 135, in the following proportion: In the Grey League 46, in that of God's Houſe 53, and in the League of Ten Juriſdictions 36.

'The miniſters of theſe churches enjoy but very ſmall ſalaries. The richeſt benefices do not perhaps yield more than 20 *l.* or at moſt 25 *l.* per ann. and the pooreſt ſometimes ſcarcely 6 *l.*

'This

'This ſcanty income is attended with many inconveniences. It obliges the clergy, who have families, to follow ſome branch of traffic, to the neglect of their eccleſiaſtical ſtudies, and to the degradation of the profeſſional character. Another inconvenience is ſuperadded to the narrowneſs of their income. In moſt communities the miniſters, though confirmed by the ſynod, are choſen by the people of the pariſh, and are ſolely dependent on their bounty.

'For theſe reaſons the candidates for holy orders are generally extremely ignorant. They cannot ſupport that expence which is requiſite to purſue their ſtudies; they are not animated with the expectation of a decent competence; and, from the dependent mode of their election, are not encouraged to deſerve their promotion by a conſiſtent dignity of character.'

From the above ſpecimen, it will appear that the author's ſtyle is conſiderably improved ſince his firſt edition of this work.

We ſhall conclude with Mr. Coxe's obſervations on a queſtion which has been much agitated of late, and which he appears to us to have examined with due attention, and to have diſcuſſed with great judgment.

'In regard to your queſtion, "*Whether the glaciers are in a ſtate of increaſe or diminution?*" though I declined on a former occaſion to enter minutely upon a ſubject, which required much accurate obſervation and repeated experimental inveſtigation; yet I ventured to make one remark, which ſeemed to prove the occaſional increaſe and diminution of the glaciers; contrary to the opinion of ſome philoſophers, who maintain, that they continue always the ſame; and of others, who aſſert, that they are continually increaſing.

'The borders of the glacier of Montanvert are moſtly ſkirted with trees: towards its baſe a vaſt arch of ice riſes to near a hundred feet in height; under which the Arveron ruſhes with conſiderable force, and in a large body of water. As we approached the ice, we paſſed through a wood of firs: thoſe trees which ſtand at a little diſtance from the arch are about eighty feet high, and are undoubtedly of a very great age. Between theſe and the glacier the trees are of a later growth; as is evident from their texture and inferior ſize. Others, ſtill ſmaller, have been overturned and enveloped in the ice. There ſeems to be a kind of regular gradation in the age of theſe ſeveral trees, from the largeſt which are ſtanding, to the ſmalleſt that lie proſtrate.

'Theſe facts juſtly lead to the following concluſions:—that the glacier once extended as far as the row of tall firs; that, upon its gradual diſſolution, a number of trees ſhot up in the very ſpots which it formerly occupied; that, ſince that period, the ice has again advanced; and has overturned the trees of later date, before they had grown to any conſiderable height.

'To theſe circumſtances, the following fact may be added. Large ſtones of granite are uſually found at a ſmall diſtance from the extremities of the glacier. Theſe ſtones have certainly fallen from the mountains upon the ice; have been carried on in its progreſs; and

and have tumbled into the plain upon the diſſolution or ſinking of the ice which ſupported them. Theſe ſtones, which the inhabitants call *Moraine*, form a kind of border towards the foot of the valley of ice, and have been puſhed forward by the glacier in its advances: they extend even to the place occupied by the larger pines.

'As ſeveral writers upon Switzerland have, in contradiction to theſe facts, endeavoured to prove, that the ſnow and ice are continually accumulating in the Alps, I ſhall here throw together a few additional remarks, that may tend to confirm the contrary opinion.

'The Inferior Glacier of Grindelwald was ſo conſiderably diminiſhed ſince my firſt expedition in 1776, that the ſpot which its extremity then occupied was, in 1785, removed at leaſt four hundred paces from its former ſite. In the valley of Chamouny, the *Murailles de Glace*, which I deſcribed as forming the border of the Glacier of Boſſun, no longer exiſted; and young trees had ſhot up in the parts which were then covered by the glacier of Montanvert.

'The advocates, however, for the increaſe of the glaciers, admitting theſe facts, yet deny that any judgment can be formed concerning the ſtate of the more elevated regions, from what paſſes in the vallies, where the ſun has power to bring the fruits of the earth to maturity. They aſſert that it appears, both from theory and fact, that more ſnow falls, and more ice is annually formed in the Alps than can be annually diſſolved.

'To judge from theory; they argue, that the cold occaſioned by the maſs of ice already formed ought to augment it ſtill further; and in regard to experience, it is evident, that within the memory of the preſent generation, many mountains have been covered, many paſtures and habitations invaded, and many paſſages irrecoverably obſtructed by the ice.

'In conſidering the arguments drawn from theory, we may obſerve, that the cauſes which tend to the diminution of the ice, are no leſs powerful than the augmentation of the cold, which is ſuppoſed to occaſion its indefinite increaſe. Theſe cauſes are principally; 1. rain and ſleet in the leſs elevated regions; 2. evaporation; 3. deſcent of the ſnow and ice, both precipitous and gradual; 4. heat of the atmoſphere; 5. mean temperature of the earth.

'1. The rain and ſleet, which falls during ſummer upon the Lower Glaciers, not only thaws the ice, but increaſes thoſe rills that collect on the ſurface, excavate channels, deſcend into the clefts, and aſſiſt in forming them.

'2. Evaporation is a ſtill more powerful cauſe; as it acts at all heights, and in all ſeaſons.

'3. The deſcent of the ſnow and ice, as diſtinguiſhed by precipitous and gradual. The precipitous, or continual fallings of congealed ſnow, termed by the natives *avalanches*, are detached either by their own weight, ſoftened from their hold by the heat of the ſun or the warm air which blows from the ſouth, or overthrown by the violent hurricanes that are extremely common in the upper Alps.

Alps. When theſe maſſes are precipitated into a milder air, though they may ſometimes indeed reſiſt the influence of heat, and form valleys of ice, yet they are more uſually diſſolved. Theſe *avalanches* are moſt common in the Upper Glaciers; whereas the gradual deſcent of the ice is chiefly confined to the Lower Glaciers, and is a very powerful agent in leſſening the aggregate maſs.

'All the Lower Glaciers, or vallies of ice, reſt on an inclined plain, are arched or hollow, and are undermined and weakened by the torrents, which are conſtantly flowing, as well from the Upper Glaciers, as from their own interior ſurface.

'The natural tendency of a heavy body in ſuch a poſition is to deſcend; and its progreſſive motion is accelerated in proportion to its own weight, and the greater inclination of its baſis. This progreſſive motion, which acts, though imperceptibly, yet gradually and uniformly, carries the ice into thoſe cultivated plains and vallies, where the ſun ripens the fruits of the field, and where a period is neceſſarily put to its further increaſe.

'If you require a proof of this imperceptible deſcent, the anſwer is obvious. It is to be collected from the facts which I have already enumerated; namely, from the trees which are occaſionally overturned by the ice in its progreſs, and by the moraine of ſtones which is obſerved at the bottom of the Lower Glaciers. Theſe ſtones being ſimilar to the mountains of the Upper Alps, and eſſentially different from the rocks below, muſt have been conveyed by the ice in its deſcent from the Upper Glaciers.

'4. The heat of the atmoſphere, or the efficacy of the ſun's rays on the outward ſurface of the glaciers, is too evident to require any proof, even to thoſe who have never been in the Alps.

'Another cauſe of a thaw, derived from the heat of the atmoſphere, which will not be expected by thoſe who have not viſited theſe icy regions, is the warm winds which blow by night as well as by day in the Upper no leſs than the Lower Glaciers. Theſe warm winds are, during ſummer, ſo common in theſe parts, that I never croſſed a glacier without feeling, in ſome particular poſitions, a warmth ſimilar to the air of a hot bath.

'5. But as theſe two cauſes only operate in ſummer; and as the ſun's rays do not produce ſufficient effect in the higheſt parts, we muſt have recourſe to the mean temperature of the earth, which ſeems to be the greateſt and moſt powerful agent in preventing an indefinite augmentation of ice and ſnow. This mean temperature, termed by ſome philoſophers the internal heat of the earth, is always above the freezing point, as is evident from the heat of the ſprings which iſſue from the bowels of the earth. In winter therefore, or in thoſe high regions of the globe where the cold is uſually below the freezing point, when any ſpot of ground is covered with only a thin coat of ſnow, it may be ſo far cooled, to a certain depth, by the influence of the external air, as not to be capable of diſſolving any part of the ſuperincumbent ſnow. But when the maſs of ſnow is of ſuch a thickneſs as to protect the ſurface of the ground from the effects of the atmoſpherical cold, the mean temperature,

perature, which is always above the freezing point, will be ſufficient to melt the contiguous ſurface of ſnow, and to occaſion a conſtant thaw, which ſupplies thoſe currents of water that flow, at all ſeaſons, from the Upper and Lower Glaciers.

'In regard to the argument derived from experience, it is ſufficient to obſerve, that while I admit the facts which prove the progreſs of the ice, it by no means ſeems to follow that its ſum is perpetually increaſing. For the advocates who ſupport this opinion, while they ſcrupulouſly enumerate the places which have been invaded by the ice, do not take any notice of thoſe parts, no leſs numerous, from which the ice has retired.

'During my ſecond expedition into the Alps, I alſo made this point of controverſy a particular object of my reſearches; and on enquiring from the *chaſſeurs*, and other perſons who frequent the mountains, the greateſt part were of opinion that the collection of ice and ſnow, even in the elevated regions, was by no means in a continual ſtate of augmentation; but that while it gained in ſome places, it diminiſhed in others; and that upon an average, the aggregate maſs was nearly the ſame.'

Theſe obſervations juſtly place Mr. Coxe in the rank of a philoſophical traveller, who to the praiſe of accuracy joins the merit of ſcience.

ART. VI. *A Diſcourſe delivered to the Students of the Royal Academy*, on the Diſtribution of the Prizes, Dec. 10, 1788, by the Preſident, 4to. pp. 26. 3s. Cadell. 1789.

WE have had frequent opportunities of bearing our teſtimony to the merits of Sir Joſhua Reynolds; and ſeldom with more ſatisfaction than on the preſent occaſion. The ſubject of this diſcourſe is an enquiry into the talents of the late Mr. Gainſborough; not ſo much, as the author remarks, 'with a view to praiſe or to blame him,' as to draw from his excellencies and defects, matter of inſtruction to the ſtudents in the Academy.'

It is with pleaſure that we ſee one man of genius tracing the progreſs of another; while, by the aſſiſtance of an academical education, and more enlarged preparatory ſtudies, he is enabled to ſhew the advantages of thoſe acquirements, which the other could not poſſeſs.

'In the ſtudy of our art, as in the ſtudy of all arts, ſomething is the reſult of our *own* obſervation of nature, ſomething (and that is not little) the effect of the example of thoſe who have ſtudied the ſame nature before us, and who have cultivated before us the ſame art, with diligence and ſucceſs. The leſs we confine ourſelves in the choice of thoſe examples, the more advantage we ſhall derive from them; and the nearer we ſhall bring our performances to a correſpondence with nature, and the great general rules of art. When we draw our examples, from remote and revered antiquity, (with ſome advantage undoubtedly in that ſelection) we ſubject

ourſelves to ſome inconveniencies. We may ſuffer ourſelves to be too much led away by great names, and be too much ſubdued by overbearing authority. Our learning, in that caſe, is not ſo much an exerciſe of our judgment as a proof of our docility. We find ourſelves, perhaps, too much overſhadowed; and the character of our purſuits is rather diſtinguiſhed by the tameneſs of the follower, than animated by the ſpirit of emulation. It is ſometimes of ſervice that our examples ſhould be *near* us; and ſuch as raiſe a reverence, ſufficient to induce us carefully to obſerve them, yet not ſo great as to prevent us from engaging with them in ſomething like a generous contention.'

After ſome juſt obſervations on the diſpoſition of mankind to acquieſce in their original prepoſſeſſions in favour of the productions of the Roman ſchool; and after noticing the prejudices which muſt attend the advances of Engliſh artiſts, whoſe celebrity can ariſe only from the operation of a fair and true compariſon; Sir Joſhua Reynolds proceeds to mention ſome of the cuſtoms and habits, which were, as he apprehends, the cauſes of Gainſborough's arriving to that high degree of excellence, which we ſee and acknowlege in his works.

'Of theſe cauſes we muſt ſtate, as the fundamental, the love which he had to his art; to which indeed, his whole mind appears to have been devoted, and to which every thing he ſaw was referred; and this we may fairly conclude from various circumſtances of his life, which were known to his intimate friends. Among others, he had a habit of continually remarking to thoſe who happened to be about him, whatever peculiarity of countenance, whatever accidental combination of figures, or happy effects of light and ſhadow occurred in proſpects, in the ſky, in walking the ſtreets, or in company. If, in his walks, he found a character that he liked, and whoſe attendance was to be obtained, he ordered him to his houſe; and from the fields he brought into his painting room, ſtumps of trees, weeds, and animals of various kinds, and deſigned them not from memory, but immediately from the objects. He even framed a kind of models of landſkips, on his table, compoſed of broken ſtones, dried herbs, and pieces of looking glaſs, which he magnified and improved into rocks, trees, and water. How far this latter practice may be uſeful in giving hints, the profeſſors of landſkip can beſt determine. Like every other technical practice, it ſeems to me wholly to depend on the general talent of him who uſes it. Such methods may be nothing better than contemptible and miſchievous trifling; or they may be aids. I think upon the whole, unleſs we conſtantly refer to real nature, that practice may be more likely to do harm than good. I mention it only, as it ſhews the ſolicitude and *extreme* activity which he had about every thing that related to his art; that he wiſhed to have his objects embodied as it were, and diſtinctly before him, that he neglected nothing which could keep his faculties in exerciſe, and derived hints from every ſort of combination.'

Another practice obſervable in Gainſborough, was his painting by night. This cuſtom, Sir Joſhua thinks, is very improving to an artiſt.

'By candle-light, objects not only appear more beautiful, but from their being in a greater breadth of light and ſhadow, as well as having a greateſt breadth and uniformity of colour, nature appears to me in a higher ſtyle; and even the fleſh ſeems to take a higher and richer tone of colour. Judgment is to direct us in the uſe to be made of this method of ſtudy; but the method itſelf is (I am very ſure of it) advantageous. I have often imagined, that the two great colouriſts, Titian and Corregio (though I do not know that they painted by night), formed their high ideas of colouring from the effects of objects by this artificial light: but I am more aſſured, that whoever attentively ſtudies the firſt and beſt manner of Guercino, will be convinced that he either painted by this light, or formed his manner on this conception.'

Gainſborough was alſo worthy of imitation 'in his manner of forming all the parts of his picture together; the whole going on at the ſame time, in the ſame manner as nature creates her works. Though this method,' obſerves Sir Joſhua, 'is not uncommon to thoſe who have been regularly educated; yet probably it was ſuggeſted to him by his own natural ſagacity.' page 9.

With reſpect to Mr. Gainſborough's love of his art, without which, excellence cannot be attained, it was enthuſiaſtic. 'Of Gainſborough we certainly know, that his paſſion was not the acquirement of riches, but excellence in his art; and to enjoy that honourable fame, which is ſure to attend it. That *he felt this ruling paſſion ſtrong in death*, continues Sir Joſhua, I myſelf am a witneſs.

'A few days days before he died, he wrote me a letter to expreſs his acknowlegements for the good opinion I entertained of his abilities, and the manner in which (he had been informed) I always ſpoke of him, and deſired he might ſee me, once more, before he died. I am aware how flattering it is to myſelf to be thus connected with the dying teſtimony which this excellent painter bore to his art. But I cannot prevail on myſelf to ſuppreſs that I was not connected with him by any habits of familiarity; if any little jealouſies had ſubſiſted between us, they were forgotten, in thoſe moments of ſincerity; and he turned towards me as one, who was engroſſed by the ſame purſuits, and who deſerved his good opinion, by being ſenſible of his excellence. Without entering into a detail of what paſſed at this laſt interview, the impreſſion of it upon my mind was, that his regret at loſing life, was principally the regret of leaving his art; and more eſpecially as he now began, he ſaid, to ſee what his deficiencies were; which, he ſaid, he flattered himſelf in his laſt works were ſupplied.'

The

The following obſervations are excellent: nor can we refuſe ourſelves the ſatisfaction of copying what ſo perfectly agrees with our own ſentiments:

'When ſuch a man as Gainſborough arrives to great fame, without the aſſiſtance of an academical education, without travelling to Italy, or any of thoſe preparatory ſtudies which have been ſo often recommended, he is produced as an inſtance, how little ſuch ſtudies are neceſſary; ſince ſo great excellence may be acquired without them. This is an inference not warranted by the ſucceſs of any individual; and I truſt it will not be thought that I wiſh to make this uſe of it.

'It muſt be remembered that the ſtyle and department of art which Gainſborough choſe, and in which he ſo much excelled, did not require that he ſhould go out of his own country for the objects of his ſtudy; they were every where about him; he found them in the ſtreets, and in the fields; and from the models thus accidentally found, he ſelected with great judgment ſuch as ſuited his purpoſe. As his ſtudies were directed to the living world principally, he did not pay a general attention to the works of the various maſters, though they are, in my opinion, always of great uſe, even when the character of our ſubject requires us to depart from ſome of their principles. It cannot be denied that the department of the art which he profeſſed may exiſt with great effect without them; that in ſuch ſubjects, and in the manner that belongs to them, they are ſupplied, and more than ſupplied, by natural ſagacity, and a minute obſervation of particular nature. If Gainſborough did not look at nature with a poet's eye, it muſt be acknowleged that he ſaw her with the eye of a painter; and gave a faithful, if not a poetical repreſentation of what he had before him.

'Though he did not much attend to the works of the great hiſtorical painters of former ages, yet he was well aware, that the language of the art, the art of imitation, muſt be learned ſomewhere; and as he knew that he could not learn it in an equal degree from his cotemporaries, he very judiciouſly applied himſelf to the Flemiſh ſchool, who are undoubtedly the greateſt maſters of one neceſſary branch of art; and he did not need to go out of his own country for examples of that ſchool: from that he learnt the harmony of colouring, the management and diſpoſition of light and ſhadow, and every means which the maſters of it practiſed to ornament, and give ſplendor to their works. And to ſatisfy himſelf, as well as others, how well he knew the mechaniſm and artifice which they employed to bring out that tone of colour, which we ſo much admire in their works, he occaſionally made copies from Rubens, Teniers, and Vandyck, which it would be no diſgrace to the moſt accurate connoiſſeur to miſtake, at the firſt ſight, for the works of thoſe maſters. What he thus learned, he applied to the originals of nature, which he ſaw with his own eyes; and imitated, not in the manner of thoſe maſters, but in his own.

'Whether he moſt excelled in portraits, landſkips, or fancy pictures, it is difficult to determine: whether his portraits were moſt admirable for exact truth of reſemblance, or his landſkips for the

portrait-like repreſentation of nature, ſuch as we ſee in the works of Rubens, Ryſdale, and others of thoſe ſchools. In his fancy pictures, when he had fixed on his object of imitation, whether it was the mean and vulgar form of a wood-cutter, or a child of an intereſting character, as he did not attempt to raiſe the one, ſo neither did he loſe any of the natural grace and elegance of the other; ſuch a grace and ſuch an elegance, as are more frequently found in cottages than in courts. This excellence was his own, the reſult of his particular obſervation and taſte; for this he was certainly not indebted to the Flemiſh ſchool; nor indeed to any ſchool; for his grace was not academical or antique, but ſelected by himſelf from the great ſchool of nature; and there are yet a thouſand modes of grace, which are neither theirs nor his, but lie open in the multiplied ſcenes and figures of life, to be brought out by ſkilful and faithful obſervers.'

It is to the credit of Gainſborough's good ſenſe and judgment, that he never attempted the grand ſtyle of hiſtorical painting, for which his previous ſtudies had laid no foundation. Neither did he deſtroy the character and uniformity of his own ſtyle, by the idle affectation of introducing mythological learning in any of his pictures.

'Of this boyiſh folly (continues the judicious author) we ſee inſtances enough, even in the works of great painters. When the Dutch ſchool attempt this poetry of our art in their landſkips, their performances are beneath criticiſm; they become only an object of laughter. This practice is hardly excuſable, even in Claude Lorrain, who had ſhewn more diſcretion if he had never meddled with ſuch ſubjects.

'Our late ingenious academician Wilſon, has I fear, been guilty, like many of his predeceſſors, of introducing gods and goddeſſes, ideal beings, into ſcenes which were by no means prepared to receive ſuch perſonages. His landſkips were, in reality, too near common nature to admit ſupernatural objects. In conſequence of this miſtake, in a very admirable picture of a ſtorm, which I have ſeen of his hand, many figures are introduced in the fore ground, ſome in apparent diſtreſs, and ſome ſtruck dead, as a ſpectator would naturally ſuppoſe, by the lightning; had not the painter, injudiciouſly (as I think), rather choſen that their death ſhould be imputed to a little Apollo, who appears in the ſky, with his bent bow, and that thoſe figures ſhould be conſidered as the children of Niobe.'

We are next preſented with ſome excellent remarks on Gainſborough's ſtyle of painting; but we muſt content ourſelves with giving only the concluding obſervations.

Sir Joſhua had before obſerved that 'A lightneſs of effect, produced by colour, and that produced by facility of handling, are generally united:'

'Gainſborough (he adds) poſſeſſed this quality of lightneſs of manner and effect, I think, to an unexampled excellence; but, it muſt be acknowleged, at the ſame time, that the ſacrifice which he made

made to this ornament of our art, was too great; it was, in reality, preferring the leſſer excellencies to the greater. To conclude. However we may apologize for the deficiencies of Gainſborough (I mean particularly his want of preciſion and finiſhing), who ſo ingeniouſly contrived to cover his defects by his beauties; and who cultivated that department of art where ſuch defects are more eaſily excuſed; you are to remember, that no apology can be made for this deficiency, in that ſtyle which this academy teaches, and which ought to be the object of your purſuit; it will be neceſſary for you, in the firſt place, never to loſe ſight of the great rules and principles of the art, as they are collected from the full body of the beſt general practices, and the moſt conſtant and uniform experience; this muſt be the ground-work of all your ſtudies; afterwards you may profit, as in this caſe I wiſh you to profit, by the peculiar experience, and perſonal talents of artiſts living and dead; you may derive lights, and catch hints from their practice; but the moment you turn them into models, you fall infinitely below them; you may be corrupted by excellencies, not ſo much belonging to the art, as perſonal and appropriated to the artiſt; and you become bad copies of good painters, inſtead of excellent imitators of the great univerſal truth of things.'

However numerous and long our quotations from this diſcourſe have been, we offer no apologies for them. The obſervations which we have extracted, are not only excellently adapted to the art of painting, but many of them admit a much more extenſive application. We wiſh our modern poets would read them with attention.

Art. VII. *The Alliance of Muſic, Poetry, and Oratory.* Under the Head of Poetry is conſidered the Alliance and Nature of the Epic and Dramatic Poem, as it exiſts in the Illiad, Æneid, and Paradiſe Loſt. By Anſelm Bayly, LL. D. Sub-Dean of his Majeſty's Chapels Royal. 8vo. pp. 390. 6s. Boards. Stockdale. 1789.

As the uſe of a preface is, generally, not only to inform the public with what intention a book has been written, but with what ſpirit the author wiſhes it to be read; and as Dr. Bayly's preface is ſhort, we ſhall give it to our readers, entire:

'Of the following ſheets it need only be ſaid by way of preface, that, whether eſtimable or not, they have one property, that of originality.

'They are indebted very little to the ancients, ſuch as Ariſtoxenus on Muſic, Ariſtotle and Horace on Poetry, and Cicero on Oratory, or to the moderns, Boſſu, Dryden, Pope, Addiſon, or any other writer whatever, on thoſe ſubjects.

'The obſervations on Muſic and Oratory are the reſult of many years experience, and on Poetry, of ſtudying the originals themſelves, Homer, the father and preceptor of muſic, poetry and oratory, and Virgil and Milton, his ſons and pupils.'

The claim of *originality*, in the firſt period of this preface, which is only amplified in the ſecond and third, excited a curioſity and an expectation, which have not been fully gratified. We endeavoured, however, during the peruſal of the whole work, to bear in mind the author's early information; and to believe, that the ſheets were *original*, indebted to no celebrated authors on the ſame ſubjects, ancient or modern; that the obſervations on muſic and oratory were the reſult of experience; and that Homer and Virgil, in their original language, were (to uſe a popular figure) as much *at his fingers' ends* as the keys of his harpſichord. Perhaps, with all our critical ſagacity, we ſhould not have made theſe diſcoveries, without this prefatorial aſſiſtance.

MUSIC.

Muſic being 'the firſt and immediate daughter of Nature,' as the author aſſerts, and *Oratory* only 'an imitator of Nature, and daughter of Inſtruction,' is NEW indeed! We uſed to think juſt the contrary; imagining that there was, *literally*, ſuch a thing as *natural eloquence*, but no *natural muſic*; unleſs the cries of infants, pricked by pins, or pinched by hunger or the colic, may be called muſic; the reſt we have been accuſtomed to conſider, not as the effuſions of nature, but, as the conſequence of imitation or inſtruction. We are not ſurpriſed that the Doctor, who is chiefly accuſtomed to *cathedral muſic*, ſhould ſuppoſe that there was no other, fit for an ear under the guidance of reaſon and judgment. That the airs of ſecular muſic are too florid, the harmony too much crowded, and the graces too redundant for a choral critic, we can eaſily believe: but ſo blind, deaf, and degenerate are the times, that compoſers, ſingers, and opera managers, would not, perhaps, avail themſelves of his taſte and knowlege in dramatic muſic, if he were Sub-dean of the Lyric Theatre, as well as of his Majeſty's chapels.

But has the author's muſical reading been limited to Holder, Simpſon, and Toſi? and does he call tranſcribing theſe ſcanty tracts, *originality?* Indeed his equivalent for the ſound of our vowels, is ſomewhat *original*; but by aſſigning to E and I the ſame ſound, in the words *eat* and *ye*, and the Italian ſound of double *oo* to *u*, we fear he will neither convey to a foreigner nor a native, a true idea of their powers in the Engliſh language. He gives double letters as illuſtrations of the ſound of ſingle: as, *ſeen* for a long *e*, *ſoon* for a long *o*. Double letters are always long; but a ſingle *e* is equally long in *even*, *evil*; *u* in *June*, *tune*. Dr. Holder, Dr. Wallis, Dr. Johnſon, Dr. Prieſtley, the late Biſhop of London, and indeed moſt of the grammars of our language, have analyſed our alphabet ſo much

better, that Dr. Bayly's *originalities*, on this ſubject, might have been ſpared.

Inſipient muſical ſtudents will be as much bewildered by the confuſion, inconſiſtency, and inaccuracy of all the author's didactic periods, as were *the babes in the wood*. He tells us, that '*ſingle ſounds* afford no delight in muſic;' but the next page informs us, that 'if ſingle ſounds be not *agreeable* to the ear, it is impoſſible they ſhould be ſo in melody or harmony.' And elſewhere, we have a whole period in praiſe of a ſingle ſound: 'a beautiful *meſſa di voce*, or ſwell, uſed ſparingly, and only upon open vowels, can never fail of having an *exquiſite effect* from the human voice, as well as from the throat of a nightingale.' Now, which of theſe aſſertions are we to believe? Formerly, indeed, we fancied, that the minute increaſe of a ſweet voice, from extreme ſoft to its greateſt volume, had its charms.

We tried to diſcover the author's meaning, p. 14, when, after ſaying that 'the throat, mouth, teeth and lips, moderately opened with ſteadineſs, give a proper rotundity to ſounds, and a ſweetneſs ſuperior to that of any inſtrument whatever,' he adds, 'It is upon this principle that *all* wind inſtruments terminate with circularity.' The general bore of all wind-inſtruments, except the wooden pipes of an organ, we believe, is *circular*; but that their termination is *wider* than elſewhere, is certainly not true in the German flute, baſſoon, fife, &c.

As all Dr. Bayly's *originality* of vocal inſtruction is taken from Galliard's tranſlation of Toſi, it conſtitutes the beſt part of the book. *Original* words, or at leaſt orthography, we have indeed, in pizzicotto, ſemidimiquaver, Largetto, appagiatura, ſeminiani, Soſtonuto, &c. But the explanation of the gammut, or ſcale of ſounds, and their lengths, with their ſhades of flat and ſharp, are rendered ſo confuſed by an affectation of *originality*, that the common books of inſtructions for all kinds of inſtruments would teach them better.

In p. 26, the three modes of muſic are curiouſly defined:

'By means of flats and ſharps is introduced a ſtyle or mode of muſic, commonly called *chromatic*, becauſe diſtinguiſhed by the ancient Greek muſicians with *black ſpots*, from the natural modulation of whole tones, which *ſcale* or *genus* is named *diatonic*, or *harmonic*.

'The inflexions of the human voice in ſpeech are wonderfully, muſically, and ſignificantly various.

'Nature with univerſal and intelligible language, directs perſons of all nations to expreſs their ſenſations of diſlike and refuſal, of anger, pain and ſorrow, in grave, and of approbation, pleaſure and joy, in acute tones, modified into quarter, half quarter, and even more minute diviſions, producing another mode or *genus*,

which is *intermediate, within* or *between* the chromatic, named for that reaſon the *enharmonic.*

'Though the chromatic mode cannot reach the enharmonic, yet can it, under the conduct of an able compoſer and ſinger, make amazing approximations, and even excel it in lamentations of miſery and exultations of happineſs.'

Here again the author makes good his claim to *originality*, though he tells us, that Simpſon, Chambers, and Dr. Burney, may be conſulted, 'by thoſe who wiſh to know the Greek modes or *genera* of muſic, critically.' The *originality* here, beſide other confuſion, is the confounding *mode* and *genus*, on which the Greeks, and all writers on Greek muſic, have given two diſtinct chapters.

The definition of a *natural*, which cancels a flat or ſharp, is peculiar to Dr. Bayly: '*The reſolution of a diſcord* from a ſharp or flat returning to a whole tone, is done by a mark ♮ called a natural.' The definition of time or meaſure, is equally *original.* When he compares it to the *pulſe*, he ſhould have added, of an animal in *health*, as one of the criteria of a fever, is not only the quickneſs, but the *irregularity* of the pulſe. The *repercuſſions of an echo*, too, are ſo various and uncertain, that it ſeems an unfortunate reference for the regulation of muſical meaſure. *Triple time*, in which *minuets*, the moſt ſmooth and flowing meaſures in muſic, are compoſed, is indiſcriminately compared to 'limping and walking lame, in lamentation and ſudden ſtarts, *pes citus*—a ſhort and quick foot, as Horace calls it.' This is confounding a ſolemn *ſaraband*, and a graceful *minuet*, with a limping, cantering, or riotous *jig.*

Dr. Bayly ſucceeds better in precepts, with the help of Toſi, than in deſcriptions. From p. 46 to 78 (for which we refer to the book at large), may, perhaps, be underſtood by a vocal ſtudent, and have its uſe.

POETRY.

In this ſecond part of the work, the author ſeems to forget his promiſe, of proving the *alliance* between poetry and muſic. If he proves any thing, it is what has never been doubted,—the neceſſity of knowing grammar, and all its *technica*, by thoſe who either attempt to write verſe or proſe. Indeed, the chief part of this diviſion of the work is purely grammatical, and concerns colloquial language, as well as poetry and muſic. When poetry is ſet to muſic, and ſung, theſe arts are certainly *allied*; but how to unite them, or diſcover the poetry of muſic, or melody of poetry, is not clearly ſhewn by Dr. Bayly. Where muſical notes are applied to the doubtful parts of a verſe, we think the Doctor is generally miſtaken.

In p. 91, he tells us, that—

' as one vowel before another, or a vowel before a ſingle conſonant, may make a ſhort ſyllable, ſo two very ſhort ſyllables will be equal in time to one ſhort, that is, two quavers to one crotchet; as,

" For thoſe rebellious, here their priſon ordained."

' And again, four very, very ſhort ſyllables are equal to one ſhort, that is four ſemiquavers to one crotchet, as,

" Various are the ways of God to man.

" Immediate are the works of God."

We can by no means ſubſcribe to the author's deciſions in theſe particulars, any more than to his manner of reading the verſe,

" Before all temples the upright heart and pure—"

where he ſays, ' *les* and *the* are two very ſhort ſyllables to be pronounced quick, as one ſhort.' Such reading would degrade theſe verſes into proſe; and ſetting them, as Dr. B. propoſes, would mark the redundant ſyllables the ſtronger. It is a rule in reading, as well as in ſetting Italian poetry to muſic, to regard the laſt vowel of one word and the firſt of another, as one ſyllable. And as an heroic verſe in that language has eleven ſyllables, the compoſer in ſetting, and the ſinger in reciting it, are careful not to augment their number to the ear, whatever number may appear to the eye. The following verſe of Metaſtaſio, according to Dr. B. would require fifteen notes:

" *Sogno della mia vita è il corſo iritero.*"

But in recitative, it would certainly be allowed no more than eleven notes; and in the inſtances given above, the Engliſh words *rebellious*, and *immediate*, ſhould be regarded as triſyllables, and *various* as a diſſyllable; treating the vowels *io* and *ia* as diphthongs. All the verſes in which vowels of the ſame kind occur, without eliſions, become proſe, if ſet in the manner preſcribed by Dr. Bayly.

Milton's meaſures are extremely varied; but, we have often thought, not with equal felicity. It is hardly poſſible to make or imagine ſome of his combinations of long and ſhort ſyllables to conſtitute a *verſe*. It would, however, be the buſineſs of a compoſer, to tune theſe harſh numbers in ſetting them to muſic; and we remember formerly agreeing with Dr. Burney, when he ſaid*, that " nothing would facilitate the reading

* Hiſt. of Muſ. vol. ii. p. 251. note *(r)*.

our

our old poets, or enable us to aſcertain the number of ſyllables in each line, and point out their true accentuation, ſo much as the original melodies to which they were ſung, if we could but find them." Rouſſeau *, in his excellent inſtructions to tranſcribers of muſic, ſays, that "the punctuation of the words of a ſong is wholly unneceſſary, as it would be multiplying characters; it is the buſineſs of the muſic to make ſuch ſtops and pauſes as ſhall remove all doubt as to the ſenſe, accent, and meaſure of the poetry."

Without eliſions, a verſe cannot be made of Milton's tranſlation of Virgil's

"——— *tantæne animis cæleſtibus iræ?*
"In heavenly ſpirits could ſuch perverſeneſs dwell?"

Though we differ from Dr. Bayly in his ideas of ſetting verſe by *time* inſtead of *quantity*, we find that many of his remarks and rules of verſification, are judicious, and ſuch as may be uſeful to young poets.

At p. 114, there ſeems to be a great jumble in his chronology, where he ſays, 'Our heroic verſe, both rhyme and blank, which took its birth ſo early as the ſixth century among our Saxon anceſtors, made great advances in growth through the eighth, ninth, and tenth centuries, under Charlemagne, Charles the Bald, and Pope Leo the tenth, up to the time of our Edward the third, in the fourteenth century.' What can the author mean by placing Leo X. between Charles the Bald of France, and our Edward III.? Charles died A.D. 876, Leo 1521, and Edward 1377! And why is the Hiſtory of Poetry taken from the Rev. Thomas Warton, our worthy laureat, and given to his brother Dr. Warton, p. 114, 115, and 122?

After a few pages ſelected from Warton's Hiſtory of Poetry, juſt mentioned, we have the author's opinions concerning *the Nature and Alliance of the Epic and Dramatic Poem, as it exiſts in the Iliad, Æneid, and Paradiſe Loſt.* Epic and dramatic reſemblances have been often pointed out, particularly by Addiſon, Boſſu, and innumerable French critics, who have not only remarked the incidents in Homer which have furniſhed incidents to the ancient Greek tragedians, but others that ſtill may ſupply dramatic ſubjects to the moderns. Here Dr. Bayly empties his *common place-book* of remarks that "have been ſlaves to thouſands." Epic gleanings in the fields which have been cultivated by Homer, Virgil, and Milton, are become ſo ſcarce, that our critic would be in danger of ſtarving his cauſe, if he did not take a few grains, now and then, from former

* *Dict. de Muſ. Art. Copiſte.*

gleaners;

gleaners: but though he has read the three great epic poets with much attention, we doubt whether his remarks will be received by the public as indiſputable *canons of criticiſm*. Nevertheleſs, from p. 272 to 280, we have ſtrictures on Milton, to which many will readily ſubſcribe.

If Dr. B. does not feel the poetical beauty of Milton's tranſpoſitions and arrangement of words, we are ſorry for him. But his reducing them to the order in which they are uſed in proſe, ſomewhat reſembles the honeſt Engliſhman at Paris, who, aſking his interpreter what the people were crying in the ſtreet, when they ſaid *l'eau!* and being anſwered, *water*—Why, the devil, ſaid our countryman, can't they *ſay* water, then?

If Milton had uſed the arrangement of words into which Dr. Bayly has *tranſpoſed* them, poetical numbers, and feet, would have been wholly out of the queſtion.

ORATORY.

Though this writer frequently differs in opinion from Dr. Johnſon, yet he ſeems, at other times, not to be inſenſible to his ſuperior merit as a critic, moraliſt, and philoſopher. His ſtrictures, however, on the claſhing metaphors and ſingularities of Dr. Middleton's ſtyle, which, in its day, was thought ſupremely elegant, though ſeemingly ſevere, are not unjuſt. But if Dr. B. thinks, as he ſeems to ſay, p. 333, that all French proſe is alike *void of elegance*, he is very much miſtaken. Fenelon and Boſſuet, among others, in the laſt century, united grace with ſtrength and ſimplicity, as Voltaire has done in the preſent age; and Monteſquieu, Rouſſeau, and de Buffon, have demonſtrated the poſſibility and exiſtence of elegant French proſe.

The rules cited by the author from Cicero and Quintilian, though neceſſary, perhaps, for a young orator to know, cannot be rigidly followed at preſent in our own ſenate, where all muſt appear extempore, and free even from the ſemblance of formal or ſtudied arrangement. Long ſpeeches are, indeed, faſhionable, and yet are ſeldom heard with patience: but the rule laid down by Dr. B. from claſſical models, that the orator ſhould proceed in the *peroratio* by every *moving art* to complete his conqueſt over the paſſions, ſuch as, admiration, ſurpriſe, hope, joy, fear, grief, pity, anger—in courts of juſtice, and indeed in a *national aſſembly*, where an individual's life or character is at ſtake, or where a public meaſure is to be attacked or defended, has often appeared to us an abuſe of rhetoric and eloquence; plain facts, and *unadorned truth*, would be more uſeful to mankind, than ſpeaking to the paſſions; and than endeavouring,

ing, by oratorical flouriſhes, to make black paſs for white, and white for black.

Dr. Bayly's notions of the duties of his brethren, both in the pulpit and deſk, are by no means nugatory.

On the whole, however, we have not found, in the two latter parts of this work, that the author has made good the introductory aſſertion, that 'muſic is the baſis on which poetry and oratory can be advantageouſly erected, and by it can be truly judged *of*.' Indeed, it ſeems as if *the alliance between muſic, poetry, and oratory*, had been treated with as little ſucceſs by Dr. Bayly, as the *alliance between church and ſtate* by the late Biſhop Warburton,—and with much leſs learning and ingenuity.

ART. VIII. *Hortus Kewenſis*; or, a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew. By W. Aiton, Gardener to his Majeſty. 3 Vols. 8vo. about 500 pages in each. 1l. 1s. Boards. Nicol. 1789.

THIS is a publication of no common ſort:—as it alſo forms ſo remarkable an æra in the hiſtory of the natural ſcience of theſe kingdoms, and as it proceeds from a man of the firſt abilities in his profeſſion, and is the reſult of more than ſixteen years' laborious attention, it deſerves to be conſidered with all due care.

Catalogues of the productions of particular gardens have been often publiſhed; but for richneſs, in point of numbers, or rarity, or for ſcientific arrangement and execution, none, that we have ſeen, can, in the leaſt, compare with this. The unfortunate *Hortus Kewenſis* of Dr. Hill, has long ſince been conſigned to its merited obſcurity. The induſtry of that writer deſerved well of his country; but when he would affect to rival the far more intelligent Linné, in the invention of ſyſtem, he became ridiculous from the very attempt. The publiſhing of theſe partial catalogues, has its uſe—They preſerve the knowlege of objects as faſt as they are introduced, and ſave much trouble and confuſion. How often has it happened, that great rarities have been known to flouriſh, and yet have periſhed inglorious, *carent quia vate ſacro*:—then encouragement is held out to the curious navigator, to bring home the productions of foreign climes,—and, not uncommonly, the natural economy has been enriched by valuable obſervations.

This work opens with a very handſome dedication to the King; and we hope that Mr. Aiton has received ſomething more *ſubſtantial* than what he profeſſes to be his utmoſt wiſh, viz.

viz. 'that his Majeſty would be graciouſly pleaſed to crown his labours *by* a ſingle ſentiment of applauſe.'

Next follows a preface, explanatory of the author's method in conducting his work. One part of this preface relates to a matter which is ſingularly new and curious; namely, the time of the introduction of particular plants into the Britiſh gardens *. In order to give to this ſubject all the publicity which lies within our power, we will tranſcribe the above-mentioned paſſage:

'Throughout the whole of this catalogue, an attempt is made to trace back, as far as poſſible, how long each plant has been cultivated in the Britiſh gardens, and to fix, with as much preciſion as the nature of the ſubject would allow, the epoch of its introduction. This, like all new undertakings, will be liable to many corrections. For the uſe, therefore, of thoſe who may undertake to improve it, a chronological liſt of the printed authorities that have been made uſe of is annexed.

'1551. Turner's herbal, part 1.
1562. — — — part 2.
1568. — — — part 3.
1570. Lobelii adverſaria.
1596. Catalogus horti Johannis Gerardi.
1597. Gerard's herbal.
1605. Lobelii adverſariorum pars altera.
1629. Parkinſon's paradiſus.
1633. Gerard's herbal, enlarged by Johnſon.
1640. Parkinſon's herbal.
1648. Catalogus horti Oxonienſis.
1656. Catalogus horti Johannis Tradeſcanti, in muſeo Tradeſcantiano.
1658. Catalogus horti Oxonienſis, cura Ph. Stephani et Gul. Brownei.
1680. Moriſoni hiſtoria Plantarum Oxonienſis, pars 2.
1683. Sutherland's hortus Edinburgenſis.
1686. Raii hiſtoria plantarum, tom. 1.
1687. — — — — — tom. 2.
1691. Plukenetii phytographia, pars 1 & 2.
1692. — — — — — pars 3.
1696. — — — — — pars 4, ſeu Almageſtum.
1699. Hiſtoria plantarum Oxonienſis, pars 3, abſoluta a J. Bobartio.
1700. Plukenetii mantiſſa almageſti.
1704. Raii hiſtoria plantarum, tom. 3.
1705. Plukenetii amaltheum.
1711—1715. Petiver's botanicum hortenſe, in the Philoſophical Tranſactions, vol. 27, 28, 29.

* The catalogue of the introducers of plants into the Britiſh gardens, is not thrown into a particular liſt; but is to be gathered from the work at large. It contains the names of the moſt reſpectable naturaliſts both of former and preſent times.

1716. Bradley's hiſtory of ſucculent plants, 1 decade.
1717. — — — — — — — 2 decade.
1724. Catalogue of trees ſold by Robert Furber, in Miller's Gardener's and Floriſt's dictionary.
1725. Bradley's hiſtory of ſucculent plants, 3 decade.
1727. — — — — — — — 4 and 5 decade.
1728. Martyn plantarum rariorum decas 1.
1729. — — — — — — decas 2.
1730. — — — — — — decas 3.

'Catalogue of plants propagated for ſale in the gardens near London.

1731. Miller's gardener's dictionary, 1ſt edition.
1732. Dillenii hortus Elthamenſis.
Martyn plantarum rariorum decas 4.
1736. — — — — — — decas 5.
1739. Rand horti Chelſeiani index.
Miller's gardener's dictionary, vol. 2.
1743. ——— 4th edition.
1748. ——— 5th edition.
1752. ——— 6th edition.
1755—1760. Miller's figures of plants deſcribed in the gardener's dictionary.
1759. Miller's gardener's dictionary, 7th edition.
1768. — — — — — — 8th edition.'

To the preface, ſucceeds a long liſt of books quoted, which takes up almoſt nineteen pages; and we are then introduced to the body of the work. Before we enter on this, let us beg the reader to ſtop and conſider the prodigious pains which Mr. Aiton has taken in hunting out the hiſtory of the introduction of the plants, and no leſs in referring to proper authorities in the liſt of books quoted. Whatever errors may be in any part of a firſt edition of ſuch a work, they muſt all be concealed under the veil which ſo much induſtry and ſo much merit ſpreads over the whole. Neither, even *in theſe days of juſt alarm*, at receiving aſſiſtance from the hands of FRIENDS *, ought Mr. Aiton's ſhare of praiſe to be undervalued, if we may ſuppoſe that, in this part, as well as in deſcribing ſome of the new ſpecies, now firſt introduced to the world, 'he has been thought worthy the aſſiſtance of men more learned than himſelf †.' It is nothing more than what muſt naturally be expected from the diſadvantages, under which a perſon of Mr. Aiton's profeſſion muſt neceſſarily labour.—From ſuch a perſon, the public has a right to expect much accurate obſervation, but not learning; and if a DRYANDER

* Witneſs, the Bamptonian controverſy.
† See the dedication.

lends

lends a finiſhing hand to ſuch a laboured undertaking, it cannot preclude the claim of the collector of the materials.

The body of the work contains all the plants which have been known to be cultivated in Kew garden, arranged after Linné's method; and the Linnéan deſcriptions are added at full length. All books of value of late date *, are referred to; the name of the firſt cultivator, and the time of its firſt introduction, are inſerted under each ſpecies; the natal ſoil of each, the time of flowering, and the part of the garden where it is cultivated, whether green-houſe, ſtove, &c. is particularly named.

As his Majeſty, with becoming liberality, has eſtabliſhed collectors in America, in Africa (the province of the induſtrious MASSON), and in the Eaſt, it is not to be wondered, that a great variety of new genera, and new ſpecies, ſhould have been introduced. In the introduction of New Genera, great deference has been paid to Dr. Swarz, but particularly to L'HERITIER. With ſingular felicity, this laſt gentleman has lately publiſhed a work entitled *Sertum Anglicum*, wherein, to perpetuate the memory of his late reception among the ſeveral naturaliſts of this kingdom, he has called ſuch new genera, as he has lately diſcovered, by the names of the principal Britiſh authors then living †. Theſe are, generally, here retained. This gentleman is an obſerver of conſummate accuracy; but we muſt beg leave to remark, that, in the formation of genera, every ſlight deviation, even in generic character, is not ſufficient to conſtitute a new genus ‡. No artificial ſyſtem can ſupport an examination on this ground. The genera would be multiplied without end; and the burthen laid on the memory, would out-weigh the profit to be gained from ſuch poliſhed nicety. We hope, therefore, never to ſee *Genus-making* riſe into a "*rage.*"

An elegant compliment is paid, very juſtly, to the Queen, who foſters the ſtudy of botany by her own example, in naming the *Heliconia Bihai* of Millar, *Strelitzia Reginæ*. It is a truly ſuperb plant, and worthy of an illuſtrious patroneſs.

Dr. Smith, the poſſeſſor of the Linnéan cabinet, will henceforth live in a plant called, after him, *Smithia ſenſitiva*. Mr.

* Anxious to avoid repeating all the ſynonyms of former writers given in the Linnéan writings, Mr. Aiton conſtantly refers to the works of the father and ſon. 'But all plants that are not deſcribed by either of the Linnæus's, have every ſynonym of careful writers that could be diſcovered, annexed to them.' Pref. p. vi.

† See Rev. Vol. lxxx. p. 640.

‡ May not this remark apply to the genera, *Erodium & Geranium*, of which we ſhall ſpeak, preſently, more particularly?

Curtis,

Curtis, of whoſe ſingular merit we have often diſcourſed with real ſatisfaction, has a plant named after him. We are rather ſupriſed at reading the *Genus Apeiba*; Linné meant that his genera ſhould, in general, be conſtructed after the Greek or Latin etymology *. The Braſilian Apeiba makes an uncouth appearance amid his learned fraternity. One genus will become a ſubject of much diſcuſſion, viz. the *Genus Geranium.* It is now divided into three genera, viz. *Erodium*, *Pelargonium*, and *Geranium.* In families ſo numerous as the Geranium is now found to be (nearly 200 ſpecies †, of which Kew has to boaſt eighty-nine), if a diviſion can take place, it is certainly adviſable to make uſe of it. Such large families may be looked on as being a kind of *ordo naturalis*, branching out into ſeveral diviſions. Perhaps the genus *Erica* might admit of ſome ſuch alteration; at leaſt, its ſpecies being ſo numerous, would juſtify the attempt. We do not, therefore, heſitate to pronounce that, of the propriety of conſtituting the genus *Pelargonium*, there can be no doubt. Neither are we aware that any ſolid objection can be made to *Erodium*; however, we muſt own that we are not, as yet, convinced that there was an abſolute *neceſſity* for introducing it. *Erodium* certainly differs from *Geranium*, by a very eaſy and ſtriking character, when examined cloſely. The doubt is, whether it was right to create ſuch a diſtruſt of the ſeveral relations of theſe families, as to occaſion ſo minute an inveſtigation of them. In defence, however, of the preſent diviſion into three families, it is fairly to be urged that Linné himſelf divided his *Gerania* into three diſtinct orders, viz. *Africana*, which now conſtitute the genus *Pelargonium* ‡; *Myrrhina*, anſwering to the genus *Erodium*; and *Batrachia*, which are ſuffered to retain the old name *Geranium.* Now it does not affect the ſubject *very materially*, whether they are to be regarded as three diſtinct orders, or three diſtinct families; neither, to an accurate obſerver, will there be *much* difference in the trouble of inveſtigation, to whichever of theſe principles he applies himſelf. Practice, however, and experience, will afford us the beſt judgment; to them we muſt refer the deciſion; and when we conſider the numbers contained in theſe ſeveral families, we profeſs our opinion, that the di-

* *Nomina generica, quæ ex Græcâ vel Latinâ linguâ radicem non habent, rejicienda ſunt. Philoſ. Botan.* ſect. 229.

† So have we been informed reſpecting L'Heritier's intended work on the *Gerania*. It is not yet publiſhed.

‡ The *Genera Pelargonium*, *Erodium*, and *Geranium*, are not arbitrary names. They are all equally characteriſtic; ſignifying ſtork's bill, heron's bill, and crane's bill.

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viſion, as it ſtands in the *Hortus Kewenſis*, will be received with applauſe. We have the generic character, at large, only of ſixteen genera. Nearly forty more new genera are introduced, whoſe eſſential character only is given; and he that wants farther information muſt have recourſe to the authors who have mentioned them. We wiſh that they had been reprinted here, as the books referred to are not in every perſon's poſſeſſion.

A prodigious number of new ſpecies * appear in this work; and ſome of them are figured in a very elegant ſtyle. In this arrangement of the ſpecies, ſome errors into which Linné himſelf fell, are rectified; then, after examination, Mr. Aiton has determined the places of many of them with more accuracy. This ſhews a maſter's power, and ſecures the applauſe due to ſo much induſtry: but ſtill we muſt obſerve, that in framing the eſſential character of many of the ſpecies, a liberty is taken, in reſpect to the number of words employed in ſome of the deſcriptions. Linné's rule was to compriſe the deſcriptions in twelve words at moſt †; but here, twenty and upward are ſometimes introduced: witneſs three ſpecies of *Amaryllis*, vol. 1. p. 419. The firſt is expreſſed in twenty-one words, the two laſt in ſeventeen each. See, alſo, ſeveral of the *Aſters* and *Solidagos*, where the ſame fault occurs; and we might mention various other inſtances. We underſtand that many of theſe were drawn up by the late Dr. Solander; but it muſt not be ſuppoſed that they had received his laſt reviſion, at leaſt with reſpect to their arrangement in a work of this kind. A future edition may correct theſe ſuperfluities.

We are ſorry that there is ſuch a paucity of deſcriptions of particular ſpecies at large. We are conſcious that we ſhall incur the charge of unreaſonableneſs when we touch on this head: yet we do but barely touch on it; and, thankful for what are already given us, we only ſay that, in a future edition, more will be highly acceptable. The ſhade of difference between ſome of the ſpecies is ſo faint, that a farther explanation is neceſſary.

* The number of ſpecies contained in the *Hortus Kewenſis*, is conſiderably above 5000; of which a very conſiderable part have not been deſcribed before.

† *Pulchritudo artis brevitatem expoſcit, nam quo ſimplicius, eo etiam & melius, & ſtultum eſt facere per plura, quod fieri poteſt per pauciora; natura etiam ipſa compendioſiſſima eſt in omni ſuâ actione.*

Numerus vocabulorum quæ in differentiâ adhibentur, nunquam ultra duodecim vocabula admittat. Phil. Botan. ſect. 291. and Linné ſubjoins a calculation, ſhewing that ſcarcely ever twelve words will be wanting for the diſcrimination of 100 ſpecies.

Of the plates, the moſt ſuperb are, the *Strelitzia Reginæ*, and *Limodorum Tankervilliæ*, the execution of which does honour to the artiſts employed on them—Mr. Sowerby, and Mr. Mackenzie*.

We cannot help conſidering this work, in one ſenſe, as calculated to excite, and bring forward, the ſentiments of botaniſts: and, in this light, it would be very friendly in them to communicate ſuch matters as ſtrike them ſeverally—"In the multitude of counſellors, there is ſafety," in this as much as in any other matter;—we only wonder that the work ſhould appear with ſo little imperfection. One defect ſtrike *us* immediately, that there are no ſynoptic tables at the head of each claſs—They certainly ſhould have been added, were it only to arrange the new genera in a comprehenſive point of view. As this work alſo comes from a profeſſional character, of the firſt eminence, and who has, perhaps, had more experience on the ſubject than any other perſon in the kingdom, would it have been inconſiſtent with his plan to have given a tolerable outline of horticulture, ſo far as relates to the importation of ſeeds and roots from abroad, or indeed to the raiſing the moſt difficult of them? ELLIS has given us an expreſs treatiſe on this ſubject. Does his method admit of improvement? Who is ſo proper to give an opinion on theſe points, as Mr. Aiton; and what communication can be more uſeful? Before the generic names are unalterably fixed, we wiſh a reviſion of ſome of them, which appear of very uncouth, and, ſometimes, of faulty, etymology—*Ailanthus*, *Apeiba*, *Byſtropogon*, *Crypſis*, &c. &c.

All the plants contained in this work, are not, at this inſtant, growing in Kew gardens. They have been there at different times.—This is no actual loſs, as they have given way to the introduction of new plants, the ornament of future ſupplements.

We already look forward, with zealous hope, to future editions; when a work of unparalleled labour and great excellence may receive all due perfection. Report ſpeaks in the moſt exaggerating terms of numberleſs plants now raiſing in the gardens at Kew, which never flouriſhed there before; many of them totally unknown. We would ſtrongly plead for their being announced to the public as early as poſſible: but while the rage for novelty burns with ſuch ardour, let not the Britiſh ſpecies be forgotten:—We obſerve a few in-

* The plates are thirteen in number.—The *Maſſonia latifolia* and *anguſtifolia* are given in a fine ſtyle.

accuracies in this department: but where ſhould a foreigner look with more reaſon, for truth and accuracy in this particular, than in the King of England's garden? He will find them, indeed, flouriſhing in the garden, and well deſcribed in the intelligent works, of Mr. Curtis—But he ſhould meet them here alſo.

Is our general opinion called for? we will ſay moſt freely, that Mr. Aiton is entitled to the hearty thanks of the botanical world, for his production of a work, at once ſo curious, ſo inſtructive, and ſo very accurately printed—Of a work, whoſe excellencies ſtrike with uncommon force, and whoſe very *errors* can ſcarcely be ſtyled faults—Of a work whoſe plan is highly ingenious, and the execution, in every department, maſterly. Long talked of, it anſwers expectation.—Laborious reſearch exhibits itſelf on every page, and, as it were, demands the applauſe due to ſterling merit. We can heartily recommend it to botaniſts of all deſcriptions, whether Britiſh or foreign; and if our wiſhes can aught avail, Mr. Aiton will find every comfort that he could expect from the *Euge* of his Royal Maſter, a ready reception of his work among the *amateurs* of the ſcience, and a *profitable* ſale.

ART. IX. *Proſpectus of a New Tranſlation of the Holy Bible*, from corrected Texts of the Originals, compared with the ancient Verſions. With various Readings, explanatory Notes, and critical Obſervations. By the Rev. Alexander Geddes, LL.D. 4to. pp. 151. 7s. 6d. Boards. Faulder*.

THAT a new tranſlation of the ſacred ſcriptures, and particularly thoſe of the Old Teſtament, is at preſent not merely expedient, but even neceſſary, has been aſſumed by Dr. Geddes as a poſition which will not be controverted. The object of his *Proſpectus*, therefore, is to explore the cauſes that have concurred to render former tranſlations defective, and to point out the means by which ſome of thoſe defects may be ſupplied. The great cauſe of the imperfection of former tranſlations, is to be found in the incorrectneſs of the origi-

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* Some apology ſeems requiſite for the delay which has attended the appearance of our remarks on this work, and on the two which follow. Let not our readers, however, aſſign for it any motive which would indicate inattention to them, or to Dr. Geddes. From neither of theſe cauſes has it originated; but from the importance of the ſubject, which allowed not haſte, but demanded mature conſideration; and from the other avocations of the gentleman to whom the books were allotted, which would not permit him to dedicate to them, immediately, a due ſhare of his attention.

nals from which they were made; and this incorrectneſs muſt principally be aſcribed to the Maſora. At the abſurdities which have ariſen from a blind and ſuperſtitious reverence for the Maſora, the author expreſſes juſt and vehement indignation. His opinion concerning the nature and extent of the corruptions, which this and other cauſes have unhappily conſpired to introduce into the ſacred text, may be collected from his aſſertion, that 'the bible is, of all edited books that ever came from the preſs, the moſt incorrect.' Providentially, however, the means of correcting the text of the ſcriptures, are more copious and ſatisfactory than thoſe which are to be found for the correction of any profane author. The immenſe multitude of MSS. whoſe variations have been collected by the immortal labours of Kennicott and De Roſſi, the ancient paraphraſes and verſions, the quotations that have been made by Jewiſh and Chriſtian writers, and the parallel paſſages of the text itſelf, afford the Hebrew critic ample ſcope for the exerciſe of his beſt judgment and ſagacity. When all theſe reſources fail, when the corruptions of the text cannot be removed by the collation of MSS. or the aid of verſions, by internal analogy, or external teſtimony, then, ſays Dr. G. the laſt reſource is conjectural criticiſm. We think, indeed, that if ever conjectural criticiſm be admiſſible (concerning which we muſt confeſs we have ſtill ſome ſerious doubts), it ought not to be admitted till every other reſource has been tried in vain; and we agree entirely with Dr. G. that no correction, however plauſible, or even certain, ſhould be adopted, without warning the reader, and diſtinguiſhing it by a proper note.

After having copiouſly treated on the principal cauſes of the imperfections of modern verſions of the ſcriptures, and pointed out what he deems the ſureſt means of removing them, the author proceeds to give his opinion of the diſtinguiſhing characters of a good tranſlation, and of the chief qualifications neceſſary for a tranſlator.

Firſt of all, then, a tranſlation of the bible ought to be faithful; i. e. ought to expreſs all the meaning, and no more than the meaning, of the original. Now his own verſion is, he ſays, neither literal nor verbal, but ſtrictly *ſentential:* that is, every ſentence of the Engliſh correſponds as exactly to the Hebrew as the difference of the two idioms will permit; and though he has not made himſelf ſo much a ſlave to the original, as to adopt its peculiar phraſeology and conſtruction, where they greatly differed from our own, yet he has always kept as cloſely to it as was compatible with the ideas which he had formed to himſelf of a good tranſlation. *Tranſlatio vera eſt, cujus ſenſus à ſuo fonte non deviat, ſed ſententias reddit et eaſdem et æquales.*

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The ſecond eſſential quality of a good verſion, is perſpicuity. If the ſcriptures are to be tranſlated, they ſhould certainly be made as plain and perſpicuous as poſſible; and not a ſingle ambiguity ſhould be left in them that can be removed. That there are certain myſterious words in the original which ſhould not be tranſlated, may be a pious, but is not a rational, notion. To a mere Engliſh reader, *paſſover*, and *praiſe ye the Lord*, are not leſs ſignificant and are much more edifying ſounds than *paſch* and *hallelujah*.

Elegance is the third quality of a good verſion; but an elegance of a particular kind, and of peculiar characteriſtics. This elegance, he thinks, is moſt likely to be acquired by the obſervation of three rules. I. A tranſlator of taſte will be careful to make a juſt and proper ſelection of terms. II. He will arrange them in the moſt natural order. III. He will reject all meretricious ornaments. The proper choice of terms is the firſt, and, perhaps, the hardeſt, duty of a tranſlator. The ſame Hebrew word המאורת Gen. i. 16. has been rendered, by different tranſlators, *lights*, *luminaries*, and *illuminations*; but whoever, ſays Dr. G. examines the analogical propriety of the three terms, and compares them with the original, will clearly perceive that luminaries is more proper than lights, and lights than illuminations. To *divide*, *ſeparate*, and *diſtinguiſh*, are words of nearly the ſame ſignification; yet he would ſay, to *divide* a victim, portion, inheritance, &c. to *ſeparate* light from darkneſs, waters from waters, the ſons of Levi from the other tribes, &c. to *diſtinguiſh* the clean from the unclean, the holy from the profane, the children of Iſrael from the Egyptians, &c. Dr. G. maintains (though he was once of a contrary opinion), that thoſe words which we have adopted from other languages are preferable to our own original words; becauſe he thinks them leſs liable to be productive of ambiguity, to receive new and acceſſary meanings, and to deviate into triteneſs and vulgarity. For theſe reaſons, he would rather ſay *abyſs* than *deep*, *diſmiſs* than *ſend away*, *paradiſe* than *garden*, *deluge* than *flood*, *conflux*, or *aſſemblage*, *of waters*, than *gathering together*, &c.

On this ſubject, however, we differ, *toto cælo*, from Dr. G. and in every inſtance, which we have produced above, we ſcruple not to prefer the common verſion. We agree entirely with the learned and excellent Biſhop of Waterford, that the ſimple and ancient turn of the preſent verſion ſhould be uniformly retained; and that this ſimplicity ariſes, in a great meaſure, from the preference of pure Engliſh words to thoſe which are foreign. But we do not object to ſacrificing this ſimplicity, when either dignity or propriety abſolutely require

it; when the Engliſh word has already degenerated into vulgarity; or when it is incapable of expreſſing the meaning of the original, with ſufficient preciſion. It is but juſtice, however, to Dr. Geddes, to ſtate, that he himſelf has admitted that great exceptions are to be made to the rule which we have been combating; and that great diſcretion muſt be employed in the uſe of it. On the whole, he muſt excuſe us, if we apply his own excellent remark, on the ſubject of meretricious ornament, to the introduction of exotic terms in preference to thoſe of our own growth—

'The elegance that ſuits a tranſlation of the ſcriptures is ſimple and unaffected: not the elegance of a court lady decked out for a ball or a birth-day, but that of rural beauty in her Sunday's apparel, modeſtly decorated with ſuch flowers as grow in her native meads.'

Another quality of a good tranſlation, is uniformity of ſtyle: but ſuch an uniformity as does not preclude an attention to that diverſity of ſtyle which characteriſes the different writers. Every writer has ſomething peculiar to himſelf; and it ought to be the endeavour of a tranſlator to retain as much as poſſible of that peculiarity. He muſt, as Biſhop Lowth finely expreſſes it, imitate his features, his air, his geſture, and, as far as the difference of language will permit, even his voice.

Dr. G. then proceeds, with a trembling hand, he ſays, to delineate the neceſſary qualifications of a tranſlator. Theſe are, briefly, an accurate knowlege of the language from which, and that into which, he tranſlates. This knowlege, with reſpect to the Hebrew, muſt include an acquaintance with the other oriental dialects. Beſide this, he muſt be, as far as poſſible, an univerſal ſcholar. To profound erudition, muſt be added acute penetration, nice diſcernment, and delicate taſte; and, laſt of all, impartiality. He muſt be unwedded to ſyſtems of any kind, literary, phyſical, or religious; and he muſt ſit down to his author, with the ſame indifference that he would to Thucydides or Xenophon.

Dr. Geddes propoſes never to depart from the common text, either by addition, omiſſion, tranſpoſition, or variation, without diſtinguiſhing ſuch departure by its peculiar ſymbol, and ſupporting it by correſponding authorities. A new and more natural diviſion of the text is to be adopted; but the old diviſion of chapter and verſe is to be retained in the inner margin. The correctional references, various readings, and explanatory notes, are to be placed at the bottom of the page; the critical annotations at the end of the volume. A new comparative chronology is to be added at the top of the page.

Each

Each volume, and, generally, every book, will have a particular preface, in which a compendious critical account will be given of its author, its ſubject, ſtyle, and character. The whole of the Old Teſtament, Dr. G. thinks, will, on this plan, be probably compriſed in four volumes 4to. to which he intends to add a fifth, by way of introduction, containing a general preface, indices, and the diſcuſſion of ſeveral queſtions reſpecting the antiquity, authenticity, and inſpiration of the Hebrew ſcriptures.

We cannot cloſe this article without tranſcribing the following modeſt and manly paſſage, in which the author ſpeaks of himſelf and his work:

'I have laid before the public the nature and end of my undertaking, the difficulties I had to encounter and the means I have uſed to overcome them, the dangers I had to fear and the cautions I have taken to ſhun them, the helps I have had, the guides I have chiefly followed, the mode of tranſlation I have adopted, the method I have purſued, and the rules I have preſcribed to myſelf in the proſecution of my plan; and, now, I look forward, with no ſmall anxiety, to that critical day, when the work itſelf muſt be ſubmitted to the examination of the ſame formidable tribunal, from whoſe decrees it is in vain for any author to appeal. To be ſure of ſucceeding, would be arrogance; to deſpond, puſillanimity. My hopes are at leaſt equal to my fears; and as long as the balance is but equally poiſed, I will perſevere in holding it.

'Should I even fail in the execution of ſo vaſt a project, there is ſome conſolation in thinking that I have, in the opinion of good judges, pointed out the right way to ſucceſs. My Proſpectus, I am told, may ſerve as a general chart to younger and more unexperienced ſtudents in divinity, who may chuſe to embark in the ſame perilous voyage. I have delineated with preciſion the track which I judged the ſafeſt for them to purſue, indicated the principal landmarks that ſhould direct their courſe, fixed buoys and beacons wherever I thought there was need, and warned them of ſuch rocks and ſhallows as they run the greateſt riſk of making ſhipwreck upon. Should my own little veſſel be, notwithſtanding, daſhed to pieces, let it be imputed to the unſkilfulneſs of the pilot, not to the impracticability of the paſſage; and ſerve only to increaſe the wariness and vigilance of the next navigator, without diminiſhing his intrepidity and ſpirit of enterpriſe.'

ART. X. *A Letter to the Right Rev. the Lord Biſhop of London*, containing Queries, Doubts, and Difficulties relative to a vernacular Verſion of the Holy Scriptures. Being an Appendix to a Proſpectus of a New Tranſlation of the Bible, from a corrected Text of the Originals. By the Rev. A. Geddes, LL. D. 4to. pp. 87. 3s. 6d. Faulder. 1787.

IN this letter, Dr. Geddes has reduced into the form of Queries, ſome of thoſe doubts and difficulties which have perplexed

and impeded his progreſs as a tranſlator of the holy ſcriptures; and he addreſſed them to Biſhop Lowth, as a perſon of all others the moſt able and moſt likely to give him a ſatisfactory ſolution of them. His firſt queſtion is, how far the ſtyle and phraſeology of the old verſion ought to be adopted or rejected? He takes it for granted that all words or phraſes which are become obſolete, ambiguous, or *plebeianly* trite, ſhould certainly be rejected. But he aſks whether the ſame is to be done with thoſe which, though obſolete, are ſtill intelligible and undebaſed; as, for inſtance, *ambuſhment*, *heritage*, *meet*, *wroth*, *banquet*, *banner*, *bereave*, *bewail*, *pourtray*, *diſcomfit*, *marvel*, *obeiſance*, *progenitors*, &c. We know not on what grounds Dr. G. conſiders theſe words as obſolete: ſome of them at leaſt are ſtill in very frequent uſe, as *banquet*, *banner*, *bewail*, *pourtray*, *progenitors*. It is more difficult, he ſays, to decide concerning whole phraſes than particular words. Theſe are, generally, Hebraiſms which have been gradually incorporated into our language by different tranſlators; and though many of them be extremely abhorrent from the Engliſh idiom, yet cuſtom has now rendered them familiar to our ears. An important queſtion, therefore, ariſes, how far are ſuch Hebraiſms to be retained? Dr. G. conſiders this queſtion at large; and, by the way, introduces ſome obſervations on the want of uniformity obſervable in the old verſion, in rendering the ſame words and phraſes. For inſtance, ארבה is rendered now *a locuſt*, and now a *graſshopper*, לענה *wormwood* and *hemlock*, קמוש *nettles* and *thorns*, ראש *hemlock* and *gall*, יענה *an owl* and *an oſtrich*, שאל *hell*, and the *grave*, &c. This incongruity he very properly diſapproves. He alſo condemns another kind of incongruity which is leſs exceptionable,—viz. the rendering חק by *law*, *ſtatute*, *decree*, *ordinance*, שרין by *coat of mail*, *habergeon*, *breaſtplate*, *brigandine*, מצר or מצרה by *fort*, *hold*, *ſtronghold*, *caſtle*, *bulwark*, *munition*. He thinks it better, in all ſuch caſes, to adhere to one term. He doubts whether we ſhould not uniformly tranſlate the ſame Hebrew word by the ſame Engliſh one, unleſs the former having a multifarious meaning, or perſpicuity, or embelliſhment, requires us to vary the latter. Hence he objects to rendering תף now *tabret*, and now *timbrel*, כימה now *Pleiades*, and now *Seven Stars*, שמים *heaven*, *the heavens*, *the air*, &c. גוים *nations*, *gentiles*, and *heathen*, &c. He condemns our tranſlators for their want of uniformity in rendering ſimilar Hebraiſms. For inſtance, they have tranſlated, *lift up one's eyes*, for *look up*, and *not lift up one's feet* for *remove*; *hide one's eyes from another*, for *connive at*, and *not deliver one's ſelf from the eyes of another*, for *eſcape him*. He objects, particularly, to their

inconſiſtency in rendering thoſe phraſes of which בן and איש make a part. They tranſlate בני בליעל *ſons of Belial*, yet often *ſons of valour* and *ſons of righteouſneſs* into *valiant men* and *righteous men*, &c. They vary, not only in rendering ſimilar phraſes, but even in the ſame. Exod. xv. 3. איש מלחמה *a man of war*, and Pſalm xxiv. 8. *mighty in battle.* Dr. Geddes therefore lays down three canons by which he himſelf has been directed. I. All Hebraiſms that are unambiguous, and which do not offend againſt the laws of grammar and good writing, ſhould be retained: thoſe that are obſcure, equivocal, uncouth, or ungrammatical, ſhould be rejected. II. In the poetical and *ſentential* parts of ſcripture, bolder Hebraiſms are allowable than in the hiſtorical and legiſlative parts. III. Whatever Hebraiſm has been once adopted, or Anglicism ſubſtituted, ſhould, in the ſame ſort of ſtyle, and under ſimilar circumſtances, be uniformly retained.

The author then proceeds to point out ſome Hebrew expletives, and pleonaſms, which he would ſuppreſs in his tranſlation. And firſt, he would often omit the copulative ו, and often render it by *yet*, *with*, *when*, &c. ויהי, he ſays, ſhould either not be tranſlated at all, or be tranſlated *it was*, *it happened.* לאמור he would ſometimes retain, ſometimes omit. לו, לך, לי, and their plurals, he would alſo omit, in ſuch paſſages as theſe—*Build* ME *an altar*—*Get* THEE *up*—*Jacob took* TO HIM *rods of green poplar*, &c. He thinks the ſame of הוא and היא as, *The woman, whom thou gaveſt to be with me,* SHE *gave me of the tree*, &c. He is aware that it has been ſometimes called an emphatical mode of expreſſion, and even accounted a beauty; as, I Kings, xviii. 39. *The Lord,* HE *is the God—the Lord,* HE *is the God.* 'Be it ſo,' ſays he, 'yet even here it has all the air of vulgar tautology, and brings to one's mind the old ſong, *Bell, ſhe is my darling.*' If they muſt be tranſlated, he would render them, *that woman—Jehovah himſelf*, &c. We cannot approve this opinion of Dr. Geddes; and we muſt warmly condemn the indecent, though, we truſt, unintentional, levity of the manner in which it is conveyed.

The relative אשר is another word which Dr. G. would often omit; eſpecially when it cannot be retained in the verſion, without an Italic ſupplement, as Gen. i. 7. *the waters above the firmament from the waters under the firmament.* For ſimilar reaſons he thinks that איש and אשה ſhould be often omitted. He queſtions whether it would not conduce to perſpicuity, to render בני always (except where it denotes the immediate progeny) by the gentile, or patronymic of the proper name that follows—as, *Reubenites*, *Gadites*, &c. inſtead

ſtead of *children of Reuben, of Gad,* &c. He would extend this licenſe to the proper names themſelves, when they ſignify a whole tribe or people, as *Amalekites, Midianites, Simeonites, Judaites,* for *Amalek, Midian, Simeon, Juda.* The collective nouns, which are ſo frequent in Hebrew, he would always render plurally, except when they are preceded by כל. He would correct the enallages of perſons, and numbers, in his tranſlation, as,—*When* YE *reap the harveſt of your land,* THOU *ſhalt not reap the corners of thy field.* Here, and in all ſuch caſes, he would adopt the plural, except in the decalogue, where he would retain the ſingular. He diſlikes the uſe of Italics, and would print the words, which are neceſſary to ſupply the various ellipſes of the original, in the common character.

With reſpect to arrangement, Dr. G.'s general propoſition is, 'That mode of arrangement is always beſt, which expreſſes the meaning of the original in the moſt intelligible and energetic terms*; and ſuch as the author himſelf would probably have choſen, if he had written in the tranſlator's language.' He diſapproves the diviſion of the poetical parts of ſcripture into lines, or hemiſtichs. On this ſubject, we † agree entirely with Dr. Geddes, though the contrary practice has received the ſanction of Lowth, Kennicott, and Newcome. Dr. G. objects to retaining the Hebrew mode of expreſſing ſtrong affirmation by the interrogative form—as, *Have not I commanded thee?* But this mode of expreſſion is, by no means, peculiar to the Hebrew; and ſurely, on many occaſions, it adds force as well as variety to the compoſition.

The remainder of the Letter is employed in ſtating doubts concerning particular Hebrew or Engliſh words, many of which appear to us too trifling to be ſeriouſly propoſed by Dr. Geddes to the Biſhop of London. In page 60, he aſks,

'Are the words, wherefore, therefore, wherein, therein, whereof, thereof, whereby, thereby, whereunto, thereunto, heretofore, theretofore, and other ſuch compounds, to be retained? To be convinced that they are not ſtrictly grammatical, we have only to analyze them, for who could bear *for there, for where,* &c.'

Of the two inſeparable prepoſitions, *in* and *un*, he would employ the latter excluſively to denote privation; and would confine the former to ſuch words, as, being derived from the Latin, retain their intenſive meaning; as *infrigidate, infuſcate, ingeminate, incarcerate,* &c. Dr. G., in his Proſpectus, laid

* We apprehend Dr. G. means, *in the moſt intelligible and energetic manner:* ſince arrangement conſiſts in the collocation of terms already ſelected.

† See our account of Kennicott's Remarks, &c. vol. lxxviii. p. 477.

it

it down as a principle, that 'if the ſcriptures are at all to be tranſlated, they ſhould certainly be made as plain and perſpicuous as poſſible.' Now we would aſk, how the uſe of theſe terms can poſſibly be reconciled with ſuch a principle; or how any tranſlation can be plain and perſpicuous to the mere Engliſh reader, that adopts a language with the meaning of which he muſt neceſſarily be unacquainted?

Dr. G. conſidered the omiſſion of *it* as a ſoleciſm, in ſuch paſſages as this—*Now that this of the two is the better gloſs*, IT *is proved by your own interrogation*; and he gravely aſks whether, in disjunctive ſentences, we ſhould uſe *or*, or *nor*, after *not* and *neither*.

On the whole, we are of opinion, that Dr. Geddes has ſucceeded much better in his general plan, than in his detail of particulars. The publication, of which we gave an account in the preceding article, contains a maſterly delineation of the principal qualifications required in a tranſlator of the ſcriptures, of the general line of conduct which he ought to purſue, and of the various ſources from which he may derive aſſiſtance, in his moſt delicate and arduous employment. The Letter to the Biſhop of London, is, we think, leſs intereſting; and certainly contains ſome things which we cannot but conſider as unworthy the Author of the Proſpectus.

ART. XI. *Propoſals for printing by Subſcription a New Tranſlation of the Holy Bible*, from corrected Texts of the Originals; with various Readings, explanatory Notes, and critical Obſervations. With Specimens of the Work. By the Rev. Alex. Geddes, LL. D. 4to. 1s. 6d. ſtitched. Faulder. 1788.

DOCTOR Geddes has ſufficiently explained the nature of his plan, in the two works which we have already noticed: he, therefore, in the preſent publication, ſubmits to the world his Propoſals for printing, together with ſpecimens of his tranſlation and notes. Theſe ſpecimens conſiſt of the firſt chapter of Geneſis—(which, he ſays he has ſelected merely becauſe it is the firſt chapter of the bible)—the thirteenth, fourteenth, fifteenth, and part of the ſixteenth chapters of Exodus—(becauſe, beſide the variety of the ſtyle, they contain inſtances of almoſt every kind of alteration which he has found it neceſſary to make in the text)—and the ſixteenth Pſalm, becauſe it is now, for the firſt time, as far as he knows, made clear and conſiſtent, without violence to the original, and without the aid of critical conjecture.

We think it neceſſary, in the firſt place, to tranſcribe the conditions of the ſubſcription; we will then lay before our readers ſhort extracts from the hiſtorical and poetical parts of the ſpecimens, and ſubjoin a few curſory remarks.

'CONDI-

'CONDITIONS.

'I. The work will be compriſed in SIX large volumes in quarto, printed in the ſame form, and on the ſame types and paper, with the SPECIMENS.

'II. The FOUR firſt volumes will contain all the books of the OLD TESTAMENT, including thoſe called APOCRYPHA: the FIFTH will contain the books of the NEW TESTAMENT, and the SIXTH will conſiſt of a GENERAL PREFACE, or biblical *apparatus*, with MAPS and INDEXES to the whole work.

'III. To SUBSCRIBERS the price of each volume will be ONE GUINEA AND A HALF, to be paid in the following manner: ONE HALF GUINEA at the time of ſubſcribing; A GUINEA AND A HALF on the delivery of each of the FIVE firſt volumes; and ONE GUINEA on the delivery of the laſt volume.

'IV. As ſoon as the number of ſubſcribers ſhall amount to ONE THOUSAND, the FIRST volume will be put to the preſs, and printed and publiſhed with as much expedition as ſo complex a page will admit of.

'V. The publication of each ſucceeding volume will, the author truſts, be no longer than EIGHTEEN MONTHS, after the publication of the FIRST.

'BERESHITH, OR, THE BOOK OF GENESIS. CHAP. I.

'[*Year of the World* 1.—*Year before Chriſt* 4004.]

1 'IN the beginning GOD created the HEAVENS and the
2 EARTH. The earth was yet a deſolate waſte, with darkneſs
3 upon the face of the deep, and a mighty wind blowing on the ſurface of the waters; when GOD ſaid: "Let there be
4 LIGHT:" and there was light. And GOD ſaw that the light
5 was good; and GOD ſevered the light from the darkneſs; and GOD called the light DAY, and the darkneſs he called NIGHT.

6 'The

'EXPLANATORY NOTES.

'BERESHITH ſignifies, *In the beginning*; and is the title which the Jews gave to the firſt book of their Scripture. The Greeks called it GENESIS, or *Generation*; becauſe it treats of the firſt formation of things, of the origin of different nations, and, more eſpecially, of the progenitors of the Hebrew people.

'*Year before Chriſt* 4004.—That is, according to the common calculation: for chronologiſts are ſo little agreed about the matter, that there are above eighty different ſyſtems; ſome of which make the period more remote by 2980, others leſs remote by 613 years. A great part of this variety is owing to the difference of the ſcripture account of time, before Abraham, in the Hebrew and Samaritan copies, and the ancient Greek verſion of *Geneſis*. This difference ſhall be noticed among the VARIOUS READINGS: and, as to the reſpective credibility of the three *chronologies*, ſee the Preface to the Pentateuch.

'V. 1. *In the beginning*, &c.—Whoever reads this ſimple, but ſublime narrative, with due attention, and devoid of theological prepoſ-

6 ' The evening came, and the morning came, ONE day;
when GOD ſaid: " Let there be an EXPANSE amidſt the wa-
ters, and let it ſeparate waters from waters:" † and ſo it was. |
7 For GOD made an expanſe, and ſeparated the waters below
8 the expanſe from the waters above the expanſe; and the ex-
panſe GOD called the HEAVENS.† And GOD ſaw that it was
good. |
9 ' The evening came, and the morning came, a SECOND
day; when GOD ſaid: " Let the waters below the heavens
be collected into one place, and let the dry land appear:" and
ſo it was. † For the waters below the heavens were collected
into

' VARIOUS READINGS.

' V. 6. † tranſpoſed with GR. from v. 7. V. 8. † GR. V. 9. † GR.

' EXPLANATORY NOTES.

prepoſſeſſions, will, moſt probably, agree with Whiſton, that the hiſtorian confines himſelf to the creation, or perhaps the embelliſhment, of this terraqueous globe; and only mentions ſuch other parts of the great univerſe, as became eventually relative to it. Our little planet, then, was originally, according to the Hebrew coſmogony, a chaotic maſs of earth, water, and denſe tempeſtuous air; decompounded and brought to perfection in the ſpace of ſix days, for reaſons beſt known to the wiſe Architect, which it is as uſeleſs as it is vain for us to attempt to inveſtigate. For the reſt, it is not neceſſary to ſuppoſe, that even the earth did not at all exiſt before this period. It may have lain for ages in its primordial ſtate, or have paſſed through many other ſtates, before it was made a receptacle for man. The word rendered here *created*, might, with equal propriety, have been rendered *had created*; or the whole comma may be tranſlated thus—*When firſt God created the heavens*, &c. Compare the whole ch. with Pſ. viii. xxxiii. civ. cxxxvi. Prov. viii. 22—29.

' Ib. GOD.—The Hebrew word, pronounced *Elohim*, means the *Great*, the *Mighty* One. It is generally uſed in the plural form, and is applied not only to the true God, but alſo to falſe gods, and even to powerful and great men: whereas the word which we render THE LORD, barbarouſly pronounced JEHOVAH, is never applied but to the true God, or God of the Hebrews. See ch. ii. 5.

' V. 2. *A deſolate waſte.*—Literally, *deſolation and devaſtation.* The meaning is clear from other paſſages, in which the ſame words occur; although their preciſe radical ſignification is not eaſily aſcertained. Compare Deut. xxxii. 10. Job, xii. 24 Jerem. iv. 23.—The ancient Greek tranſlator rendered them *inviſible and uncompounded*; the Arabic, *covered with deep ſea*, &c.

' Ib. *A mighty wind.*—Lit. *a wind of God*; a common Hebraiſm uſed to expreſs greatneſs of any kind, as *cedars of God*, *mountains of God*, &c. Others render *the ſpirit of God*; which moſt

10 into their places, and the dry land appeared. | And God
called the dry land EARTH; and the collection of waters he
called SEAS. And God ſaw that it was good.
11 ‘ Again God ſaid: “ Let the earth produce GRASS, SEED-
BEARING HERBS according to their kinds; and FRUIT-BEAR-
ING TREES, with their own ſeed in them, according to their
12 kinds:” and ſo it was. For the earth produced graſs, ſeed-
bearing

‘ EXPLANATORY NOTES.

moſt of the ancient fathers apply either to the *Holy Ghoſt*, or to a certain *divine energy* operating on the maſs of chaotic matter to bring it into form: an idea hardly conſonant with either the apparent ſcope of the author, or the conſtruction of the text. See CRIT. REM.

‘ V. 3. *God ſaid, let there be light*—Arab. *God willed light to be*; a very juſt, though not a literal rendering. Compare Pſ. xxxiii. 6. and 2 Cor. iv. 6.—This laſt is, indeed, the beſt comment on the text. “ He commanded it (ſaith the Apoſtle) to ſhine forth out of darkneſs.” The reader is here, once for all, requeſted to take notice, that, throughout the Hebrew writings, GOD is made to ſpeak the language of man, and to act after the manner of men: and, indeed, we muſt of neceſſity thus expreſs ourſelves with regard to the Deity, or be altogether ſilent: for we are totally unacquainted with the nature of the divine operations.

‘ Ib. *Light.*—That is, as may be readily conceived, a partial imperfect light, ſuch as we ſee in a cloudy day; and which would gradually increaſe, in proportion as the thick air was expanded and rarefied; until, on the fourth day, the ſun and other luminaries appeared.

‘ V. 4. *God ſaw that the light was good.*—i. e. fit for its intended purpoſes: *beautiful*, as the Syriac renders it, and beneficial to mankind.

‘ Ib. *Severed the light from the darkneſs.*—i. e. Aſſigned to each its proper boundary. This, it is well known, is effected by the revolution of the earth around its ideal axis; by which means, in the ſpace of twenty-four hours, every part of it is ſucceſſively enlightened and obſcured, as it turns to or from the ſun.

‘ V. 5. *The evening came*, &c.—So the original, and ſo all the ancient verſions; though they have been generally miſunderſtood, and conſequently miſtranſlated. The meaning is, that when a full natural day had paſſed, God again commenced his operations.

‘ V. 6. *An expanſe.*—i. e. An outſpreading of the denſe air around the earth, called its atmoſphere; which is continually exhaling a large quantity of watery particles, that coaleſce and float in the region of the clouds, until they become too heavy, and fall in drops of rain.

‘ Ib. *And ſo it was.* This is moſt beautifully expreſſed by the Pſalmiſt. *He ſpoke, and it was done. He commanded, and it was eſtabliſhed.* Pſ. xxxiii. 9.

‘ V. 11.

bearing herbs according to their kinds, and fruit-bearing trees, with their own ſeed in them, according to their kinds. And GOD ſaw that it was good.

' EXPLANATORY NOTES.

' V. 11. *Graſs*, &c.—Some interpreters join the word here tranſlated *graſs* to the word that follows, and render *green herbs*, &c.: but it is highly probable that the author meant a diſtinction.

' EXODUS, CHAP. XV.

1 ' THEN ſang Moſes and the children of Iſrael this canticle to the LORD, ſaying:

" Let || me ſing to the LORD! for gloriouſly hath he triumphed: the horſe, with his rider, he hath thrown into the ſea.

2 " The LORD is my ſtrength, and the ſubject of my laud: for to me he hath proved a Saviour.

" He is my God, him will I celebrate; the God of my father, him will I extol.

3 " Mighty in battle is the LORD! THE LORD is his *peculiar* name.

4 " The chariots of Pharaoh, with his forces, he hath caſt into the ſea: the choice of his tribunes || he hath drowned | in the ſea of Suph.

5 " With the gulphy billows he covered them; to the bottom they went down like a ſtone.

6 " Thy right hand, O LORD! hath powerfully triumphed: thy right hand, O LORD! hath cruſhed the foe.

7 " In

' VARIOUS READINGS.

' Ch. xv. v. 2. || So HEB. and ARAB. ERP. The REST *us.* V. 4. || So SYR. and moſt GR. copies. The REST, *have been drowned.*

' EXPLANATORY NOTES.

' Ch. xv. v. 1. *Then ſang Moſes*, &c.—This, I think, is the firſt regular piece of poetry in the Hebrew ſcriptures: for neither Lamech's addreſs to his wives, nor the malediction and benedictions of Noah and Iſaac; nor even the laſt words of Jacob, ſeem to have an indubitable claim to that diſtinction. See the notes on Gen. iv. 23. ix. 25. xxvii. 28. xlix. 2.—Here, indeed, every thing is truly poetical: and a better ſpecimen of the ſimple ſublime cannot eaſily be produced. From v. 20. it hath been inferred, that it was ſung alternately by men and women, with the accompaniment of muſical inſtruments; but the diviſion of its parts, and the manner in which they were performed, are mere matter of conjecture. See the note on v. 21.

' V. 3. Some interpreters ſuppoſe that, after this verſe, and again after v. 8 and 13. the firſt ſtanza was repeated by Mary and the women. I ſhould rather think that the men repeated every ſingle ſtanza, after Moſes, in much the ſame manner as our litanies are repeated: and that the women did the like after Mary. See v. 21.

' V. 8.

7 " In the greatneſs of thine excellency, thou haſt overthrown thine oppoſers: thy wrath thou commiſſionedſt: them, like ſtubble, it devoured.

8 " By the breath of thy noſtrils, upheaved were the waters; upright ſtood the ſurges, like an heap: condenſed were the gulphy billows in the midſt of the ſea.

' EXPLANATORY NOTES.

' V. 8. *Upheaved.*—The Greek tranſlator renders *divided*; and it is not certain but this may be the better tranſlation.'

Gen. i. 15. להאיר על־הארץ ' to illuminate the earth,' is, we think, ill ſubſtituted for *to give light upon the earth.*

Ver. 17. ויתן אתם אלהים ' *All* theſe God placed—' The diſlike of Italic ſupplements, which Dr. G. has repeatedly expreſſed, ſhould have led him to tranſlate literally *And God placed them—*

20. שרץ נפש חיה and נפש החיה הרמשת in verſe 21. are tranſlated ' living reptiles.' The critical annotation on the paſſage is, ' A Latin tranſlator might, for the ſake of diſtinction, ſay, *natatilia*, or rather *natantia*; but there is no equivalent word in Engliſh, and in reality fiſhes are no leſs reptiles than ſerpents.' It is true that our language does not afford a term capable of expreſſing the full meaning of the Hebrew שרץ. The word ſeems to be of very extenſive ſignification; and the Sacred Hiſtorian undoubtedly meant to include in it all the inhabitants of the deep, whatever be their method of moving from one place to another. *Reptile*, in its uſual and proper acceptation, is a term of too narrow and limited a meaning. We therefore prefer the old verſion of theſe words, looſe as it is, ſince we think it approaches nearer to the ſpirit, at leaſt, of the original, and is leſs likely to miſlead the reader.

21. התנינם הגדלים is tranſlated ' the great crocodiles—' Dr. Geddes ſays, however, it is far from certain that this is the true meaning of the Hebrew word. The Iſraelites were well acquainted with the crocodile; and the circumſtance of its being an Egyptian divinity might, he thinks, induce the Hiſtorian to particularize it, as being but a mere creature, like the reſt.

22. פרו ורבו *Be fruitful, and multiply*, is, we think, unneceſſarily changed for ' Be prolific, and multiply.'

We conſider ' animated creatures' for *the living creature*, נפש חיה—' Reptiles' for *creeping thing*, רמש—' Terreſtrial animals' for *beaſt of the earth*, חיתו ארץ (or, as Dr. G. more correctly reads, חית הארץ) in verſe 24. and ' every ground

ground reptile' for *every thing that creepeth upon the earth,* כל־רמש־האדמה in verſe 25. as alterations of the ſame kind.

Gen. ii. 2. Dr. G. very properly adopts the reading of the Samaritan text, and of the lxx. and Syriac verſions, ביום הששי 'on the ſixth day' inſtead of the common reading ביום השביעי *on the ſeventh day.*

Ibid. מכל מלא כתו אשר עשה is, we think, unhappily tranſlated, 'from all his creative operations.' Dr. G. is not more fortunate in the end of the verſe אשר ברא לעשות 'which he *then* created into exiſtence.' The meaning which he would affix to this expreſſion, depends on an hypotheſis which is ſurely too precarious to be made the foundation of a new verſion of the paſſage.

Exod. xiii. 3. מבית עבדים *out of the houſe of ſlaves,* or, as it is tranſlated in the Engliſh, and in moſt of the ancient verſions, *out of the houſe of bondage,* is a Hebraiſm that is ſufficiently intelligible to an Engliſh ear, and therefore, we think, unneceſſarily rejected for 'ſtate of ſlavery.'

12. 'Ye ſhall *make over* to the Lord' is ſurely a vulgar and undignified expreſſion.

18. 'In battle array (חמשים) did the children of Iſrael march out of the land of Egypt' is evidently an improvement on the old verſion—*And the children of Iſrael went up harneſſed out of the land of Egypt.*

xiv. 5. כי ברח העם 'that the people had eloped' is a tranſlation which, we are perſuaded, no reader of taſte will approve.

7. 'Cavalry' and 'tribunes' are, in our opinion, exceptionable terms.

8. יצאים ביד רמה 'were now manifeſtly going off,' which Dr. Geddes has preferred to *went out with an high hand,* is a ſhocking vulgarity of expreſſion; and we are not ſure that it conveys the true meaning of the Hebraiſm.

The tranſlation of the 24th and 25th verſes ſeems liable to more than one objection, in point of taſte—'It was now in the morning watch, when the Lord, *viewing the Egyptian troops* from the pillar of fire and cloud, *diſcomfited* them; and ſo *embarraſſed* the wheels of their chariots that they drove them with difficulty.'— *Embarraſſed* ſeems to be here uſed in the ſenſe of *entangled,* after the Sam. Syr. and lxx. συνεδησε.

30. How flat and ſpiritleſs is Dr. G.'s tranſlation of this verſe, compared with the old verſion, though the meaning of both is preciſely the ſame? 'Thus, in that day, the Lord ſaved the Iſraelites from the hands of the Egyptians; whom

they now ſaw lying dead on the ſea-ſhore.'—*Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians; and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.*

xv. 3. יהוה איש מלחמה *The Lord is a man of war.* Dr. G. here has very judiciouſly rejected the Hebraiſm, and very properly tranſlated, 'Mighty in battle is the Lord.' Though in verſe 26, he has fallen into the ſame error that he has here corrected; and this too without being led into it by the Hebrew. אני יהוה רפאך 'I am the Lord your phyſician'—*I am the Lord that healeth thee.*

xvi. 4. ויצא העם ולקטו—For the ſake of avoiding the repetition of ו *and*, this paſſage is very awkwardly tranſlated, '*Of which* let the people go out and gather,' &c. The end of the verſe too is very clumſily, and we doubt whether it be correctly, rendered, 'But on the ſixth day *let them ſo order it*, that what they bring in be the double of what they gather every other day.'

We are confident that Dr. Geddes's good ſenſe will not allow him to be offended at the freedom of theſe remarks. The objections which we have ſtated, if, on more mature deliberation they ſhall appear to him to be well founded, are ſuch as may eaſily be removed. In the mean time, we heartily wiſh him ſtrength, health, and perſeverance, to complete his more than Herculean labours; and we ſincerely hope that he will meet with all the ſucceſs that is due to ſuch learning and ſuch induſtry united.

If there be any one error which we would admoniſh him to guard againſt with peculiar caution, it is that of admitting even trifling changes, where there is no neceſſity for changing. Such, indeed, is our admiration of the general tenor of the old verſion, and ſuch is our idea of the conſequences of wanton innovation, that we cannot but eſteem every alteration to be poſitively injurious, by which nothing is gained in point of propriety, or elegance, or perſpicuity. It is faſhionable, we know, to talk of the ſuperiority of our own age, particularly in biblical literature, over thoſe ages which preceded it: yet we muſt be permitted ſeriouſly to doubt, whether the united learning and taſte of the preſent race of Oriental ſcholars in this country, with all their boaſted advantages, would be able to produce, *de novo*, a verſion of the bible which ſhould be equal, in its general effect, to that which we now poſſeſs. At all events, we aſſert with confidence (and let not the aſſertion be conſidered as the reſult of mere prejudice) that, ſenſible as we are of the merits, and grateful for the labours, of modern tranſlators; we have not yet ſeen the

verſion,

verſion, of any one book of the ſcriptures, which we would, on the whole, ſubſtitute for that which, from our infancy, we have heard in our churches with growing fondneſs, and peruſed in our cloſets with increaſing improvement.

ART. XII. *Eſſays on the active Powers of Man.* By Thomas Reid, D. D. F. R. S. Edin. Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow. 4to. pp. 500. 18s. Boards. Robinſons.

IN a former treatiſe, on the *intellectual* powers of man*, Dr. Reid gave the public ſome reaſon to expect the work before us. It is a continuation of his general plan, and completes the analyſis which he propoſed to make of the human mind.

The preſent volume contains five ſeparate eſſays. In the firſt, which is 'on active power in general,' the author diſcuſſes ſeveral preliminary queſtions of conſiderable difficulty and importance. He allows that power is ſo uniform and ſimple, as not to admit of a logical definition; and, therefore, he does not attempt to define it: but he ſhews that we have a diſtinct though relative notion of its nature, and can reaſon about it with intelligence. He takes great pains to prove this poſition, becauſe it is intimately connected with his doctrines concerning the active powers of man. The arguments which he adduces, are taken from the following topics:

'1. That there are many things that we can affirm or deny concerning power, with underſtanding. 2. That there are, in all languages, words ſignifying, not only power, but ſignifying many other things that imply power, ſuch as, action and paſſion, cauſe and effect, energy, operation, and others. 3. That in the ſtructure of all languages, there is an active and paſſive form in verbs and participles, and a different conſtruction adapted to theſe forms, of which diverſity no account can be given, but that it has been intended to diſtinguiſh action from paſſion. 4. That there are many operations of the human mind familiar to every man come to the uſe of reaſon, and neceſſary in the ordinary conduct of life, which imply a conviction of ſome degree of power in ourſelves and in others. 5. That the deſire of power is one of the ſtrongeſt paſſions of human nature.'

Having offered ſeveral important obſervations on each of theſe heads, the author proceeds to examine Mr. Locke's account of the origin of this notion; and to ſhew that his theory is, in ſeveral reſpects, imperfect. With a ſimilar deſign, he reviews the arguments brought by Mr. Hume to ſupport his doctrine, that "we never have any idea of power;" and endeavours to prove that theſe two great philoſophers were miſled by their hypotheſis concerning the ſources of our ſimple

* See Review, vol. lxxv. p. 195.

deas. Dr. Reid allows that many of our ſimple ideas are derived from ſenſation and reflection; but contends, in oppoſition to theſe authors, that we have alſo many which ariſe from the exerciſe of our other intellectual faculties; and ſome which require, for their production, the joint operation of ſeveral of theſe faculties. To this laſt claſs, he refers our notion of power.

Whether power can be aſcribed to Beings that have no will nor underſtanding, is the next ſubject to which our attention is called. This is a queſtion of conſiderable difficulty. After various reaſonings, the author reſolves it in the negative.

'It ſeems to me moſt probable (he ſays), that ſuch beings only as have ſome degree of underſtanding, and will, can poſſeſs active power; and that inanimate beings muſt be merely paſſive, and have no real activity. Nothing we perceive without us affords any good ground for aſcribing active power to any inanimate being; and every thing we can diſcover in our own conſtitution leads us to think that active power cannot be exerted without will and intelligence.'

In order to reconcile, to this deciſion, the doctrines of natural philoſophers concerning the powers of attraction, magnetiſm, gravitation, &c. he ſhews that, in this ſcience, the words *power* and *cauſe* are taken in an improper and popular ſenſe; that they denote not any real efficiency, but the rule or law only according to which ſome unknown agent operates. This rule or law has, in many caſes, been diſcovered; and applied, very happily, to account for the phenomena of nature; but no diſcovery has ever been made of the efficient cauſe of any one phenomenon. The agent that produces the effects which we ſee, muſt be endowed with active power; but he is behind the ſcene.

'Whether it be the Supreme Cauſe alone, or a ſubordinate cauſe or cauſes; and if ſubordinate cauſes be employed by the Almighty, what their nature, their number, and their different offices may be, are things hid, for wiſe reaſons, without doubt, from the human eye. It is only in human actions, that it is neceſſary for us to know who is the agent; and in this, nature has given us all the light that is neceſſary for our conduct.'

The effects of human power are either immediate, or they are more remote. Dr. Reid reduces the immediate effects to two heads. 'We can give certain motions to our own bodies, and we can give a certain direction to our own thoughts.' Even in the exerciſe of theſe powers, we are confined within certain limits; in the one caſe, by the laws of muſcular motion; and in the other, by conſtitution, habit, and other circumſtances; yet, to the operation of theſe two principles, by

remoter

remoter ſteps, all the changes which the art of man has produced on the face of nature, and all the improvements which have been made in ſcience and in virtue, owe their origin. It has been doubted, whether we are the efficient, or only the occaſional, cauſes of the effects aſcribed to human activity. But whatever may be the determination of this queſtion (if it can be determined), we feel that we are accountable for the uſe which we make of our power. 'The extent of it (ſays the author) is perfectly ſuited to the ſtate of man as a ſtate of improvement and diſcipline. It is ſufficient to animate us to the nobleſt exertions. By the proper exerciſe of this gift of God, human nature, in individuals and in ſocieties, may be exalted to a high degree of dignity and felicity, and the earth become a paradiſe. On the contrary, its perverſion and abuſe is the cauſe of moſt of the evils that affect human life.'

The ſecond eſſay treats of the *will*; or that power which the mind has to determine matters which we conceive to depend on our determination. This eſſay commences with ſome obſervations that may lead us to reflect on this power, and to diſtinguiſh its operations from other acts of the mind. With this view, it is remarked, 1ſt, That every act of the will muſt have an object, of which the perſon who wills has ſome conception. By this, volition is diſtinguiſhed from the exertions of inſtinct and habit. 2d, The immediate object of will muſt be ſome action of our own. By this, will is diſtinguiſhed from command and deſire; the one of which has for its object ſome action of another perſon, while the object of the other may be no action at all. 3d, The object of volition muſt be ſomething which we believe to be in our power. 4th, When we will to do a thing immediately, the volition is accompanied with an effort to execute that which is willed. And, laſtly, In all determinations of the mind that are of importance, there muſt be ſomething in the preceding ſtate of the mind, which diſpoſes or inclines us to thoſe determinations.

After illuſtrating theſe obſervations, Dr. Reid proceeds to inquire, what are the motives by which the mind is prediſpoſed to certain volitions; and what is the kind of influence which they poſſeſs? On this ſubject, he makes many new and ingenious remarks, concluding, from the whole,

'That the common ſenſe of men has led them to diſtinguiſh two parts in the human conſtitution, which have influence upon our voluntary determinations. There is an irrational part, common to us with brute animals, conſiſting of appetites, affections, and paſſions; and there is a cool and rational part. The firſt, in many caſes, gives a ſtrong impulſe, but without judgment, and without authority. The ſecond is always accompanied with authority. All wiſdom and virtue conſiſt in following its dictates; all vice and

folly in diſobeying them. We may reſiſt the impulſes of appetite and paſſion, not only without regret, but with ſelf-applauſe and triumph; but the calls of reaſon and duty can never be reſiſted, without remorſe and ſelf-condemnation.'

Having thus explained what is meant by the will; and aſcertained the influence which motives have over it, the author gives us a view of thoſe operations of mind that may be called voluntary. Though he thinks that there is ſome degree of activity in all the operations which we refer to the underſtanding; yet there are three in which this quality has ſo great a ſhare, that they may be referred, with propriety, to the active part of our conſtitution: theſe are, attention, deliberation, and fixed purpoſe.

Attention is neceſſary for enabling us to form a diſtinct conception of any object either of ſenſe or intellect. On the degree in which we poſſeſs the power of fixing it, depends chiefly what is called genius in matters of judgment and reaſoning. It is, in a great meaſure, a voluntary act; and we may acquire, by exerciſe, the power of performing it with facility. At the ſame time, it muſt be remarked, that, like every voluntary exertion, it is very much influenced by paſſion, affection, or whatever makes a deep impreſſion on the mind. In conſequence of this influence, attention ſometimes requires an effort of ſelf-command, no leſs than the moſt heroic virtues.

We ought to *deliberate* only in thoſe caſes where it is not perfectly clear, whether the action to be performed, be, on the whole, for our good. When there are inducements on each ſide, and when we have time for deliberation, we ſhould carefully conſider the circumſtances; and allow, to every conſideration, the weight which, in ſober judgment, we think it ought to poſſeſs. On the deciſion which is thus formed, it invariably becomes us to act. *Video meliora proboque, deteriora ſequor*, is indeed neither an impoſſible nor an unfrequent caſe in human life; but it is always blameable, becauſe, 'to act againſt what one judges to be for his real good upon the whole, is folly; to act againſt what he judges to be his duty, is immorality.'

A fixed purpoſe, or reſolution, with regard to our future conduct, is eſſentially neceſſary for making it uniform and conſiſtent. It conſtitutes the diſtinction between the virtues, and thoſe natural affections which bear the ſame name. Thus, benevolence, as a virtue, is a fixed purpoſe to do good when we have opportunity, from a conviction that it is right and our duty. The affection of benevolence is a propenſity to do good from natural conſtitution, or habit, without conſidering whether it be right or wrong. The firſt is a ſteady principle, and the object of reward; the ſecond may vary with a thouſand accidents,

accidents, and deſerves neither praiſe nor blame. In ſhort, fixed reſolutions ſerve the ſame end in the direction of our conduct, as fixed principles of belief in the direction of our opinions.

From his reaſonings on theſe ſubjects, Dr. Reid deduces three corollaries, of great importance to the theory of morals.

'1. That as ſome acts of the will are tranſient and momentary, ſo others are permanent, and may continue for a long time, or even through the whole courſe of our rational life.

'2. That nothing in a man, where the will is not concerned, can juſtly be accounted either virtuous or immoral. And,

'3. That all virtuous habits, when we diſtinguiſh them from virtuous actions, conſiſt in fixed purpoſes of acting according to the rules of virtue, as often as we have opportunity.'

In the third eſſay, Dr. Reid endeavours to enumerate and explain *the principles of action*; underſtanding, by that phraſe, *every thing that incites us to act.*

This is a very important part of the philoſophy of the human mind; becauſe it diſcovers to us the end of our being, and unfolds the ſprings which direct both our own conduct and the conduct of other men. It is a ſubject, however, of conſiderable difficulty, on account of the great number of theſe principles, and the variety of them, which may often concur in promoting the ſame train of action. We need not, therefore, be ſurpriſed at the diverſity and contradiction that occur in the doctrines of philoſophers with regard to them. The claſſification with which we are here preſented is peculiar to the author; and has afforded him an opportunity of giving to his enumeration the regular appearance of ſyſtematic arrangement.

'There are ſome principles of action (ſays he), which require no attention, no deliberation, no will. Theſe, for diſtinction's ſake, we ſhall call *mechanical.* Another claſs we may call *animal*, as they ſeem common to man with other animals. A third claſs we may call *rational*, being proper to man as a rational creature.'

Dr. Reid reduces the mechanical principles of action to two ſpecies, *inſtincts* and *habits.* By the firſt, he means, a natural blind impulſe to certain actions, without having any end in view, without deliberation, and, very often, without any conception of what we do. By the ſecond, he means, an acquired impulſe to certain actions, and a facility of doing them in conſequence of having done them frequently.

The inſtincts that appear in the higher orders of the brute creation, though in ſome caſes nearly the ſame, in others are

greatly ſuperior to thoſe of man. They enable them to perform, with the niceſt accuracy, a variety of very complicated actions neceſſary to the ſubſiſtence of the animal; while it has no knowlege of the end to be attained, nor of the means employed to accompliſh it. The infant breathes, and ſucks, and ſwallows, with as much propriety as if it knew the principles of theſe operations, and could deſcribe the nerves and muſcles exerted in them. The beaver builds his habitation, and the bee conſtructs the cells of his honey-comb, in point of elegance, convenience, and ſtrength, according to principles of the moſt enlightened philoſophy. Actions of this ſort are performed with as much perfection, when firſt attempted, as at any ſubſequent period. Ability, and inclination to do them, are given to the animal with its conſtitution: but the ſkill on which their performance depends, reſides not there; it reſides with that great Artiſt who made the animal, and made all things in number, weight, and meaſure.

Beſide the inſtincts given us to ſupply the want of underſtanding in infants, we have others which continue through life. Of this kind, are the voluntary motions of our body; and 'many actions neceſſary for our preſervation, which even when we will to do, we know not the means of doing;' actions that require to be repeated every moment; and actions which muſt be done ſo ſuddenly, that we have not time to think and determine. To the ſame head, Dr. Reid is inclined to refer, in ſome degree, our proneneſs to imitation; with that diſpoſition which children have to rely on the authority of others; and to believe that an event, which they have obſerved in certain circumſtances, will happen again in like circumſtances.

Thoſe acquired propenſities to certain actions, which have been termed habits, are, in many reſpects, analogous to inſtinct. They have a great ſhare in forming the characters of men, and are eſſentially requiſite for enabling us to learn any art or ſcience. 'As without inſtinct the infant would not live to become a man, ſo without habit, man would remain an infant through life, and would be as helpleſs, as un-handy, as ſpeechleſs, and as much a child in underſtanding at threeſcore as at three.'

The phyſical cauſe of theſe two principles is unknown. 'Both ſeem to be parts of our original conſtitution. Their end and uſe is evident; but we can aſſign no cauſe of them, but the will of him who made us.'

The *animal* principles of action operate on the will and intention; but do not ſuppoſe any exerciſe of judgment or of reaſon.

ſon. They are enumerated under the titles of appetites, deſires, and affections.

Appetites are diſtinguiſhed from the principles of action by the following marks: 1. Every appetite is accompanied with an uneaſy ſenſation proper to it, which is ſtrong or weak in proportion to the deſire which we have for the object. 2. Appetites are not conſtant, but periodical, being ſated by their objects, for a time, and returning after certain periods.

The appetites which are chiefly obſervable in man, are hunger, thirſt, and luſt. They were given to ſecure the preſervation of the individual, and the continuance of the ſpecies. We receive them from nature, with that degree of ſtrength which fits them beſt for anſwering their purpoſe; and whatever alters their natural tone, either in exceſs or defect, does not mend her work, but may mar and pervert it.

Beſide theſe three principles, which commonly receive the name of appetites, we have others that bear a ſtrong reſemblance to them; ſuch as our propenſity to be in action, and that laſſitude and fatigue which ariſes from exceſſive labour: for both theſe principles are periodical, and are accompanied with an uneaſy ſenſation, and a deſire of the object proper for their gratification. We may alſo create for ourſelves artificial appetites, by the frequent uſe of any thing that ſtimulates the nervous ſyſtem. Such are the appetites which ſome men acquire for tobacco, for opiates, and for intoxicating liquors.

Our appetites have in themſelves neither virtue nor vice; and, when they are not oppoſed by principles of higher authority, we may act from them without any degree of blame. It is where ſuch oppoſition occurs, that the power of ſelf-government becomes neceſſary to reſtrain them, and to preſerve us from guilt. The ſame obſervation applies to our *deſires*, the next claſs of animal principles of action in man.

Our *deſires* are thus diſtinguiſhed from appetites,—that there is not an uneaſy ſenſation, by which each of them is always accompanied; and that they are not periodical, but conſtant. The chief of them are the deſire of power, the deſire of eſteem, and the deſire of knowlege. Theſe principles have a very great influence on the human mind; and though they may be perverted, yet, on the whole, they draw us, with a powerful force, to that conduct which is moſt honourable to ourſelves, and moſt advantageous to ſociety. In themſelves, they are neither good nor bad. They are more ſuitable, however, to the dignity of human nature, than mere appetite: they give energy to the admonitions of virtue; and they are the moſt proper engines that can be employed to train ingenuous minds to habits of wiſdom and integrity.

Neither

Neither our appetites nor deſires can, with propriety, be termed either *ſelfiſh* or *ſocial* principles of action; ſince it is not their object to procure any benefit to ourſelves, or others, from a regard to it *as good*. The firſt claſs have ſuch a relation to the individual, as to ſhew moſt evidently that nature intended we ſhould take care of ourſelves: and the ſecond point ſo directly to our connection with others, as to demonſtrate that we were framed to aſſociate with our kind.

'It is not more evident that birds were made for flying, and fiſhes for ſwimming, than that man, endowed with a natural deſire of power, of eſteem, and of knowlege, is made, not for the ſavage and ſolitary ſtate, but for living in ſociety.'

The animal principles hitherto conſidered, have things, not perſons, for their object: but there are others which imply, in their very nature, our being well or ill affected to ſome perſon, or at-leaſt to ſome animated being. All theſe principles, that have perſons for their object, are comprehended by Dr. Reid under the general name of *affections*. Taking the word in this extended ſignification, he divides our affections into *benevolent* and *malevolent*, accordingly as they diſpoſe us to do good or hurt to others.

'All the benevolent affections agree in two things, to wit, that the feeling which accompanies them is agreeable; and that they imply deſire of good and happineſs to their object.' They differ, however, in the peculiar nature of that feeling, and in the objects to which they are directed.

The exerciſe of the benevolent affections ſeems to be eſſential to the nature of man. They give a reliſh to every other enjoyment, and, next to a good conſcience, to which they are always friendly, they conſtitute the capital part of human happineſs. They were implanted in us to ſupply the defects of our rational powers; and are as neceſſary to the ſubſiſtence of ſociety, as inſtincts and appetites are to the preſervation of the individual.

After ſuch general remarks as theſe, Dr. Reid proceeds to enumerate the benevolent affections; and comprehends them under ſeven heads. 1. The affection between parents and children, and other near relations. 2. Gratitude to benefactors. 3. Pity toward the diſtreſſed. 4. Eſteem of the wiſe and good. 5. Friendſhip. 6. Love between the ſexes. 7. Public ſpirit. On each of theſe heads, he makes a variety of obſervations, to prove the univerſal prevalence of the affection which he deſcribes; to aſcertain the end which it was meant to ſerve; and to ſhew its fitneſs to anſwer that end.

From what he had ſaid on theſe ſubjects, he deduces the following reflections: That all the benevolent affections agree very

very much in the conduct which they recommend toward their objects: That the conſtitution of our nature powerfully invites us to cheriſh them in our minds: That they furniſh the moſt irreſiſtible proof of our being intended for ſociety; and that the different principles of action have different degrees of dignity, and riſe above one another in our eſtimation, when we make them the objects of our contemplation. What he has ſaid on this laſt ſubject, may be given as a ſpecimen of his manner of writing:

'We aſcribe no dignity to inſtincts or to habits. They lead us only to admire the wiſdom of the Creator, in adapting them ſo perfectly to the manner of life of the different animals in which they are found. Much the ſame may be ſaid of appetites. They ſerve rather for uſe than ornament.

'The deſires of knowlege, of power, and of eſteem, riſe higher in our eſtimation, and we conſider them as giving dignity and ornament to man. The actions proceeding from them, though not properly virtuous, are manly and reſpectable, and claim a juſt ſuperiority over thoſe that proceed merely from appetite. This I think is the uniform judgment of mankind.

'If we apply the ſame kind of judgment to our benevolent affections, they appear not only manly and reſpectable, but amiable in a high degree.

'They are amiable even in brute animals. We love the meekneſs of the lamb, the gentleneſs of the dove, the affection of a dog to his maſter. We cannot, without pleaſure, obſerve the timid ewe, who never ſhewed the leaſt degree of courage in her own defence, become valiant and intrepid in defence of her lamb, and boldly aſſault thoſe enemies, the very ſight of whom was wont to put her to flight.

'How pleaſant is it to ſee the family economy of a pair of little birds in rearing their tender offspring; the conjugal affection and fidelity of the parents; their cheerful toil and induſtry in providing food to their family; their ſagacity in concealing their habitation; the arts they uſe, often at the peril of their own lives, to decoy hawks, and other enemies, from their dwelling-place, and the affliction they feel when ſome unlucky boy has robbed them of the dear pledges of their affection, and fruſtrated all their hopes of their riſing family?

'If kind affection be amiable in brutes, it is not leſs ſo in our own ſpecies. Even the external ſigns of it have a powerful charm.

'Every one knows that a perſon of accompliſhed good breeding, charms every one he converſes with. And what is this good breeding? If we analyze it, we ſhall find it to be made up of looks, geſtures, and ſpeeches, which are the natural ſigns of benevolence and good affection. He who has got the habit of uſing theſe ſigns with propriety, and without meanneſs, is a well-bred and a polite man.

'What is that beauty in the features of the face, particularly of the fair ſex, which all men love and admire? I believe it conſiſts chiefly in the features which indicate good affections. Every indication

cation of meekneſs, gentleneſs, and benignity, is a beauty. On the contrary, every feature that indicates pride, paſſion, envy, and malignity, is a deformity.

'Kind affections, therefore, are amiable in brutes. Even the ſigns and ſhadows of them are highly attractive in our own ſpecies. Indeed they are the joy and the comfort of human life, not to good men only, but even to the vicious and diſſolute.

'Without ſociety, and the intercourſe of kind affection, man is a gloomy, melancholy, and joyleſs being. His mind oppreſſed with cares and fears, he cannot enjoy the balm of ſound ſleep: in conſtant dread of impending danger, he ſtarts at the ruſtling of a leaf. His ears are continually upon the ſtretch, and every zephyr brings ſome ſound that alarms him.

'When he enters into ſociety, and feels ſecurity in the good affection of friends and neighbours, it is then only that his fear vaniſhes, and his mind is at eaſe. His courage is raiſed, his underſtanding is enlightened, and his heart dilates with joy.

'Human ſociety may be compared to a heap of embers, which, when placed aſunder, can retain neither their light nor heat, amidſt the ſurrounding elements; but when brought together they mutually give heat and light to each other; the flame breaks forth, and not only defends itſelf, but ſubdues every thing around it.

'The ſecurity, the happineſs, and the ſtrength of human ſociety, ſpring ſolely from the reciprocal benevolent affections of its members.

'The benevolent affections, though they be all honourable and lovely, are not all equally ſo. There is a ſubordination among them; and the honour we pay to them generally correſponds to the extent of their object.

'The good huſband, the good father, the good friend, the good neighbour, we honour as a good man, worthy of our love and affection. But the man in whom theſe more private affections are ſwallowed up in zeal for the good of his country, and of mankind, who goes about doing good, and ſeeks opportunities of being uſeful to his ſpecies, we revere as more than a good man, as a hero, as a good angel.'

(To be continued.)

ART. XIII. *The Religion of the Ancient Greeks illuſtrated*, by an Explanation of their Mythology. Tranſlated from the French of *M. Le Clerc. de Septchenes, Secretaire du Cabinet du Roi.* 8vo. 4s. Boards. Elliot and Co. 1788.

THE author of this work undertakes to prove, that the Greeks really had what may be called a religion; and that *that* religion was truly worthy of a great people. As the baſis of his ſyſtem, he ſuppoſes, that they admitted two principles in nature, eternal and co-exiſtent, but totally diſtinct in their nature; the one active, the other paſſive; God, and matter. He conceives theſe principles to have formed the *firſt* claſs of Gods among the ancients; and ſuppoſes the Supreme Being, either conſidered in himſelf or his attributes, to have been repreſented under

under the ſeveral forms of Vulcan, Minerva, Veſta, Hecate, and Nemeſis. He likewiſe imagines matter, in the ſucceſſive forms of which it is ſuſceptible, to have been perſonified in Rhea, Latona, Venus, and Love; and both principles, compoſing the aſſemblage of all created beings, were, according to him, united in Proteus and in Pan. The Gods of the *ſecond* order, repreſented, in ſome meaſure, the ſyſtem of the world. Cybele, or Ops, was the earth; Uranus, the heaven; and Saturn, the image of time. The ſun was repreſented under the ſeveral names and characters of Dionyſus, Hercules, Jupiter, Pluto, Neptune, Apollo, Eſculapius, and Priapus. Io, Juno, Diana, and Lucina, perſonified the moon; and Mercury the horizon. Various emblems were employed to ſignify the planets; and the Muſes, as well as the Fates, were the ſpirits that preſided over the harmony of the ſpheres, and their revolutions. The *third* order of Gods had, for the ſubject of their government, the world and its laws, and were more immediately connected with human beings. The deſtruction and renovation of the world is repreſented by the fable of the Giants. In the fable of Prometheus, we diſcover the firſt appearance of human reaſon. Evil is introduced under the forms of Pandora and Tantalus. The ages of gold, ſilver, braſs, and iron, received their denomination from the diſcovery of theſe four metals; and the diſcovery was attributed to Genii or inferior divinities, ſuch as the Cyclops, Telchines, Curetes, Corybantes, Dactyli, and Cabiri. Ceres taught agriculture, and dictated laws. The rape of her daughter Proſerpine is emblematical of the operations of huſbandry. Bacchus plants the grape, and teaches the art of making wine. Laſtly, Hermes, and his attributes, characterize the inventive genius and multiplied diſcoveries of man. Beſide theſe, there were ſubordinate dæmons, local powers, and allegorical divinities.

The myſteries were intended to preſerve the knowlege of the Supreme Being; to explain the different fables attributed to the Gods by whom that Being was repreſented; to teach the nature of civil ſociety, and the doctrines of Divine Providence, and of a future ſtate of rewards and puniſhments; and, conſequently, to inculcate the pureſt morality. To theſe objects tended all the ceremonies preſcribed in the myſteries, particularly the ſolemn rites of initiation. They contributed, in a peculiar manner, to the glory of the Greeks, by inſpiring them with a taſte for the ſciences, and for philoſophy. The ſame great ends were alſo promoted by their feſtivals, ſacrifices, and modes of divination.

Such is the outline of the pleaſing picture which this author has drawn of the religion of the Greeks. It is to be regretted, that he

he has not authenticated its likeneſs to the original, by entering into a more minute detail of particulars, ſupported by quotations from, or references to, the ancients. For our parts, the idea we have formed of the religion of the Greeks is ſo different, in its origin and effects, from that which this writer repreſents, that we cannot but be of opinion, that, in producing this work, he has relied more on the ſtrength of his imagination, than on the accuracy of his recollection.

The book concludes with remarks on ſeveral writers on the ſubject of mythology. Among theſe, Bryant is freely cenſured as a fanciful writer, whoſe etymological reſearches caſt little real light on antiquity.

The tranſlation is well executed.

ART. XIV. *Letters, addreſſed chiefly to a Young Gentleman,* upon Subjects of Literature: Including a Tranſlation of Euclid's Section of the Canon; and his Treatiſe on Harmony; with an Explanation of the Greek Muſical Modes, according to the Doctrine of Ptolemy. By Charles Davy, M. A. Rector of Onehouſe, in Suffolk. 8vo. 2 Vols. Vol. I. pp. 420. Vol. II. pp. 540. 14s. Boards. Payne and Son, &c. 1787.

WE are ſorry that the multiplicity of our labours has ſo long prevented us from paying due attention to theſe letters; but the procraſtination has not been ſo conſiderable as it appears, from the date of the title page; as the publication of theſe volumes, we know not for what reaſon, was poſtponed, for a conſiderable time, after they were printed.

Had we been diſpoſed to treat the worthy author of this collection, with ſeverity,—to which we have experienced no tendency,—we ſhould have been diſarmed by the affecting manner in which he has deſcribed his ſituation, in the advertiſement prefixed to the firſt volume; from which we ſhall preſent our readers with an extract, not doubting that the ſincere and unaffected pity, which it has excited in *iron-hearted* critics, will be more forcibly felt in the tender boſoms of thoſe who merely ſeek for amuſement or inſtruction, without exerciſing their ſagacity in the diſcovery of errors and of defects:

'Moſt of theſe little Eſſays, as they have been called (ſays the author), were written many years ago; they have been collected chiefly from detached Papers, and reviſed for publication, as a relief to the author's mind, during a confinement now of more than eighteen months' continuance.

'It ſeemed good to the Supreme Diſpoſer of all things, to reduce him in a moment by an apoplectic ſtroke, from the moſt perfect ſtate of health and cheerfulneſs amidſt his friends, to a paralytic permanent debility; a debility which hath not only fixed him

to his chair, but brought on ſpaſms ſo exquiſitely painful, and frequently ſo unremitted, as ſcarcely to allow a ſingle hour's repoſe to him for many days and nights together. Under the preſſure of theſe afflictions, GOD hath graciouſly been pleaſed to continue to him his accuſtomed flow of ſpirits, and to preſerve his memory and his underſtanding in ſome degree of vigour. Theſe alleviating bleſſings have enabled him to borrow pleaſure from paſt times, in ſupport of the preſent; to call back the delightful and inſtructing converſations he enjoyed, in a ſociety of worthy and ingenious friends, and to reſume thoſe ſtudies and amuſements, which rendered the former part of his life happy: ſhould the more enlightened reader receive any entertainment from diſquiſitions, which were written principally for younger minds, the author's end will be *doubly* anſwered; the idea of having contributed, though but in a ſlight degree, to increaſe the ſatisfaction of the public, will enlarge his own; and he declines ſoliciting any other favour from thoſe of higher attainments in *learning* and *ſcience*, who may have a thought of peruſing theſe volumes, than that they will preſerve a *diſpoſition* to be pleaſed: whatever errors they ſhall meet with in them, will thereby ſtand a fairer chance to be excuſed, and the ingenuous ſcholar, however eminently diſtinguiſhed, cannot fail, at all events, to be rewarded for his condeſcenſion, in that calm compoſure and tranquillity of mind, which naturally ariſe from the cheriſhing an habitual ſweetneſs of temper, and in the actual exerciſe of candor and forbearance, which diſtinguiſhes, or rather conſtitutes, the gentleman.'

A table of contents ſeems wanting to theſe volumes, to point out the ſubject on which the letters are ſeverally written; for ſuch an aſſiſtant would have better enabled the reader to purſue the author's chain of reaſoning on muſic and grammar,—the two principal ſubjects which occupy the firſt volume. As it is, we are never ſure that our attention which has been excited in one letter, will not be called off to a diſcuſſion of a totally different nature in the next.

The 1ſt, 3d, 5th, 6th, 7th, and 8th letters of the firſt volume, are on the ſubject of the *Greek verbs*. They are addreſſed to his ſon, as we ſuppoſe, at ſchool, and at an early age. The obſervations are judicious, and often ingenious; but ſeem much above the comprehenſion of a boy, who was learning his Greek accidence.

Letters II. IV. IX. X. XI. treat of muſic, and chiefly of ancient Greek muſic; which is not only out of the reach of ſchool-*boys*, but ſchool-*maſters*. But, "from the fulneſs of the heart, the mouth ſpeaketh," and the pen floweth. Whatever ſubject has taken full poſſeſſion of our own minds, we are too apt to imagine that it is equally intereſting to the minds of others. If Mr. Davy's ſon, at this early period of his life, had diſcovered a love for muſic, it muſt have been excited by hearing muſic that really exiſts; not by ſpeculation on ſuch muſic as has ſo long

long ceaſed to exiſt in practice, that it is become equally ideal with the muſic of the ſpheres.

The firſt letter on a muſical ſubject, which is the 2d in the volume, advances no further in the theory of ſound, than the ſingle definition of the interval called an *octave*. This is elegantly written; but whether clearly, to a ſtudent ignorant of the ſmaller intervals included in the octave, we know not. Letter IV. illuſtrates the analogy diſcovered by Sir Iſaac Newton, between the ſeven ſounds of the muſical ſcale and the ſeven priſmatic colours. Letter IX. explains the two ſemitones which occur in the courſe of the octave; and affords ſpeculations on the general love of muſic implanted in mankind; and the univerſal tendency in every part of the globe, to divide muſical ſounds by the ſame kind of intervals which occur in the diatonic ſcale. But this principle has, and often, been diſputed. In Europe, the diatonic ſcale univerſally prevails. It is that of which the ſongs of the nurſery conſiſt, as well as thoſe of the church, the ſtreet, and the theatre. The intervals of this ſcale, which now *ſeems* that of nature, were meaſured by the Greeks, adopted by the Romans, traditional in the middle ages, and again ſettled ſcientifically, at the revival of arts and of literature. Yet, they are ſtill traditional, in villages; and are hummed by *imitation* during childhood. The organs of voice have no *natural* and univerſal laws, any more than thoſe of ſpeech, which only enable us to *imitate* what we hear. In China, the muſical ſcale is without ſemitones; and in the iſlands of the South Seas, it has nothing *but* ſemitone. So that Mr. Davy's idea, 'that our principles of muſic, like thoſe of birds, moſt undoubtedly came with us into the world,' cannot be ſupported.

In letter XI. the author has well deſcribed the powers of the vocal organ, not only in dividing ſounds into tones and ſemitones, but theſe again into commas, or inflexions of voice, ſo minute, that nine or ten are requiſite to form a ſingle tone.

The letters from XII. to XVII. together with XIX. and XX. contain a diſcuſſion of Greek accents, emphaſis, and rythmus. Of theſe letters, we can only obſerve, in general, that the doctrines which they contain, are true, and deſcribed in correct and elegant language; but we ſee no diſcoveries or latent truths brought to light:—and yet, though the contents of theſe letters will add but little to the reputation of a ſcholar, they ſeem too abſtruſe for the comprehenſion of a ſchool-boy.

In letter XX. p. 194. the author ſpeaks to his ſon in high terms of panegyric of Morell's *Theſaurus Græcæ Poeſeos*; 'to which (ſays he) is prefixed, a chapter on the quantity of ſyl-

lables; which, from the character of the author, I ſhould ſuppoſe to be more perfect, as well as more compendious, than any treatiſe on the ſubject yet written.' But, on the contrary, we think this a moſt imperfect book; and rendered almoſt uſeleſs to *boys*, by the author not having marked the quantity of the words, long and ſhort, ¯ and ˘, as they are diſtinguiſhed in the Latin Gradus. The only guide, therefore, is the verſe, given as an authority; which, if it be taken from the *lyric poets*, or the *choruſes* of the tragedies, no boy can ſcan. To deep ſcholars, this book will never be of much ſervice.

In letter XVIII. Mr. Davy endeavours, with conſiderable ingenuity, to account for our muſical pleaſures. He ſuppoſes, 'That the delight we receive from agreeable melody, might be referred to the very ſame *principle* which takes place in all the fine arts, namely, to our love of *variety under certain reſtrictions*, in a ſucceſſion of muſical ſounds.'——'Some portion of variety is neceſſary in every thing that pleaſes us; and in melody the greater that variety is, without confuſion, provided it paſſes in ſucceſſion from note to note by concinnous and harmonic intervals, the greater is the pleaſure it affords us.'

This is a liberal idea; though it ſeems to bear hard on the old maſters, under whoſe banner, Mr. D. elſewhere appears to enliſt; while it ſeems in a particular manner favourable to the inventive and varied ſtyle of Haydn, and his imitators, who ſeldom repeat a paſſage. The author finiſhes his letter in the following manner: On this ſucceſſion of different paſſages,

'The whole art of carrying on the melody of a ſimple tune may be ſaid to depend, as well as the compoſition of more laboured pieces of muſic, conſiſting of a variety of ſubjects, each of which muſt be conducted after a ſimilar manner, whilſt at the ſame time they are united together as a *whole*.'——'Des Cartes, on the ſame ſubject, ſays: *Amongſt the objects of ſenſe, that is not the moſt grateful to the mind which is moſt eaſily perceived, nor that on the contrary which is apprehended with much difficulty; but that which is perceived not ſo eaſily, as that the natural deſire of purſuit (whereby the ſenſes are carried towards their proper objects) is checked by an immediate attainment, nor yet ſo hardly, as that the ſenſes are thereby tired; and finally we may obſerve that variety is the moſt grateful in all things.* Certain I am, that it is the ſource of our delight, in whatever is addreſſed to the fancy or imagination, and that it appears to be the great principle of beauty in the works of nature.'

Letter XXI. contains an account of the ancient Greek muſical writers. The doctrines of theſe writers, as well as what is known of their lives, have been more amply given by ſeveral authors who have lately written on ancient muſic; but though Mr. Davy's account has been *laſt* publiſhed, it was probably *firſt* written.

In letter XXII. we have an ingenious diſcuſſion of the *imitative* power of the fine arts: a ſubject which has like-

wiſe been lately moſt ably diſcuſſed, by a writer of great learning, taſte, and abilities, in two expreſs diſſertations *. But we muſt regard the letter before us, as rather ſuggeſting hints on which a young mind might work, than as eſtabliſhing a ſyſtem for perſons of riper years and mature judgment.

Letters XXIII. to XXVI. ſeem rather to deſcribe the ſtate of muſic thirty years ago, than at the preſent period. Mere rapid execution gains little applauſe now, compared with that which is beſtowed on taſte, expreſſion, and variety of colouring. Vocal performers, indeed, execute too much, and degrade themſelves into the inſtruments of paſt times. Before the general uſe of *piano fortes*, the execution on keyed inſtruments was inceſſant; rapid notes of the ſame kind frequently occupying two or three entire pages, without the leaſt attempt at varying their expreſſion. Now, in pieces for the piano forte, we have not only as frequent *ſlow movements*, as for inſtruments that can ſuſtain the tone, but every mark for expreſſion, and degree of loud and ſoft, that occur in compoſitions for the voice or violin.

Letter XXVII. on the longevity of trees, is curious and amuſing; and the poetry in this and the next letter is not without its merit.

Letters XXIX. and XXX. contain cenſures of inſtrumental muſic, and reflections on dreams: in neither of which do the author's reaſoning or ingenuity appear to peculiar advantage. This is not the caſe with reſpect to Letter XXXII. which contains remarks on Greek accents, rythm, and dramatic melody, that are learned and ingenious.

Letter XXXI. to his friend the Rev. Mr. S. is critical, and the beſt written in the collection. The more powerful effect of rude and original poetry, in barbarous times, compared with what the moſt correct and poliſhed can produce, when a whole nation has been long accuſtomed to perfection, is well accounted for.

We were ſurpriſed to find a writer of ſuch learning and good taſte beſtow ſo much time, in Letter XXXIII. on ſo abſurd an idea as that of the Iliad and Odyſſey being only Celtic or Hetrurian poems tranſlated into Greek.

In Letter XXXIV. the author returns to his favourite ſubject, Greek muſic; of which he gives his ſon an epitome of

* *On Poetical and Muſical Imitation*, prefixed to ARISTOTLE'S TREATISE ON POETRY, tranſlated: with notes on the tranſlation, and on the original, by the Reverend THOMAS TWINING; of which, an account is preparing for the Review.

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the principles, and an explanation of a paſſage in St. Paul's firſt Epiſtle to the Corinthians.

Letter XXXV. is the preface to an *Eſſay* ON PRINCIPLE IN GENERAL, AND ITS SUBSTITUTES; which is modeſtly called a *Fragment*. It contains the reſult of a metaphyſical converſation between the author and his friend Mr. S. in the year 1764. The ſubject of *ratiocination* is here clearly and logically treated; the *analytic* and *ſynthetic* methods are well diſcriminated and explained; and the illuſtrations are, in general, ingenious and ſtriking. However, exact coincidence of opinion between him and all his readers muſt not be expected in matters which admit not mathematical demonſtration; and we are inclined to believe that Mr. Davy's aſſertion, p. 317. that 'Genius includes *true taſte*, as *true taſte* includes judgment,' will be diſputed. Who denies *genius* to Shakeſpeare? and yet his taſte is not always defenſible. *Genius* is diſcoverable through ignorance and abſurdity, in untutored minds; but *taſte* can only ariſe from a native, nice, perception of right from wrong, and truth from error, which is improved by *compariſon*, and demonſtrated by *ſelection*.

In Letter XXXVI. we have a propoſal for forming our miſcellaneous concerts into a *whole*, by connecting ſuch pieces together, as would continue and augment the intereſt raiſed by each to the end of an *act*, at leaſt. This is purſuing the ſubject of Letters XXIII. and XXIV. The thought is, perhaps, more ingenious than practicable. A *concert*, at preſent, is deemed too formal; and though there is the ſame opportunity for converſation between each of the twelve or fourteen detached pieces, as between the *acts* of a play or an opera, yet there are more talkers than hearers during the time of performance. The *fugitive delight*, therefore, received by real lovers of muſic, from a concert in which performers of the firſt claſs are employed, muſt be derived from the variety, compariſon, and admiration of their ſeveral talents, in detached pieces. Connection muſt be left to the muſical *ſecular drama*, and inſtruction to the *ſacred*, or *oratorio*: but if a *miſcellaneous concert* affords no leſſons of wiſdom or morality, it may be ſaid, at leaſt, to amuſe *innocently*. We fear that our reverend author's opinion, p. 215. that 'the great end and deſign of muſic is to moderate and calm the paſſions, and to intereſt them in the cauſe of virtue,' is too ſeraphic and ſublime to be followed by idle and diſſipated mortals in a capital, at a mixed aſſembly, where pleaſure only, or amuſement, is ſought.

The doctrine reſumed in the XXXVIth letter ſeems intended to beſpeak favour and importance to the two *ſacred dramas*, or *oratorios*, which follow: theſe are called *Balaam*,

and *Ruth.* They are ſhort, chiefly conſiſting of texts of ſcripture; and were intended for the uſe of ſuch moral and connected *private concerts*, as the author wiſhed to eſtabliſh.

The reſt of this volume contains letters, on the firſt civilizers of barbarous nations being not only heroes, but *poets* and *muſicians:* An almoſt literal tranſlation from the Hebrew, of *the triumphal ſong of Moſes:* On the neceſſity of young perſons learning to *ſwim.*—To this letter, are added reflections on other youthful purſuits, among which muſic is not forgotten. The difference of *major* and *minor keys* is well explained in this and the ſubſequent letter.—On the *vibrations of ſtrings* and *pendulums.*—And, laſtly, *rules for tuning the harpſichord.* Theſe letters contain no new doctrines or diſcoveries: but however, what was already known, and has had admiſſion into books, is here explained in more correct and clear language than that in which tracts on the ſubject of muſic are uſually written.

[*The ſecond volume in our next.*]

ART. XV. *Primitive Chriſtianity*; or, Teſtimonies from the Writers of the firſt four Centuries; to prove that Jeſus Chriſt was worſhipped as *God*, from the Beginning of the Chriſtian Church. By Thomas Knowles, D. D. Prebendary of Ely. 8vo. pp. 124. 2s. 6d. ſewed. Davis. 1789.

IF they wiſh to bring their diſputes to an iſſue, theologians ſhould carefully avoid enlarging the field of controverſy. They may reſpect the piety and the honeſty of the ancient Chriſtian fathers; but it is inconſiſtent with the deference which they owe to the genuine ſcriptures, to ſet them up as oracles; and it is imprudent to appeal to them as arbitrators. The interpretations of Clemens, Tertullian, Irenæus, or Origen, are as liable to error as thoſe of any modern commentator; and when we advert to ſome of their ſtrange and ridiculous gloſſes, we are ſurprized that either party ſhould be ſo deſirous of retaining them as evidence. A writer who can find out the Trinity in the ſtory of Rhahab (Joſhua, chap. 2.), and make the ſpies entertained by this harlot to be the *three divine perſons*, is entitled to no great reſpect as an expoſitor of ſcripture; and thus does Irenæus: "*Sic autem et Rhahab fornicaria ſemetipſam quidem condemnans, quoniam eſſet gentilis omnium peccatorum rea, ſuſcipit autem* tres *ſpeculatores* (our copies of the bible mention only *two*), *qui ſpeculabantur univerſam terram, et apud ſe abſcondit*, Patrem *ſcilicet et* Filium, *et* Spiritum Sanctum." *Iren. adverſ. Hæreſ.* l. 4. c. 37.

Dr. Knowles exhibits (p. 69.) a comment by Origen, much in the ſame ſtyle with this from Irenæus: 'ſpeaking of the

the wiſe men's offering, he remarks, they were ſuch as denoted his godhead and manhood, viz. gold as to a king; myrrh as to one who was to die; and frankincenſe as to a God.'

But it is the faſhion to conſult the Fathers; and both Trinitarians and Unitarians hope, by reſorting to their teſtimony, to give weight to their reſpective opinions. The uſe that Dr. Prieſtley has endeavoured to make of them is well known. Dr. Knowles has ſearched them for a different purpoſe; and he contends that the faith of the primitive church was what is now termed orthodox, reſpecting the divine nature and perſon of Chriſt. In proof of his poſition, he ſhall appeal, he ſays, (preface, p. 6.) *to facts alone, which cannot deceive or miſlead us*; but in the moſt material part of his pamphlet, the examination of the opinions of the *firſt century*, the ſimple facts but weakly ſupport his hypotheſis. To prove that Chriſt was acknowleged to be of the ſame nature with God, he produces the fact (Acts, viii. 36.) that he was called by the eunuch *the ſon of God*; and then quotes the opinion of Novatian. This, however, is erecting his doctrine rather on an inference *from* a fact, than on the fact itſelf; and, in this inſtance, the inference labours under the misfortune of proving too much: for if the appellation given to Chriſt, of *the Son of God*, proves him to be of the ſame nature and ſubſtance with the Father, the title given to Chriſtians, *the ſons of God*, υοί Θεȣ (Romans, viii. 14.), muſt demonſtrate that they alſo, with their Saviour, are a part of the divine eſſence, and entitled to divine honours.

Dr. K. (p. 10.) produces a circumſtance mentioned by the writer of the Recognitions, *aſcribed* to Clemens Romanus, *that men were baptized under the appellation of the Triple Myſtery, invoking the name of the Bleſſed Trinity*; on which he obſerves, 'that the three perſons were then conſidered as equal by nature. The ſenſe of this can no more be miſtaken than that of our Saviour himſelf: an invocation implies divinity, and *divinity* will not admit of greater or leſs.' The genuineneſs of this paſſage from the Recognitions, may, on good evidence, be doubted; but we ſhall not ſtay to diſcuſs this point, nor to inquire into the accuracy of Dr. K.'s tranſlation of it. We agree with him in his concluding obſervation, *that divinity does not admit of greater or leſs:* but the primitive chriſtians do not appear to have entertained ſuch pure conceptions of Deity as we moderns, which is a circumſtance that ought to be particularly attended to in this controverſy. The ancient converts from idolatry often uſed the term *God*, without that preciſion of idea which we affix to it; and to ſhew how ill-founded is Dr. Knowles's application of this maxim to *them*, we will copy his quotation of a paſſage from Juſtin Martyr, in which it is ſaid, "that

they worſhipped the Father in the firſt place, Chriſt in the ſecond, and the Holy Spirit in the third."

Whoſoever ſhall call on the name of the Lord, that is, ſays Dr. Knowles, prays to Chriſt as he ought, *ſhall be ſaved* (p. 16. note). To this, however, an opponent might object, where is the *obligation* of praying to Chriſt at all, when Chriſt has not commanded it; but only directs his followers to pray to the Father *in his name?* Is not this a convincing proof that he is rather the *medium* than the *ultimate object* of devotion? Might it not alſo be objected to the praying to *Chriſt as God*, that it is inconſiſtent with chriſtianity as a mediatorial ſyſtem? Is not this coming to God without a mediator?

The reader will obſerve that Dr. Knowles's liſt of facts from the ſcriptures, and the early part of the firſt century, is indeed very inconſiderable; but as he advances to the ſecond, third, and fourth centuries, trinitarian expreſſions are more ſtrong and frequent; and he proves evidently by them, that the doctrine of Chriſt's divinity was held by many of the ancient Fathers. Let us, however, invert the order of his inquiry, beginning with the fourth, and ending with the firſt century, and his teſtimonies will reſemble a river, which, the further it is traced upward, the narrower and ſhallower it will be found.

The learned author is ſurprized that Dr. Lardner ſhould ſcarcely produce a paſſage that might confirm the doctrine of Chriſt's divinity; but why ſhould he wonder at this, when Dr. L.'s attention was not directed to any particular doctrine, but the general credibility of the goſpel? Dr. K.'s readers will have more reaſon to be ſurprized that he ſhould have recourſe to Tertullian, to aſcertain the meaning of the phraſe ἓν εἰσι, when the ſcripture has done this by its various applications of it.

Preſſed as we are by other matters, we muſt paſs over ſeveral paſſages, on which we purpoſed to have offered a few ſtrictures; and we have no doubt but our readers will pardon the omiſſion: for to what does this ſtatement of ancient opinions amount? Suppoſing it proves that Chriſt was formerly worſhipped as God, we muſt ſtill have recourſe to the ſcriptures to learn on what authority. Let contending parties diſpute and wrangle as long as they pleaſe, about the Fathers, they muſt at laſt agree to diſcard them; and to make their final deciſive appeal *to the law and the teſtimony.*

ART. XVI. *Obſervations on the firſt Part of Dr. Knowles's Teſtimonies from the Writers of the firſt four Centuries.* In a Letter to a Friend. By Capel Lofft. 8vo. pp. 130. 2s. 6d. ſewed. Johnſon. 1789.

DR. KNOWLES might be aſſured that his *Teſtimonies* would attract particular animadverſion. In Mr. Capel Lofft, they have

have found a prompt as well as a learned anſwerer. This gentleman had no ſooner peruſed, than he ſat himſelf down to reply to them; and, in one day, produced the Letter to a Friend, which conſtitutes the firſt part of the pamphlet before us. In order to prove that Chriſt was conſidered as an object of divine worſhip by his diſciples, Dr. Knowles quotes Matt. xxviii. 17. where it is related by the Evangeliſt, that *when they ſaw him they* WORSHIPPED (προσεκύνησαν) *him*. Mr. L. however, ſhews, that the verb προσκυνέω does not always ſignify *to pay divine honours*, for it is uſed to deſcribe the behaviour of the Shunamite to Elijah: Ἔπεσεν ἐπὶ τὰς πόδας αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν. 2 Kings, iv*. 37. He contends alſo, with Mr. Lindſey, that a Being to whom all power "is given," cannot be God; and that the word ἐξουσία, by its very etymology, muſt ſignify *permiſſive or derived* power. But words are not always uſed with an accurate view to their etymology, even in the ſcriptures; we would therefore caution religious diſputants againſt placing too great a reliance on ſuch arguments. In Jude, 25. Ἐξουσία is aſcribed to *the only wiſe God*.

What Dr. K. advances reſpecting baptiſm *in the name of Chriſt*, that it manifeſts him to have been an object of adoration, Mr. L. endeavours to invalidate, by mentioning what is ſaid of the Iſraelites, that they were *baptized unto Moſes*, which could not mean that they worſhipped Moſes. The caſe of the protomartyr, Stephen, is not overlooked; but we have always thought it has obtained too much notice in this controverſy; for the exclamation of a man in the extacy of a viſion, or the agony of torture, ſhould not be deemed ſufficient to regulate the practice of the church, in a matter where there is no direct command.

In replying to what the author of the Teſtimonies advances, in proof of the divinity of Chriſt, from the ſcenic repreſentation in the Revelations (Rev. v. 13.), where all creatures in heaven and on earth, are deſcribed as offering praiſe to him who ſitteth on the throne, and *unto the Lamb*, Mr. L. introduces the following remarks by way of note (p. 14.):

'Even POETS we interpret with more attention to the natural import and tenor of their writings, than we ſometimes do the SCRIPTURE. When HOMER ſays, Il. xi. 760.

Παντες δ' ευχετοωντο ΘΕΩΝ ΔΙΙ, Νέστορι δ'Ανδρῶν,

we do not imagine an *equality* to be inſinuated. We have in that inſtance no particular ſyſtem to which words muſt become ſubſervient. Yet our ideas of the DEITY we have been enabled to render leſs imperfect than his. Mr. POPE† was very naturally ſtruck

* Miſquoted, 'chap. iii.' by Mr. Lofft. † Or rather, BROOME.

with the analogy between this paſſage and that 1 Chron. xxix. 20. Yet though in the one it is ſaid, they gave praiſe to JUPITER and to NESTOR, and in the other, that *they bowed their head, and* WORSHIPPED *the Lord and the King*, the *Pagan poet* will hardly be ſuſpected of equalling *Neſtor* to *Jupiter*, and ſtill leſs the ſacred hiſtorian, of repreſenting the *Jewiſh people*, at the ſolemn *dedication* of the *Temple*, as paying that WORSHIP to DAVID, which they knew was appropriated to THE SUPREME.'

To this ſhort letter, which ſcarcely occupies 23 pages, are ſubjoined ſome critical notes and ingenious appendices. In theſe, Mr. Lofft has proved himſelf qualified for entering the liſts againſt Dr. Knowles; and, confident of victory, he humorouſly intimates, that the wounds which his adverſary may receive through the helmet of orthodoxy may haſten the application of a mitre. But this remedy is not always applied in theſe caſes; every H**** is not rewarded with a biſhopric. No matter——we recommend Dr. K. to meet Mr. L. in the cloſet, and conſider the facts which he has ſtated againſt the Teſtimonies. The abſtract of the evidence, concerning the reading in 1 John, v. 7. given in Appendix 1. in which, from the omiſſion of this paſſage in all the ancient MSS. of the Greek Teſtament, and in all the ancient verſions, and from the ſilence of the Greek fathers reſpecting it, he demonſtrates it to be ſpurious, deſerves attention. Appendix 4. *on the term* TRINITY, *its introduction and effects*, we would alſo recommend to the notice of the theological reader.

The pamphlet is, throughout, ſenſibly written; it ſhews Mr. Lofft to be a good divine, though he wears a brown coat; and we hope it will at leaſt contribute to baniſh certain words and phraſes from this controverſy, which are not only unauthorized by the ſcriptures, but which cannot poſſibly aſſiſt human comprehenſion, or enlarge our knowlege of a ſubject which we confeſs to be myſterious.

FOREIGN LITERATURE.

ART. XVII. *Alcibiade.* i. e. Alcibiades. Printed in Athens, and ſold in Paris. 8vo. 4 Vols. about 230 Pages each. 1789.

HISTORICAL romance is not ſo eaſy a ſpecies of compoſition, as ſome writers ſeem to imagine; the appellation itſelf involves a kind of incongruity; and to reconcile us to it, requires the exertion of no common abilities: without great judgment in ſelecting the ſtory, and great art in conducting it,

we are either wearied with a minute detail of events already well known, or ſhocked by the manifeſt violation of hiſtorical truth and probability. But difficult as it is, eſpecially without the embelliſhments of poetry, to aſſociate hiſtory and fiction, ſtill more ſo is the taſk attempted by the author of this work: who, by calling it a dramatic hiſtorical romance, aſpires to a third character, in which, excellence can be attained only by ſuperior genius and extraordinary talents. It was originally written in German by M. MEISSNER, but is greatly altered by the French tranſlator, who complains that the author had exhauſted his dramatic powers in the firſt and ſecond volumes, and had ſunk into the mere hiſtorian in the two laſt. With all its preſent improvements, we cannot think it entitled to much praiſe; its novelty is to be ſought rather in the form than in the ſubſtance, the beſt part of which is little more than what Plutarch has related of Alcibiades, retailed in dialogues, and thus converted into a ſeries of ſcenes, which the writer connects by briefly relating the events that introduce them. In the character and hiſtory of Alcibiades, there are many circumſtances which, under the management of a good dramatic poet, might be rendered both intereſting and inſtructive: but a ſeries of dialogues is not a drama, and the life of a hero, from the cradle to the tomb, is a ſubject much too diffuſe for dramatic action.

If the work before us is to be conſidered as a drama, we ſuppoſe the four volumes muſt be looked on as correſponding with a diviſion into four acts, which are denominated the *childhood*, *youth*, *manhood*, and *old age* of Alcibiades; the laſt is rather ſuperfluous, as this extraordinary perſonage was not more than forty years of age when he died; and, indeed, each of theſe periods is ſo little marked, that the diſtinction is to be ſought, not ſo much in the contents, as in the title of the volume.

Some of the dialogues are tolerably written; but too many of them are relative merely to, what ſome writers are pleaſed to call, love. As a man of gallantry, Alcibiades was a hero peculiarly adapted to the French taſte; accordingly, the author and tranſlator have taxed their invention to make amends for the reſerve of hiſtory on this ſubject, and to entertain their readers with what Cornelius Nepos, with great delicacy, ſtyles *odioſa delicate jocoſeque facta*, and which he modeſtly declines relating. For the ſake of introducing theſe ſcenes, the work ſeems to have been written; they have, however, very little connection with the reſt of the ſtory, and are inferior to what are introduced, with much leſs impropriety, into moſt of our modern novels and romances,

We

We cannot help accuſing every writer of indecency, who, without any neceſſity ariſing from his ſubject, and without even the ſlighteſt pretence to moral inſtruction, forces ſcenes of this kind on his readers; but more ſevere cenſure is due to the author of theſe dialogues, for the impertinent levity with which he intrudes his own affectation of wit, by preſuming to repreſent the ſeduction of innocence as a trifling offence, which women eaſily forgive; and the reſentment of injured relatives, as an unreaſonable frowardneſs, that ſcarcely deſerves the attention of a favourite with the ladies. The young man, for very young we muſt ſuppoſe him to be, ſhould be reminded, that this, ſo far from giving him any pretenſions to wit, denotes him to be very ſilly, as well as very impudent; for nothing but the moſt contemptible folly could prompt even a bad man thus openly to inſult the feelings of every friend to decency, virtue, and domeſtic happineſs.

ART. XVIII. *Principes philoſophiques, politiques, et moraux:* i. e. Philoſophical, political, and moral Principles: By Major WEISS, Member of the Supreme Council of Berne, Commander of the Guards of the Republic, and Member of ſeveral Academies. 12mo. 3 Volumes; about 300 Pages in each. Paris. 1789.

THESE volumes contain a collection of eſſays on a variety of ſubjects, thrown together without any attention to regularity of order and method. They appear to be the occaſional effuſions of an amiable and benevolent mind, which, though untrained by the regular diſcipline of ſtudy, has acquired ſome knowlege from habits of reading, in the intervals of profeſſional employment; and ſtill more from experience and intercourſe with the world. Hence they are written in a very lively manner, but are, in general, rather ſuperficial; and, when he departs from the opinions commonly received, the author is not always remarkable for depth of thought, or accuracy of reaſoning. In ſhort, there is ſo much good-nature and humanity, as well as good ſenſe, in this work, that we cannot help liking the man, though we feel ourſelves inclined to diſapprove ſome of his aſſertions as a philoſophical and moral writer. We reſpect his intentions and honour his frankneſs, when, in his apology for the book, he ſays,

'I here eſtabliſh the principles, which I wiſh I had imbibed in my earlieſt years, and which I would recommend to my children; principles, the neglect of which involved me in much diſtreſs; from which the obſervance of them relieved me gradually, raiſed me above the ſtation which my circumſtances allowed me to hope, and, perhaps, drew down on me the bleſſings of that Providence,

which, during many years, ſeems to have preſided over my lot, and ſo to have directed all the events of my life, as to render me, in my ſphere of mediocrity, one of the happieſt beings exiſting.'

Convinced that virtue alone is true wiſdom, we heartily ſubſcribe to all that the author has ſaid in praiſe of ethics; but we can ſee no reaſon why he ſhould therefore expreſs a contempt for all other branches of ſcience; abuſe logic and metaphyſics, as tending merely to produce pedantry and impiety; deny Newton and Boerhaave the title of philoſophers; and ſay of the former, that 'he owed his reputation leſs to his real merit, than to the obſcurity of his ſubject, the national preſumption of the Engliſh, and the exaggerated praiſes of Voltaire, who did not like to applaud any, except thoſe of a genius oppoſite to his own.'

Paſſages of this kind incline us to think the worthy author miſtaken, when he tells us, that 'an informed reader will eaſily ſee that he might have written in a manner more profound and abſtracted, if he had choſen to do ſo:' we rather ſuſpect that he has already ſometimes gone a little beyond his depth; and, we believe, many will think this was the caſe in the places above mentioned.

We hope the Major is not a married man; for, with regard to the fair ſex, he does not write with the feelings of a huſband or a father. By his own confeſſion, he ſeems to have been a man of gallantry; and we have frequently had reaſon to obſerve, that ſuch gentlemen, with all their pretended obſequiouſneſs, do not entertain the moſt reſpectful ſentiments of women. He aſcribes ſome excellencies to them; but, on the whole, he appears to conſider them as objects rather of amuſement and gratification, than of rational and conſtant attachment. They will not think themſelves much indebted to him for hinting, that, whether married or ſingle, the chaſtity of the moſt virtuous is little calculated to reſiſt an artful aſſailant; and that its preſervation is owing, rather to being exempted from temptation, or to the awkwardneſs of the tempter, than to the fortitude of its poſſeſſor. In ſhort, his eſſays on modeſty, chaſtity, jealouſy, and love, had better have been omitted: the two former make a poor appearance in his ſyſtem of morals; and the third looks as if it had been written by an old bachelor, who had been a naughty boy in his time, or by a contented cuckold. Of love he ſeems to have no idea, except that of an appetite, which is ſoon cloyed, and muſt then be pampered with dainties ſerved up with all the ſeaſoning that imagination can ſupply.

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As a politician, though ſtill ſuperficial, he appears to greater advantage. The tribute of applauſe which he pays to our nation and conſtitution, is the more grateful, as it is paid with reluctance.

'I ought (ſays he) to ſpeak impartially of the Engliſh; for though I eſteem them highly, I do not love them. Their country is the firſt in which I ſhould wiſh to be born, but the laſt in which I ſhould chuſe to reſide as a ſtranger, who is there as little reſpected as the Jews are in other places. The want of *ſocial* virtues too often tarniſhes their *heroic* virtues.'

This is rather ſevere; but it ſeems to reſult from ſome perſonal ill treatment which the Major may have received in England, and which has occaſioned a diſguſt of almoſt every thing that is Engliſh, except liberty.

His eſſay on crimes and puniſhments is one of the beſt in the collection; and we heartily concur with him in wiſhing, that theſe were more duly proportioned to each other than they are in moſt countries. He particularly, and we think juſtly, cenſures the law which condemns to death thoſe miſerable women who are guilty of infanticide. The crime is horrid, and ought not to eſcape puniſhment; but the circumſtances under which it is committed, are, generally, ſuch as render the criminal an object of compaſſion, becauſe ſhe is prompted to guilt by thoſe very feelings which indicate her being not totally abandoned to vice. The loſs of life is too ſevere a puniſhment for a crime which originates, not ſo much from the depravity of the offender, as from the villany of her ſeducer, and the want of foundling hoſpitals, or nurſeries, under proper regulations, to prevent it. Beſide, as the Major very juſtly obſerves, penal laws have no concern with the moral turpitude, but only with the civil conſequences, of crimes; they are deſigned, not vindictively to puniſh guilt, but to prevent a repetition of injuries to ſociety, either by ſeparating criminals from it, or by making them a public example to deter others. In the caſe of infanticide, he maintains that the puniſhment, if capital, is a greater injury to ſociety than the crime itſelf; as the life of an adult is of much greater importance to the public than that of a newly born infant. In ſhort, in this, as in many other caſes, the laws of moſt countries are too ready to denounce a ſentence of death; than which, a ſolitary confinement, with a certain degree of labour, under proper inſpection and regulations, would be more efficacious in preventing the repetition of crimes, and preſerving the peace of ſociety.

ART. XIX. *Principia Syſtematis Chirurgiæ, &c.* i. e. Principles of a Syſtem of modern Surgery. By HENRY CALLISEN, M. D. Profeſſor of Surgery in the Univerſity of Copenhagen, firſt Surgeon to the Navy and Marines, Director and Surgeon of the Naval Hoſpital, Member of the Royal College of Phyſicians, Preſident of the Royal Society of Medicine at Copenhagen, Fellow of the Royal Societies of Sciences at Copenhagen, and of Surgery at Paris, and Member of the Society for the Encouragement of Arts, &c. in London.—The Firſt Part. 8vo. pp. 687. Copenhagen. 1788.

THE volume at preſent before us, which is the firſt of M. CALLISEN's Syſtem of Surgery, contains his introductory obſervations on the ſurgical art, and his principles of general ſurgery: it takes a view, likewiſe, of the nature and treatment of local diſeaſes ariſing from irritation, or from a ſolution of continuity.

Surgery, as the author obſerves, extends its operations to every diſeaſe in which external applications are requiſite. But as the conſideration of the art in this extenſive view, would, in fact, lead to an examination of almoſt every particular in pathology; and as this was foreign to his intention, he treats of thoſe diſeaſes only, in which the external remedies conſtitute the chief part of the cure.

A ſtate of general diſeaſes in the ſolid or fluid parts of the body, is a circumſtance of rare occurrence. It was, however, thought neceſſary to enter ſeverally on theſe general diſeaſes, in order to conſider more diſtinctly, and at large, the nature of general remedies; an examination which ſhould, of courſe, precede our inquiries into thoſe complaints, whoſe cauſes and cure are merely local.

In treating of local complaints, M. CALLISEN has endeavoured to reduce them into certain claſſes, and to preſerve a ſyſtematic order, though aware of the inconvenience and difficulty of ſuch an arrangement in a ſurgical treatiſe. He has been deſirous, alſo, as far as he could, to ſhew the application of general rules to the particular circumſtances of local diſeaſes: thus following up his theory of *general* inflammation with an inquiry into inflammation, as exiſting in the ſeveral parts of the body, &c.

The author gladly acknowleges the aſſiſtance which he has received from others, in the execution of this work. He has not, however, depended on their labours, but has examined for himſelf, ſubjecting all his opinions to the fair teſt of practice, and multiplied experience. Nor has it ſeldom happened, that the moſt brilliant, and, apparently, ſolid, theories have here failed him.

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It is on experience, indeed, as he obſerves, 'that the ſurgeon muſt rely. Let his mind certainly be informed by ſtudy; let him be inſtructed by reading, and improved by thought; but let him not imagine, that by theſe alone he can ſucceed in his arts. He muſt enter the ſchool of practice, and there learn to eſtimate the different nature of diſeaſes; he muſt there notice the proper and diſtinguiſhing marks of each, and obſerve their occaſional complications with others; and thus endeavour to penetrate into the inmoſt receſſes of the ſcience, and to explore for himſelf thoſe truths, of which it may juſtly be ſaid, that they can only be made evident to eyes, which are fitted to behold them.'

It is but juſtice, before we diſmiſs this article, to add, that we have been much pleaſed with the general merit of M. CALLISEN's book; the utility of which, in facilitating the advances of ſtudents, is evident. With reſpect to its particular advantages and defects, we ſhall be ſilent: as we expect ſoon to be in poſſeſſion of the remaining part of this ſyſtem, when we hope to make our readers better acquainted with its plan and execution.

ART. XX. *Praxis Medica*, &c. i. e. The Practice of Phyſic, ſyſtematically diſplayed, and illuſtrated by Caſes ſelected from the Diary * of the Royal Frederician Hoſpital at Copenhagen. By FREDERIC LEWIS BANG, M.D. Firſt Phyſician to the Hoſpital, and Profeſſor of Medicine in the Univerſity of Copenhagen. 8vo. pp. 596. Copenhagen. 1789.

IN compiling this uſeful work, M. BANG has principally directed his attention to four points; and has endeavoured to unite exact *order*, clearneſs of *explanation*, and *conciſeneſs of manner*, with *convincing proof*. The neceſſity of order, he obſerves, is evident in teaching a ſcience, where a knowlege of ſo many facts muſt be gained; where circumſtances, agreeing in their nature, muſt carefully be connected, and diſſimilar appearances ſeparated; and where general and univerſal truths muſt be diſtinguiſhed from occurrences, which only partially or caſually happen. In his claſſification, he has principally followed *Sauvage*, whoſe method, on the whole, he prefers; allowing, however, no diviſion of diſeaſes which does not lead to a difference in the mode of treatment, and thus rejecting thoſe endleſs diſtinctions which are tireſome to the teacher and perplexing to the learner.

As a practical treatiſe, alſo, and intended as a guide for thoſe who are juſt entering on their journey, as well as a com-

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* See the following Article.

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panion to others, further advanced, M. BANG found it neceſſary that his book ſhould contain that minute information which might enable the pupil, not only to detect diſeaſes, when preſent, but to proceed with ſafety to their cure. He, therefore, judges it inſufficient merely to mark, in a general way, the indications of cure, and the remedies adapted to thoſe indications; and he alſo ſhews the proper doſes of medicines, their compoſition, and the effects ariſing from their judicious combination with others; conſidering, at the ſame time, the fit ſeaſon for adminiſtering them, and the period during which it is adviſable to perſiſt in their uſe.

Conciſeneſs was the author's next view; and this he underſtands as conſiſting in the neglect of hypotheſes, and points of diſputes, as well as in paſſing ſilently over the contradictory opinions and advices of different writers, which would have augmented the ſize of his book, without adding to its value.

The laſt rule which the author propoſed for his conduct, was to admit no aſſertions, without eſtabliſhing their truth by ſatisfactory proofs. To this end, he has choſen to illuſtrate his doctrines by caſes which happened under his own inſpection. His ſyſtem is founded, he obſerves, on the experience of fifteen years, and is the reſult of his obſervations in at leaſt twenty thouſand caſes.

In addreſſing his work to his younger readers, for whoſe uſe it is principally calculated, M. BANG adviſes them, whether they conſult his ſyſtem of medicine, or that of any other writer, to attend to *one* only, and implicitly to rely on the precepts which are contained in it. The peruſal of different authors, at an early period of their ſtudies, produces perplexities which they cannot ſolve, and uncertainties which will not eaſily be removed. At an after-time, when their own experience ſhall have enabled them to judge of the imperfections of what they were taught, they may then, from the obſervations of other writers, confirm or diſcard their former opinions.

Such is the plan of M. BANG's ſyſtem of medicine; and we are ſorry that the ſhortneſs of the time, during which it has been in our poſſeſſion, added to the nature of the book, prevents us, at preſent, from entering into a more particular detail of its contents. We can only ſay, on looking over it, that, though ſometimes too fond of theoretical reſearches, the author ſeems, on the whole, to have ſucceeded in what he has undertaken, and to have made us the acceptable preſent of a ſyſtem at once comprehenſive and conciſe; and which, while it is 'accommodated to the ſtudent, may be read with emolument by the more experienced practitioner.'

ART.

ART. XXI. *Selecta Diarii, &c.* i. e. A Selection of the moſt material Parts of a Diary, kept at the Royal Frederician Hoſpital at Copenhagen. By FRED. LEWIS BANG, M. D. 2 Vols. 12mo. About 300 Pages in each. Copenhagen. 1789.

M. BANG being well aware of the value of a plain and faithful narration of occurrences in the practice of phyſic, has given an extenſive liſt of caſes and diſſections. Theſe two volumes contain a hiſtory of the medical practice of the hoſpital at Copenhagen, for ſix years; from the beginning of 1782, to the end of 1787. No artificial arrangement of diſeaſes is here obſerved; each being noticed according to the month in which the patient was received into the hoſpital. This order was followed, as being moſt convenient for the purpoſe of referring to theſe caſes as illuſtrative of the author's '*Practice of Phyſic**.' It poſſeſſes another advantage: it ſerves to ſhew what diſeaſes were moſt prevalent at particular times; and points out, likewiſe, the different complaints which exiſted at the ſame period;—and, by adding a copious alphabetical index, the author has ſecured every benefit which might have attended a more methodical diſpoſition of his ſubjects.

It is only neceſſary to add, that the caſes appear to be related with preciſion and accuracy; while, from the judicious reflections with which they are accompanied, they cannot fail to afford much uſeful practical information.

MONTHLY CATALOGUE,

For JANUARY, 1790.

LAW.

Art. 22. *Original Precedents in Conveyancing*, ſettled and approved by the moſt eminent Conveyancers; interſperſed with the Obſervations and Opinions of Counſel on various intricate Caſes. The whole ſelected from the Draughts of actual Practice, and now firſt publiſhed under the Direction and immediate Inſpection of Thomas Walter Williams, of the Inner Temple, Barriſter at Law. 4 Vols. 8vo. pp. 1930. 1l. 4s. Boards. Kearſley.

WE ſee no reaſon to doubt the authenticity of the Precedents contained in this collection. To moſt of them are annexed the names of the reſpective conveyancers by whom they were prepared or approved.

Preciſion and accuracy are of ſo much importance toward *quieting* poſſeſſions, and the prevention of diſputes, that we ſhall not quarrel with the prolixity obſervable in many of theſe draughts, if it, in any degree, conduces to ſo deſirable an end. Perhaps it would

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* See the preceding article.

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have been ſufficient, after once inſerting the common clauſes and covenants which are to be found in almoſt every deed, to have made references to them in the ſubſequent caſes; for this would have ſaved thoſe repetitions which unneceſſarily ſwell the volumes.

Art. 23. *Caſes in Crown Law*, determined by the Twelve Judges, by the Court of King's Bench, and by Commiſſioners of Oyer and Terminer, and General Gaol Delivery, from the 4th Year of Geo. II. to the 29th Year of Geo. III. By Thomas Leach, Eſq. of the Middle Temple, Barriſter at Law. 8vo. pp. 450, and an Index. 9s. 6d. Boards. Whieldon. 1789.

The difficulty of obtaining correct accounts of the determinations of the judges, in criminal caſes, has long been felt and regretted. Almoſt every caſe that is reſerved from the circuits, and the Old Bailey, is decided in private conferences among the judges at Serjeant's Inn; and though the reſult is known from the fate of the priſoner, yet the grounds and principles on which the deciſion proceeded, are ſeldom declared in public. This appearance of myſtery, on a ſubject in which all men are ſo materially intereſted, is not, perhaps, very much to the honour of the judges; who undoubtedly preſerve minutes of the determinations at Serjeant's Inn, though they are ſomewhat ſolicitouſly withheld from the profeſſion. Mr. Leach's publication does not wholly remedy this defect. The facts are given as they occurred at the trial; yet, in many caſes, we are only told that the judges were of opinion that the priſoner was properly, or improperly, convicted; but we are not acquainted with any reaſons on which the judgment is founded. In others, however, we have the arguments of counſel, at ſome length; with the opinion of the court where the point was determined at the trial, which happens occaſionally at the Old Bailey.

Some miſtakes occur in this work, for which we are utterly unable to account, in the editor of Mr. Serjeant Hawkins's Pleas of the Crown. But we truſt that they will be rectified in a future edition; and that, from the correction and aſſiſtance of gentlemen of the profeſſion, which Mr. Leach candidly invites, this publication will become a valuable acquiſition, in the line of criminal juriſprudence.

Art. 24. *Reports of Caſes determined in the King's Courts, Dublin*; with ſelect Caſes in the Houſe of Lords of Ireland. Part I. Beginning Trinity Term 26 Geo. III. A. D. 1786, and ending with the Caſes in the Houſe of Lords before Eaſter Term, 27 Geo. III. By G. W. Vernon, and J. B. Scriven, Eſquires, Barriſters at Law. 8vo. pp. 470. 8s. Boards. Printed at Dublin. London, Brooke.

We conſider the commencement of regular reports of the deciſions that paſs in the courts of juſtice in Ireland, as the natural reſult of their judicial independence. While there exiſted an appeal to England in the *dernier reſort*, the Iriſh were obliged to look up to our courts as the ſource of legal knowlege. Many warm friends to both countries objected to their ſeparation; and though the determinations of the Engliſh courts are ſtill reſpected as authorities,

and cited as ſuch in the work before us, ſlight deviations in the expoſition of the law will ſoon lead to greater; till, at length, the law of the two kingdoms will bear only a general and remote reſemblance.—We truſt, however, that a family likeneſs will be long preſerved.

In theſe reports, we cannot but remark the conſpicuous figure made by the Lord Chief Baron Yelverton. While this learned judge continues to preſide with the ſame ability and learning, an Engliſh lawyer will peruſe, with pleaſure, the reports of caſes determined in the court of Exchequer in Ireland.

MILITARY.

Art. 25. *An Addreſs to the Army*; in Reply to Strictures, by Roderic M'Kenzie (late Lieutenant in the 71ſt Regiment), on Tarleton's Hiſtory of the Campaigns of 1780 and 1781. By the Hon. George Hanger, Major to the Cavalry of the Britiſh Legion, commanded by Lieut. Col. Tarleton, and Captain in the Heſſian Jäger Corps. 8vo. pp. 138. 4s. Boards. Ridgway. 1789.

Colonel Tarleton diſtinguiſhed himſelf by his ſpirited conduct in the American war; and to add literary merit to military credit, he reſolved, after the example of Cæſar, to write his own Commentaries*: Lieutenant Mackenzie animadverted on them with ſome ſeverity †; and now, Major Hanger, on the behalf of Col. Tarleton, has recriminated on Lieut. Mackenzie, with equal, if not ſuperior, aſperity. Theſe writers have exerciſed their pens on different motives; but without entering into their profeſſional views, we may take the liberty to obſerve, what muſt occur to every reader of Major Hanger's publication, that had he diſplayed leſs tartneſs, and leſs perſonal reſentment, his friendſhip for Colonel Tarleton might have been exhibited with more dignity, and to better effect.

MATHEMATICS, &c.

Art. 26. *Some Account of the Diſcovery made by the late Mr. John Dollond*, F. R. S. which led to the grand Improvement of Refracting Teleſcopes, in order to correct ſome Miſrepreſentations, in foreign Publications, of that Diſcovery: with an Attempt to account for the Miſtake in an Experiment made by Sir Iſaac Newton; on which Experiment the Improvement of the Refracting Teleſcope entirely depended. By Peter Dollond, Member of the American Philoſophical Society at Philadelphia. 4to. pp. 15. 1s. Johnſon. 1789.

The nature of the late Mr. Dollond's improvement of refracting teleſcopes, is ſo generally known, that it ſeems needleſs to explain it here. It is ſufficient to ſay that, for ſome years paſt, it had been cuſtomary with foreign writers to attribute, in a ſort of indirect way, this capital improvement to others; and particularly to the late *M. Klinginſtiern* of Upſal, and *M. Euler* of Peterſburg. But in the year 1783, *M. Fuſs*, profeſſor of mathematics at Peterſburgh, writing the eulogy of *M Euler*, thought proper to give the

* See Rev. vol. lxxvii. p. 75. † Ib. vol. lxxviii. p. 117.

whole diſcovery, in expreſs terms, to that celebrated mathematician. Mr. Peter Dollond, therefore, thought it incumbent on him to ſet this matter in its proper light; and to prove that his father has the true claim to the honour of this important diſcovery. We think he has fully and clearly performed this taſk, ſo far, at leaſt, as relates to the claims which have been made on the parts of Meſſrs. Euler and Klinginſtiern, by their friends and adherents; for thoſe gentlemen, as Mr. Dollond ſhews, never entertained the moſt diſtant idea of claiming it themſelves.

The reaſon which Mr. Dollond aſſigns why Sir Iſaac Newton miſſed this diſcovery, when he made the ſame experiment by which Mr. Dollond diſcovered it, is ingenious and probable. He firſt informs us that, in Newton's time, all optical inſtruments were made of a ſort of glaſs which was imported from Venice; and which is nearly of the ſame refractive quality with crown glaſs; and he infers, from this circumſtance, and from the ſpecific gravity of Newton's priſm, that they were made of this glaſs; in which caſe, the reſult muſt have been what Newton found it: whereas, if his experiment had been performed with priſms of flint glaſs, he muſt have made the diſcoveries that Mr. Dollond made almoſt a century afterward.

Art. 27. *An Inquiry into the Copernican Syſtem*, reſpecting the Motions of the Heavenly Bodies; wherein it is proved, in the cleareſt Manner, that the Earth has only her Diurnal Motion, and that the Sun revolves round the World; together with an Attempt to point out the only true Way whereby Mankind can receive any real Benefit from the Study of the Heavenly Bodies. By John Cunningham. 8vo. pp. 75. 1s. 6d. Parſons. 1789.

Mr. John Cunningham is a more formidable diſputant than we have, lately, met with; for when he finds any thing to ſay againſt his opponent's arguments, he ſays it; and when he can find nothing, he tells him plainly, he believes nothing of the matter. In this way, Mr. Cunningham has demoliſhed the Copernican ſyſtem, and eſtabliſhed one of his own on the ruins of it; which ſhews that the whole heavens and the earth are emblematical, and repreſent 'the incomprehenſible JEHOVAH—Father, Son, and Holy Spirit, ſhining forth in all the glory of ſovereign grace.' He has alſo diſcovered ſomething, exceedingly bad, relative to 'great orators;' who, from the baſeſt motives, publicly oppoſe both falſehood and truth, in order to turn thoſe out of office who are in, that they may get in themſelves; together with many other points of equal importance: but as they are alſo equally above our comprehenſion, we ſhall ſay no more about them.

POETRY *and* DRAMATIC.

Art. 28. *Anthologia:* or, A Collection of Flowers. In blank Verſe. By the Rev. Philip Bracebridge Homer, A. M. Magdalen College, Oxford. 4to. pp. 25. 1s. Robſon and Clarke. 1789.

This little collection is compoſed of verſes on Infancy; the Snow-drop; the Crocus; the Violet; Moonlight; and Love.

We cannot diſcern any thing very characteriſtic in Mr. H.'s poetry. His verſes, like the generality of his ſubjects, are ſimple and pretty. We would willingly give a ſpecimen: but, probably, it would be old to many of our readers; as theſe poems, we believe the *whole* of them, have already appeared in the Gentleman's Magazine.

Art. 29. *David againſt Goliath.* A Poem, Written by a Layman, to refute the Tenets of Dr. Prieſtley, as the redoubted Hero of the Unitarian, Arian, and Socinian Principles, &c. 8vo. pp. 55. 1s. Parſons, &c. 1789.

This David looks on Dr. Prieſtley as

' ——— one
Who hath all other giants far outdone.'

True it is that the Doctor has never been backward to enter the liſts with his opponents. All allow that he has wielded his weapons with dexterity; yet, notwithſtanding his proweſs, he has never ventured to take up the gauntlet of his rhiming antagoniſts: they are the only adverſaries that can boaſt of having put the Doctor to ſilence.

The piece now before us, brings to our recollection *a thing* which we met with ſome few years back, called the "Chriſtian Warrior," the production of a teacher of pſalmody, ſomewhere in the country. This ſon of Sternhold and Hopkins thus called on his brother metre-mongers to aſſiſt in putting to flight the Deiſts (for ſuch is the appellation uniformly beſtowed by them on the oppoſers of the doctrine of the Trinity):

"When Deiſts ſend their books abroad
To undermine the church of God,
Chriſt's ſoldiers ſhould take David's ſling,
And down ſuch helliſh traitors bring:"

and not doubting that numbers would obey the call, with a true prophetic ſpirit, which often repreſents things future as things preſent, he exultingly exclaimed,

"Salvation's ſinging birds are come:"

and ſo it is; for here is one of theſe ſinging birds, ſure enough. —He profeſſes himſelf a true babe of grace, and tells us Reviewers that we ſhould

' Grace extol, and cry down human merits;'

ſhrewdly ſuſpecting, we imagine, that he has a chance for a favourable ſentence in our court on no other plan of criticiſing. But on *any* plan, he may reſt aſſured that the opinion of *our* ſovereign reſpecting his merits, muſt inevitably accord with that which he aſcribes to the ' King of Canterbury,'

' Our monarch thinks thou art a curious wag.'

It is true

' That as the wind blows where its author liſts,
Sometimes this heav'n-born ſoul is in the miſts.'

And then, indeed, nothing is left for us but to follow the clue which he has given:

' Be

'Be ſure if our arithmetical taction
Can't prove his tenets, there muſt be a fraction,
Which muſt evince his brains are in diſtraction.'

But when he is not quite out of ſight, this David is a moſt admirable ſecond to the "Chriſtian Warrior;" or, rather, he deſerves to be firſt in command.

In conducting the conteſt, he has choſen, for the ſcene of action, the ground of Faith; wholly diſclaiming that of reaſon and nature; and never did we ſee craven ſtick cloſer to his dunghill. Of his ground, he is ſo confident that he cautions all Trinitarians againſt quitting it; and forewarns them that they muſt expect nothing but defeat, if they do not attend to his advice. He conſiders Biſhop Horſley as totally diſcomfited; and attributes his ill-ſucceſs ſolely to his imprudence in forſaking the proper field of combat. Of this Right Rev. Divine's attack, the author thus diſcourſes with the 'King of Canterbury:'

'He fought with him who near thy tent now ſtands,
But could not bring him to thy royal hands;
His aims and arms ſo like the giant's own,
Who could expect he'd wear the victor's crown?
I think one weak though bluſt'ring hot onſet
Was not deſign'd to kill, but make him fret;
Which was to ſhew he's better learn'd in Greek:
That blow could only cauſe his head to ache,
Or ſtimulate his mind revenge to take.
But had his eye been ſingle to God's glory,
He'd not have told his own, but Chriſt's *hiſtory*.'

Our David's Pegaſus is ſo eager for the combat, that, at times, he cannot be reſtrained within the bounds of his ordinary ſettled pace, but abſolutely runs away with his rider. The king of Canterbury being a ſpectator of one of theſe vagaries, exclaims,

'I ſee, my lad, thy courage riſes hot,
From ſlow Iambics thou'aſt to Trochees got.
I own that thou haſt done a valiant deed,
But he's not of proud Rome's carnivorous breed;
He's of Mahomet, Gog-Magog deſcent,
His life in wars from youthful days *were* ſpent.'

After fuming thus before he comes to action, our readers will readily conceive how he muſt rage during the heat of the battle. We will juſt add a ſhort ſpecimen of his mode of fighting; premiſing that he deals much in triplets, for which he gives the following weighty reaſon:

'And though my triple lines ye oft ſhall ſee,
Be not diſpleaſed at their frequency,
When they appear, think on the Trinity.'

David thus begins his 'bluſtering hot onſet:'

'God ſays, 'tis ſo and ſo; thou ſay'ſt, 'tis not:
What devil-like aſſurance haſt thou got?'

And toward the concluſion, Jeſus Chriſt is made to addreſs the Doctor at the day of judgment, in the following words:

'For as the Father's life is in himſelf,
So in MYSELF is mine—you horrid elf!
I alſo ſaid, "Ere Abraham was I AM,"
But all my words you treated as a ſham,' &c.

Thus is the conteſt conducted through three books: and the author ſeems not to deſpair of victory, ſagaciouſly obſerving,

'The Lord could make an aſs when he thought fit,
To quite confound a ſelfiſh Seer's beſt wit.'

So indeed we are told; but we do not think that the long-eared tribe have any proſpect of triumphing in the preſent caſe, by a repetition of the miracle wrought on one of their fraternity.

Art. 30. *A Doſe for the Doctors*; or, the Æſculapian Labyrinth explored. In a Series of Inſtructions to young Phyſicians, Surgeons, *Accouchers*, Apothecaries, Druggiſts, and Chymiſts. Interſperſed with a Variety of riſible Anecdotes affecting the Faculty. Inſcribed to the College of Wigs. By Gregory Glyſter, an old Practitioner. 4to. pp. 73. 3s. 6d. Kearſley. 1789.

This is one of the moſt paltry of all the pretenſions to ſmartneſs, with which we have been peſtered, ſince Swift's Advice to his Servants overwhelmed us with imitative attempts at irony, intelligible only to the authors, and mith humour which, in every ſenſe of the word, may be termed *bad*. Yet for this nauſeous doſe, the patient is to pay three ſhillings and ſixpence: but Gregory Glyſter is 'an old practitioner!'

Art. 31. *A Poem in Hudibraſtic Verſe*; with an explanatory Preface, addreſſed to the Nobility, Gentry, and others, curious in their Carriages, &c. &c. &c. 8vo. pp. 36. 1s. Dickie. 1789.

The object of this writer is to ſatirize an eminent coachmaker (Mr. Hackwood, as he is *here* termed), for employing common carpenters to the excluſion of workmen who have ſerved an apprenticeſhip to the trade. What may be the merits of the cauſe, we are not to determine. *Non noſtrum eſt.*

Unfortunately, we poſſeſs little judgment in *terreſtrial* carriages: concerning the car of Apollo, indeed, we might ſay ſomething; but we fear that this honeſt workman will never be coachmaker to the God of Verſe. Certainly, in the preſent jobb, he has handled his tools as unſkilfully as any common journeyman carpenter could have done in building a coach.

Art. 32. *The dramatic Pieces, and Poetry* of William Nation, Junr. including the School for Diffidence, Miſcellanies, a Collection of Songs, &c. &c. 8vo. pp. 144. 3s. Plymouth, printed for the Author, and ſold by Law, &c. in London. 1789.

'My power to ſcribble, pray don't doubt,
Nor frown at my endeavor:—
Wherever you find merit out,
You meet with—SOMETHING CLEVER!'

This

This we take to be what is ſometimes called a *truiſm*. But again,

'Should you my latent worth diſcern
(For none yet ſaw it ever);
I'll own you've prying eyes, and learn
To charm with—SOMETHING CLEVER!'

Echo,—"CLEVER!!!"

Art. 33. *The Engliſh Tavern at Berlin.* A Comedy, in three Acts. 8vo. pp. 48. 1s. 6d. Harlow or Robinſons. 1789.

Of the elegant language in which the perſonages in this *important* drama converſe, take the following as a ſpecimen:

Mr. Conrade (the innkeeper). 'I'll dreſs, my dear, *for* to receive gentlemen who may ſtep in.'

Mrs. Conrade. 'But *for* to fix any ſum, I muſt conſult my huſband?

Mr. Lambert. 'You ought not to take advantage *for* to treat us with contempt?

Mrs. Lambert. 'You muſt taſte it *for* to keep me company.'

Baron Amſdorff. 'So thou muſt excuſe my claiming the title of thy brother *for* to get admittance.'

Frederic 2nd, king of Pruſſia. 'Poor Lambert! who has ſuffered want thyſelf, *for* to ſuccour thy mother!'

Reviewers. '*Surely*,' we ſhall not go *for* to criticiſe this *thing*: for as to comedy, '*to be ſure*, it is none, Sir.'

Art. 34. *The Sword of Peace*; or, a Voyage of Love; a Comedy, in five Acts. Performed at the Theatre Royal in the Haymarket. 8vo. pp. 66. 1s. 6d. Debrett. 1789.

The materials of which this drama is compoſed, are but ſlight. Eliza and Louiſa Moreton pay a viſit to the coaſt of Coromandel, 'not to *make*, but to *receive* a fortune;' which it ſeems had been left to them on that condition. One of them, however, Louiſa, was charged with another commiſſion from Sir Thomas Clairville; a commiſſion, which perhaps it was rather ſingular to intruſt to a lady. It was to purchaſe from Lieutenant Dormer, a ſword, which had been left to him by Sir Thomas's nephew, and for which ſhe was to offer in exchange the legacy left to Sir Thomas himſelf, amounting to five thouſand pounds.—As might be expected, at leaſt in a play, the hero reluctantly parts with the ſword, but abſolutely refuſes all pecuniary return, and thus gains the heart of the fair lady. This circumſtance gives the comedy its firſt title.

In the mean time, Eliza, who had loſt her heart before ſhe quitted England, but had been ſeparated from her lover by the caprice of his parents, here again, on this coaſt ſo favorable to Love, meets with him, and rewards his unchangeable affection. Thus proving that, if theſe ladies did not, like the generality of our ſex, viſit India to get fortunes, they certainly viſited it to get huſbands.

The incidents, by which this ſtory is enabled to fill up five acts, are neither many nor intereſting. The characters, alſo, are faintly

coloured. We are happy, however, to learn that one of them, David Northcote, is drawn from the life. On the whole, the Sword of Peace poſſeſſes ſome intereſting ſcenes, which, doubtleſs, were much improved by judicious repreſentation.

Art. 35. *The Man of Enterprize*, a Farce. As it is acted by his Majeſty's Servants, of the Theatre Royal, Norwich. 8vo. 1s. Robinſons, &c. 1789.

'This bagatelle,' ſays the author *, in his preface, 'produced a hearty laugh in the theatre.' We doubt not the truth of this information, as this little performance has alſo diverted us in the peruſal. To raiſe a good laugh, is the main end of theſe dramas of the lower order; and when this purpoſe is happily effected, the deſign is anſwered, and criticiſm is excluded.—Mr. Shillito is likewiſe, as we find by an advertiſement at the end of this farce, the author of *The Country Book-Club*, a poem, with which we were agreeably entertained about a year ago. See Rev. vol. lxxix. p. 77.

Art. 36. *A ſhort Criticiſm on the Performance of Hamlet*, by Mr. Kemble. 8vo. 6d. Hookham.

This critic, who is a warm admirer of Mr. Kemble, ſeems to be a tolerable judge of acting, but he is ſo indifferent a writer, that we think him inexcuſable for not ſubmitting his remarks to the reviſal and correction of ſome judicious friend, before he ventured to lay them before that Public, of whom he, ſurely, deems too lightly, when he talks of endeavouring to 'root out thoſe *narrow prejudices* from the minds of THE PUBLIC AT LARGE, which are as detrimental to the improvement of our preſent race of tragedians, as they are diſgraceful to the nation we live in—' A little more modeſty might, perhaps, have prevented his readers from conceiving a *prejudice* againſt the critic himſelf, on peruſing the foregoing paſſages, which they will encounter at the very outſet of his pamphlet. See *Pref.* p. 8.

HISTORY *and* BIOGRAPHY.

Art. 37. *Characters, or Hiſtorical Anecdotes of all the Kings and Queens of England*, from William the Conqueror to the preſent Time, impartially delineated, &c. &c. By William Heckford, Eſq. 12mo. pp. 290. 3s. ſewed. Robinſons.

We lately reviewed a work of the ſame nature with the preſent, in three volumes, by Mr. Holt; but the latter gave, in addition, 'Notes, *hiſtorical*,' which conſtituted an advantage not poſſeſſed by Mr. Heckford's work.

Mr. Heckford has made this abridgment partly from the writings of Biſhop Burnet, Lord Clarendon, Rapin, Hume, Mrs. Macaulay, Smollett, and others; and has added, by way of appendix, the characters of Oliver Cromwell, Admiral Blake, the Duke of

* Mr. Shillito; as appears from the name ſubjoined to the dedication to Lord Galway.

Marl-

Marlborough, the King of Pruſſia, by Maupertuis, and of M. de Voltaire, ſuppoſed to be written by the great FREDERIC.

The ſentiments of Mr. H. are thoſe of a friend to liberty; and as his pen ſeems guided by impartiality, his work is worthy to be put into the hands of young readers.

Art. 38. *The Hiſtorian's Pocket Dictionary*; annexing Dates to the memorable Occurrences, from the earlieſt Periods of Hiſtory to the preſent Time: relative to Academies in Europe, Accidents, Incidents, Battles, Sea Fights, &c. &c. Alſo, the Sovereigns of England and Scotland; diſtinguiſhed Painters, &c. and eminent Men of all Profeſſions. 12mo. pp. 360. 3s. Boards, Murray. 1788.

The title-page ſufficiently explains the deſign, and points out the contents, of this publication. Its merit depends on its accuracy and authenticity; on which particulars, it is not eaſy to decide, without a greater expence of time than we can afford to this article. The introduction to it is abridged from that which was prefixed to *Mortimer's Student's Pocket Dictionary*.—See Rev. vol. lvii. p. 379.

MISCELLANEOUS.

Art. 39. *A Treatiſe on the Coal Trade.* By Charles Beaumont. 4to. pp. 55. 5s. ſtitched. Robinſons. 1789.

Dealers in all the great articles of regular conſumption, are ſuſpected of combining to keep up the prices; and it is certain, that a ſyſtem of policy is conſtantly followed in every branch of trade, to improve and take advantage of all contingencies. Happily, however, for ſociety, prudent regulations and competition generally counteract ſuch conſpiracies; for ſmall dealers, who want buſineſs, ſeize the opportunity, and keep down the exorbitant demands of their more opulent brethren. Parliament has lately provided ſome means to diſſolve combinations among the coal-dealers in London; and the preſent writer carries us to the pits, to explain a ſcheme employed by the coal-buyers, to the prejudice of the owners of the mines, and to which, it is ſaid, they expoſe themſelves by working too many at one time, without benefiting the public. The author, who appears to have a due knowlege of a ſubject which is not familiar to us, inſtructs the miner in the Scotch mode of digging coal, ſo as to raiſe it large, and reduce the waſte in ſmall coal and culm; and from the great demand for our coal abroad, particularly in Holland, where they cannot find any ſubſtitute for it in their manufactories, and where they raiſe a revenue on its importation, he recommends increaſing the duty on its export, to enjoy a ſhare of that revenue on our peculiar produce. Beſide this, he propoſes, in favour of Newcaſtle, that all rivers whence coal is ſhipped, ſhould be ſubject to the ſame duty that is paid in the Tyne; and he offers a regulation for rendering the price of this important article uniform in the London market. His repreſentations appear to be juſt and candid; but, with a greater attention to language, might, we think, have been ſtated with more perſpicuity.

Art.

Art. 40. *Memoirs relative to the Campaign of* 1788, *in Sweden.* By his Serene Highneſs Prince Charles of Heſſe, Commander-in-chief of the Daniſh Auxiliary Army. Tranſlated from the French, with thirty-three Vouchers. 8vo. pp. 187. 3s. 6d. ſewed. Baldwin. 1789.

Connected as the Prince of Heſſe was with both the potentates between whom he acted, his ſituation, and the taſk aſſigned him, will appear to be of a very delicate nature! Theſe memoirs of his Swediſh campaign, which have every appearance of being genuine, amount to a full juſtification of his conduct in that expedition; and they are written in a very clear and eaſy ſtyle. The correſpondence between the contending parties, and other official documents, which compoſe the greater part of this ſmall volume, and which are exhibited both in the original French and in Engliſh, render the narrative far more ſatisfactory, than it could be without ſuch authentic illuſtrations.

Art. 41. *An Appeal to the Members of the Univerſity of Oxford,* relating to the Rev. Dr. White's Bampton Lectures. By No Academic. 8vo. pp. 31. 1s. 6d. Kearſley. 1789.

A flaming invective againſt the celebrated Bampton Lecturer; in which we meet with ſo little candour, and ſo much acrimony, that we cannot, with a due regard to decency, recommend this pamphlet. We are, however, well pleaſed with the following juſt teſtimony to the perſonal and literary merit of the late Mr. Badcock:

'Mr. Badcock poſſeſſed that erudition, taſte, and judgment, thoſe eminent excellencies of genius, which invigorated the powers of his underſtanding, and animated the faculties of his mind. His erudition was ſuperior, his knowledge extenſive, his taſte elegant, and his judgment accurate. He was manly, liberal, and candid in his opinions of men and things. At the ſame time, the gentleneſs of his manners, his amiable affability, his *puerile*' [we cannot think this epithet happily choſen] 'modeſty, in no inferior degree aſſociated to form his domeſtic character. He could unite the *æquam in rebus arduis* with practical philoſophy: and had he lived, he would, doubtleſs, have been a conſpicuous ornament to the church, and to the world. Το γαρ γηρας ιστι θανατος.'

Art. 42. *A brief Account of the Iſland of Antigua,* together with the Cuſtoms and Manners of its Inhabitants, as well White as Black. As alſo, an accurate Statement of the Food, Clothing, Labour, and Puniſhment of Slaves. In Letters to a Friend. Written in the Years 1786, 1787, and 1788. By John Luffman. 12mo. pp. 180. 3s. ſewed. Cadell. 1789.

This account of Antigua, and of its inhabitants, contains nothing very intereſting or new. What is here told, might be learned from half an hour's converſation with a native; which, in this country, it often falls to the lot of moſt people to enjoy: and would be related, we truſt, with as much accuracy, and perhaps more elegance. Even in table-talk, we ſhould be ſurpriſed to hear our companion ſay, that he is 'not a little troubled with a raſh over the greateſt part of his body, which itches *intollerable*'

(p.

(p. 14): or to learn that a particular 'description of men *ſport* ſeveral diſhes at their tables' (p. 43); and that 'at the houſes of the principal merchants and planters, claret *is the rage*.' (p. 51).

Neither does the author's intelligence ſeem, at all times, perfectly correct. At p. 17, it is ſaid, that the 'judges of the Court of Exchequer are not lawyers, but planters, who are frequently dictated to, and even directed by the barriſters, particularly when any cauſe which requires legal knowlege is in queſtion, thereby giving up their honeſt opinions to the chicanery and artifice of an inſolent and over-bearing pleader.' Judging from our acquaintance with ſome of the neighbouring iſlands, we take this to be an unfair ſtatement. We cannot be ſurpriſed that judges, not verſed in law, ſhould, in legal points, be guided by the opinion of men bred up in its ſtudy: but we have reaſon to believe, that theſe judges are not likely to be intimidated by the inſolence of an over-bearing pleader. We are not, however, defending this mode of adminiſtering juſtice; yet we queſtion whether its end has not been defeated more frequently by obſtinacy and want of information in the judges, than by inſolence and 'brow-beating' in the counſel.

But waving further remarks on this head, we will extract, without any comment, what appears the moſt material part of the author's information concerning the ſlave trade.

'If the African ſlave trade is aboliſhed, and if ſlavery is ſtill continued here, ſome wholeſome laws for the better clothing and feeding of ſlaves will be abſolutely neceſſary, for population will not increaſe under the diſadvantages of hard labour, and indifferent food and raiment; and I have not a doubt, that if theſe people were well fed, and treated in ſuch a manner as human beings ought to be treated, the ſtock of negroes already on this iſland, would be ſufficient for all its purpoſes, without any further ſupplies from Africa. I do not advance this as a mere matter of ſpeculation, but ſpeak from facts, and ſhall adduce inſtances of them. On the eſtate of Mr. Martin (late treaſurer to the Princeſs Dowager of Wales) not one tenth of the negroes are Africans, and ſuch of them as are from that country are the anceſtors of the younger Creole ſlaves. On Sir Ralph Payne's eſtate, out of upwards of five hundred as fine ſlaves as any in the iſland, I have been well informed, there *is* not even ten ſalt water negroes; other plantations could be mentioned, where the ſlaves, Africans and Creoles, are nearly in the ſame proportion as thoſe already ſpoken of; but as two is as ſufficient as two hundred to ſhew you that what I have advanced on the ſubject of propagation can be, nay is, effected by good uſage, I ſhall not trouble you with a third. The climate is ſimilar to their own, but generally ſaid to be better, therefore the mortality among them cannot with juſtice be placed to that account. Now if this buſineſs of abolition takes place, and if there is not a very ſharp look out kept, to prevent the ſmuggling of the produce of this iſland to the ſlave-market, which I ſhould ſuppoſe will be the iſland of St. Euſtatia (as probably the French, Dutch, and Americans will be for puſhing this trade when abandoned by the Britiſh), it will tend much to the hurt of the revenue, and be a means of weakening our

our great national bulwark, the navy; firſt, by the loſs of the four and half per cent. received here on the ſhipment of goods; ſecondly, by the duties when arrived in Britiſh ports; thirdly, by the loſs of freight to ſhip owners, which will naturally leſſen the number of veſſels employed, and conſequently affect* one of our greateſt nurſeries for ſailors. It will alſo ſerve without the before-mentioned prevention, as a heavy tax upon the planter, without benefiting the mother country in the ſmalleſt degree; for what with the coſt of the ſlaves at the foreign market, and the expences attending thereon, they will ſtand him in double the price they are now purchaſed for.'

Theſe letters ſeem, at leaſt, to have the merit of originality, and are evidently the fruit of an actual correſpondence.

EDUCATION, SCHOOL BOOKS, &c.

Art. 43. *The New Robinſon Cruſoe*; an inſtructive and entertaining Hiſtory, for the Uſe of Children of both Sexes. Tranſlated from the French. 12mo. 4 Vols. about 160 Pages in each. 6s. ſewed. Stockdale.

This work was originally written in German, by Mr. Campe; thence tranſlated into French; and now re-clothed by an Engliſh literary tailor.

Mr. Campe is of opinion, that the original life of Robinſon Cruſoe is particularly defective in allowing him, when caſt on the deſart iſland, European tools, inſtruments, and neceſſaries. He, therefore, in this work, throws his hero on ſhore entirely deſtitute of thoſe aids; and thence places, in a ſtriking point of view, the ingenuity of man in overcoming the greateſt difficulties. In this idea, we certainly agree with Mr. Campe; and, ſo far, we deem his work ſuperior to its model; though whether it is preferable, *on the whole*, we ſhall not decide.

The writer alſo differs from his original in many other particulars: *in the old work*, the hero recounts his own hiſtory; but the adventures are here given in dialogues between a Mr. and Mrs. Billingſley, and their children; which mode is ſo far preferable, that it allows the writer ſcope for introducing and explaining many uſeful particulars, which the other would not ſo naturally admit.

Conſidering this performance in a collective view, we think ourſelves warranted in recommending it to parents and inſtructors of youth; at the ſame time remarking, that it ought not to be ſkimmed over, as a book of entertainment only, but *ſtudied* as a work uniting that quality with a very conſiderable degree of inſtruction.

The volumes are decorated by thirty-two neat wooden cuts.

NOVELS.

Art. 44. *The Mental Triumph*. By a Lady. 12mo. 3 Vols. 7s. 6d. ſewed. Walter, Piccadilly. 1789.

The author of the *Mental Triumph* has ventured to quit the beaten road, and to introduce her heroine, unadorned by exterior beauties, yet richly gifted by every mental grace, every poſſible at-

* In Mr. L.'s book, it is printed *effect*; but we ſuppoſe this was an error of the preſs.

traction

traction that could excite an honourable paſſion, and inſure her general regard.' Thus far the fair writer. To have ſhewn, to have *proved* the intellectual excellence of her heroine, however, had been better than to have *talked* about it. In the letters of this lady, 'ſo richly *decked in* mental charms,' we diſcover nothing but the moſt common thoughts and expreſſions; and of her correſpondents, we may obſerve the ſame. Their ſtyle is not unfrequently as follows: 'The latent flame that has long *laid* gathering in my breaſt.' 'Truth *immerges from* obſcurity as the ſun from beneath a cloud,' &c. &c. With reſpect to the ſtory, it is highly improbable. A peer of the realm could ſcarcely change his name, or live ſequeſtered and unknown during a long ſeries of years, as he is here reported to have done. But we may, perhaps, be told that this was neceſſary for carrying on the plot: we are totally of a different opinion. Beſide, the mental triumph of the daughter of the nobleman in queſtion, is incomplete. The lover ſhould have married her before ſhe was known to be of noble extraction, and in poſſeſſion of conſiderable wealth: for we may uncharitably attribute to ſordid motives, what the authoreſs could, no doubt, wiſh us to conſider as the effect of her heroine's 'mental charms.'

Art. 45. *Louis and Nina*; or, an Excurſion to Yverdun. 12mo. 2 Vols. 5s. ſewed. Lane. 1789.

This performance is conceived in the ſtrain of our more faſhionable and ſentimental touriſts; and it muſt be acknowleged that it contains ſome tender and pathetic ſtrokes. The writer, indeed, appears to be "*all heart*," as a dealer in ſentiment expreſſes it, when ſpeaking of himſelf in Murphy's admirable comedy of "Know Your Own Mind." But the *prettineſſes*, the *ſenſibilities* exhibited in the preſent production, are, by far, too many: we are abſolutely overpowered by them.—"L—d!" exclaims the girl in the play, when Sir Fopling approaches her under a load of pulvillo—"L—d! how he ſtinks of ſweets!"

Art. 46. *The Predeſtined Wife*; or Force of Prejudice. 12mo. 2 Vols. 6s. ſewed. Kerby. 1789.

——"Tedious as a thrice-told tale,
"Vexing the dull ear of a drowſy man."

This is the real, the actual character of the ſtory of this novel, taken ſimply and in itſelf. To render it ſtill more tedious, however; to make its ſoporific virtue ſtill more certain, the author has thrown in ſome doſes of *ſentiment*, to which the opiates of the Mat. Med. muſt indubitably yield.

Art. 47. *Mount Pelham*. A Novel. By the Author of Roſa de Montmorien. 12mo. 2 Vols. 5s. ſewed. Lane. 1789.

We have climbed, with no little difficulty, to the ſummit of this mount; and with nothing, alas! to cheer us by the way. The proſpect is dreary and deſolate around. Not a *panſy* (*penſée*, Fr.)—the reader will pardon us for the pun, ſince we do not often tranſgreſs in that reſpect—no, not even a ſingle wild-flower is to be ſeen. Roſa de Montmorien has gathered the whole. It may be

that ſhe has formed a chaplet with them for the brow of her lover. In ſuch a caſe, we can neither wonder nor murmur at the diſappointment with which we now have met.

REPEAL OF THE TEST ACT.

Art. 48. *A Letter to Earl Stanhope*, on the Subject of the Teſt, as objected to in a Pamphlet * recommended by his Lordſhip. 8vo. pp. 45. 1s. Rivingtons. 1789.

Quibbling (ſays Biſhop Warburton) *is the ſure ſign of an expiring argument.* On this principle, the letter-writer muſt afford his opponent ſome ground of triumph. He has taken the weakeſt ſide of the queſtion, and his mode of defence does not contribute to *make the worſe appear the better reaſon.* He urges againſt the projected repeal of the teſt laws, that ſtale objection, *the danger of innovation*; but where is the danger either to church or ſtate? Allow the diſſenters to be *eligible*, it ſtill reſts with the magiſtrate to chuſe whether he will truſt them either with his confidence or his power. Let the ſtate repeal the teſt, and it will annihilate the diſſenters as a political faction—an event which we wiſh to ſee accompliſhed.

Art. 49. *Obſervations on the Conduct of the Proteſtant Diſſenters.* 8vo. pp. 27. 6d. Pridden. 1790.

This little pamphlet contains more invective than argument; the author turns his periods well, but they are not directed by the hand of candour. When he deſcribes the diſſenters, as 'having toleration in their mouths, but perſecution in their hearts;' or as 'men who would relinquiſh many of the comforts of life, rather than purchaſe them of churchmen,' we apprehend he does them injuſtice. He forgets that the ſpirit of the times is changed, and that neither the church nor the ſectaries are what they were in 1645. Unlike Dr. Prieſtley with reſpect to the catholics, he ſeems deſirous of viſiting the ſins of the diſſenting fathers upon the children, not only to the third and fourth, but to the remoteſt generations. He tells the preſent diſſenters, that *they claim*, by ſoliciting a repeal of the teſt act, *imaginary rights, and demand privileges to which they have no pretenſions.* From all offices, he is earneſt to exclude them; he therefore calls on the Commons to refuſe them the repeal of the teſt laws; then on the Lords; and, laſtly, on the Crown, intreating his Majeſty, ſhould the diſſenters' bill paſs through both houſes, to give it his royal negative. This is zeal, but it is not according to knowlege.

THEOLOGY *and* POLEMICS.

Art. 50. *Chriſt Crucified*; or the Scripture Doctrine of the Atonement briefly illuſtrated and defended. In four Diſcourſes on the Subject. By Caleb Evans, M. A. 12mo. pp. 227. 2s. ſewed. Buckland, &c. 1789.

Mr. Evans has ſaid what is ſufficient to ſatisfy his readers that he is himſelf convinced of the truth of the doctrine which

* The pamphlet alluded to is intitled, "*The Right of Proteſtant Diſſenters to a complete Toleration aſſerted*;" of which ſee an account in our Review, vol. lxxx. p. 561.

he

he here undertakes to defend. Whether it is a conviction wholly diſpaſſionate, cool, and rational, we do not venture to affirm. That he appears as a pious and good man, who ſincerely believes that the articles of his faith tend only to the promotion and practice of virtue, we obſerve with pleaſure; as we alſo do his profeſſions of a candid and liberal diſpoſition toward thoſe who differ moſt widely from him. We ſhould have expected, indeed, from this author, when he choſe to ſtand forth as a diſputant, leſs declamation, and more reaſoning. He produces quotations which mark his reading; particularly from *Outram's* book *De Sacrificiis*: but he does not enter into that calm and accurate inquiry which is allowed to be requiſite for the diſcovery and eſtabliſhment of truth. His book will no doubt ſerve to confirm many in the opinions for which he pleads; but it will not, perhaps, convince many who, from a careful peruſal of the ſcriptures, apprehend that they lead to different concluſions. Mr. Evans knows not how to admit that the *croſs* of *Chriſt*, or *Chriſt crucified*, could have proved a *ſtumbling-block*, or been regarded as *fooliſhneſs*, had it not been for thoſe ſyſtematic ideas which he connects with the ſubject: others will think, that, without any ſuch ſuppoſition, there are very ſufficient reaſons to account for the fact. It may poſſibly be thought, that divine mercy and love freely imparted to mankind through Jeſus Chriſt, may have its tendency to awaken gratitude and to promote repentance, without entering into the inquiry concerning *vicarious ſufferings*, *plenary ſatisfaction*, and other ſuch queſtions, which tend rather to perplex than to edify. If there are thoſe, as ſome of theſe writers are very ready to inſinuate, who embrace particular religious opinions merely through the love of novelty, or affectation of ſingularity, or pride of ſuperior underſtanding and erudition, or through ſelf-ſufficiency and conceit, which is unwilling to yield, even to the teachings and order of the Omnipotent; if there are ſuch, they are certainly moſt juſtly reprehenſible, and are ſummoned by all the regard they can have to themſelves, more narrowly to obſerve their motives, and to correct and reform their tempers and diſpoſitions. At the ſame time, let it be added, that it becomes all perſons to be cautious how they bring ſuch a charge againſt their brethren, till they are well informed and certain as to the fact; a neglect of which may occaſion it to be ſaid, that they are '*intoxicated*,' not, as this writer hints* concerning Dr. Prieſtley, with '*philoſophical*,' but with orthodox or Calviniſtic '*enthuſiaſm*.'

Art. 51. *A Letter to Dr. Prieſtley*; or, A Volley of Random Shot, diſcharged at him from the Old Fortreſs called the Church of England, which he is attempting to take by Storm. By a Volunteer. 8vo. pp. 53. 1s. 6d. Parſons. 1789.

Volunteer, does he call himſelf? Surely this is a term which implies an honourable warfare. But we ſee nothing like any kind of warfare here. Inſtead of the dignity of a ſerious engagement, we meet with nothing but the ridiculous pertneſs of a city gunner, who without licenſe or qualification, or the leaſt pretenſion to either, ſcours the environs of the metropolis; and when he has waſted much powder and ſhot in the air, thinks himſelf a ſportſman, and digni-

* P. 157.

fies

ſes his loſs of time by the name of ſhooting. The reſemblance between our pretended volunteer and the cockney ſhooters, is too ſtrong to be miſtaken. His eagerneſs and impetuoſity at ſtarting; his confidence in his own ſkill, which at every inſtant burſts through the thin veil of affected modeſty thrown over it, and reminds us that he eſteems himſelf an excellent markſman; his counting all things game, and popping away at every object that ſprings up before him; the rapidity and heat with which he fires, without ever waiting to get a proper ſight; the little execution which he does; and laſtly, his returning from the field with more miſchief to himſelf than to the object of his purſuit, all mark his character, and prove him no volunteer. If in any thing his volley bears the ſmalleſt affinity to any ſpecies of engagement, it is to the attack of a pirate; and here, indeed, there appears to be ſome analogy. For, like the pirate, he does not confine himſelf to a particular enemy, againſt whom open war has been previouſly declared, but fires his random-ſhot on all who come in his way. He diſcharges his volley, not only at Dr. Prieſtley, but alſo at philoſophers and philoſophy, at reaſon, at the oppoſition, at the heir apparent, at 'a certain great Welch biſhop' (Biſhop of Llandaff), at 'Squire Gibbon, that elegant ſcraper of hiſtory,' at Dr. Price, at 'Micaiah Towgood,' at David Levi, at Lord George Gordon, at Jews, Turks, Pagans, &c. &c. Like the pirate too, he loads his artillery with all manner of rubbiſh, totally regardleſs of thoſe laws of war, to which all honourable foes ſubmit; and deals much in a ſpecies of combuſtible called *ſtink-pots*, formerly uſed by lawleſs marauders to annoy their adverſaries: but which, we hoped and believed, the more civilized humanity of the preſent day had entirely ſet aſide. He tells Dr. Prieſtley, for inſtance, that he 'puzzles the ſubſcribers to his meeting-houſe with expoſitions of ſcripture, merely for the ſake of continuing their ſubſcriptions, or to extend the ſale of his books:' that 'he attempts to amuſe mankind with ſtories, which he himſelf does not believe:' that he 'makes a gain of godlineſs,' and 'means to advance his fortune by furniſhing the Engliſh nation with ſomething new;' and adds, 'ſchemes of this kind have ſeldom failed; for within the compaſs of a few years only, we have ſeen two great leaders of adverſe parties, or to ſpeak more plainly, two champions of Calvin and Arminius, advance, with rapid ſtrides, from little ſhort of poverty, to their carriages. Mr. Katterfelto, Dr. Graham, and the Iriſh Giant, did tolerably well; and now give me leave to mention yourſelf, Mr. Lindſey, Meſſ. Johnſon, Humphries, Mendoza, Ryan, and Benjamin the Great, as men who are in a thriving way on account of your diſcoveries and proficiency in new arts and ſciences.' Again, addreſſing the Doctor, he aſks, 'might it not be fairly queſtioned if you believe in a God of any ſort?' And ſoon after ſubjoins, 'it appears queſtionable to me, whether even honeſt John Collins, or any other man, ever diſplayed ſuch talents or ſkill in the miſapplication of ſcripture, as you have done; unleſs that venerable perſon, of whom ſuch honourable mention is made, Matt. iii. John, viii. 44. &c, may be called a man.'—Fie on it! this is foul indeed!

Art.

Art. 52. *Scripture Characters*; or, a Practical Improvement of the principal Hiſtories of the Old Teſtament, from ADAM to JOSHUA inclusive. By Thomas Robinſon, M. A. Vicar of St Mary's, Leiceſter, and late Fellow of Trinity College, Cambridge. 12mo. pp. 443. 3s. Boards. Matthews, &c. 1789.

The deſign of this work is ſomewhat ſimilar to that of Dr. Hunter, in his *Sacred Biography*, of which four volumes have been publiſhed, and duly noticed in our late Reviews; but Mr. R. ſets forth his performance as interfering very little with that of Dr. H. which the preſent author conſiders as written in a higher ſtyle than his own, and conſequently, leſs fit for thoſe plain and poorer readers for whoſe uſe this practical improvement of eminent *Scripture Characters* is calculated; and to whoſe convenience it is better adapted, as being leſs expenſive in the purchaſe.

Mr. R. informs us, in the advertiſement prefixed, that this publication forms only one 4th part of his original plan; which was 'to continue the deſign throughout the Old and New Teſtaments: but as the author's ſtate of health, and his parochial engagements, render it uncertain whether ſuch a continuation could be completed; and as the characters here delineated have no neceſſary connexion with any of the ſubſequent ſcripture hiſtories, it has been thought expedient to ſubmit them to the judgment of the public, in this detached ſtate.'

The author farther obſerves, that theſe 'practical reflections on ſcripture characters were originally drawn up for the inſtruction of a plain congregation, and delivered to them in the form of ſermons.' They are now given, however, in the method of *chapters* and *ſections*; under which appearance they will, perhaps, be more acceptable to the generality of readers, than they would have been, if offered to their acceptance as *volumes of ſermons*.

With reſpect to the character, ſpirit, and principles of the work, the readers of our Review will, we doubt not, think it ſufficiently inferable, from the following ſhort ſpecimens, and brief obſervations:

In p. 3. Mr. R. juſtly obſerves, that 'where revelation does not reſolve us, it becomes us to be ſilent, or to confeſs our ignorance;' but how far he himſelf adheres to this good maxim, in the following, and in many other inſtances, our readers will eaſily determine.

On the creation of man, he tells us, p. 5. 'A council was held among the perſons of the Godhead.' Writers of a certain ſtamp are very fond of this celeſtial *council*, though it has no other foundation in the *Old Teſtament* than ſome peculiarity in the Hebrew idiom, and not the *ſhadow* of a foundation in the *New*.

In p. 7. we are told, that 'the powers of Adam's underſtanding were far ſuperior to any we are acquainted with;' and that 'he had an inſight into natural things, far beyond the acuteſt philoſopher.' This is one of thoſe fancies taken up by certain divines from one obſcure text. It is ſaid, Gen. ii. 20. that Adam gave names to all creatures; but that he gave names to them, 'according to their different conſtitutions,' is no where ſaid, except in Mr. R.'s *Scripture Characters*.

Of a like kind is Mr. R.'s conjecture concerning the tree of life, in the note, p. 23. that it was of the nature of a ſacrament; and alſo his account, p. 18. of the difference of the offerings of Cain and Abel, why one was acceptable, the other not. We are not told, in ſcripture, of what ſort the offering of Abel was. Mr. R. will have it to be a ſin-offering; but for aught that appears in the bible, it might be a burnt-offering, ſuch as Noah offered when he came out of the ark; and faith, we apprehend, was as neceſſary to render one as acceptable as the other. Mr. R.'s book is full of ſuch conjectures, on points where ſcripture is totally ſilent. *Ex pede Herculem.*

Art. 53. *A Word of Caution (or Advice) againſt the Socinian Poiſon of William Frend.* Addreſſed to the Inhabitants of Canterbury and its Neighbourhood, with thoſe of the Iſle of Thanet. By George Townſend, of Ramſgate. 8vo. pp. 12. 2d. Matthews. 1789.

What we ſaid of this author's 'Teſtimony for Truth' (ſee Review for November laſt, p. 469), will ſerve for a review of this pamphlet, which differs very little from the former, except in its greater confidence of aſſertion, and more abuſive language. For the latter, he thinks himſelf juſtified by both heathen and chriſtian authority. Pythagoras, he tells us, aſſerts that "we are more beholden to our friends for their reprimands than their flattery." And St. Paul directs, Titus, i. 13. to 'reprove them *ſharply*, or as the word (ſays Mr. Townſend) may be rendered, *cuttingly*, that they may be found in the faith.' Notwithſtanding theſe great names, Mr. Frend will probably not think himſelf much obliged to Mr. Townſend for his *cutting*. For our parts, we are more diſpoſed to complain of him for his *coming again*.

SINGLE SERMONS.

Art. 54. *A Diſcourſe on the Love of our Country*, delivered on Nov. 4, 1789, at the Meeting-houſe in the Old Jewry, to the Society for commemorating the Revolution in Great Britain. With an Appendix, containing the Report of the Committee of the Society; an Account of the Population of France; and the Declaration of Rights, by the National Aſſembly of France. By Richard Price, D. D. LL. D. F. R. S. 8vo. pp. 50. App. 13. 1s. 6d. Cadell.

Religion and politics are diſtinct ſubjects; but as civil governments have mingled them together, we muſt expect to ſee the miniſters of the former ſometimes acting in the double capacity of theologians and politicians. It would be unpardonable in them to do this often; but, on occaſions like that mentioned in the title of this ſermon, it is allowable. To Dr. Price, this occaſion was, no doubt, peculiarly grateful; and it was impoſſible for him, on this ſubject, not to produce an animated diſcourſe. His ardour in the cauſe of civil and religious liberty is well known; and this ardour gives a force and pathos to his oratory, which muſt engage attention. Some readers will conſider him as entirely carried away by the turbulent ſpirit of party, and condemn him as deficient in true

patriotiſm; but we ſee no reaſon to load him with ſo harſh a cenſure. We believe him to be a conſcientious man; and as philoſophers and citizens of the world, we do not heſitate in expreſſing our general approbation of thoſe ſentiments of freedom and benevolence, which glow in the pages before us.

Thoſe fears and apprehenſions with which the vulgar are apt to be intimidated by the diſcovery of truth, have no place in our minds: neither the intereſts of genuine religion, nor thoſe of civil ſociety, can ſuffer from diſcuſſion. Let, then, the virtuous patriot be encouraged to give his opinion, provided he does it with prudence and with loyalty. Dr. P. has not ſatisfied us on either of theſe heads; but leaſt on the latter. His loyalty appears offered to the abſtract idea of *the majeſty of the people*, while he may be thought deficient in proper reſpect to the great perſonage who poſſeſſes and diſplays it. That blunt, unceremonious addreſs, which Dr. P. would have recommended on a late joyful occaſion, would have juſtly offended Majeſty, without anſwering one good purpoſe. Is it requiſite, or is it even decent, in every approach to the throne with a congratulatory addreſs, to inform the king, in plain Engliſh, that he is only the ſervant of the people? Rudeneſs and coarſeneſs of behaviour to the chief magiſtrate, are by no means neceſſary to the preſervation of our liberties. Surely Dr. P. cannot think that it is: he muſt know, that the *embodied majeſty of the people* cannot be approached in the language that he would have prepared. *Naked truth* may think herſelf ſafe in a college of divines or of philoſophers; but ſhe cannot be ſo ſeen at court.

Dr. Price, indeed, makes a bad figure as a courtier: he is more at home when diſcuſſing *the love of our country*. This ſubject he well underſtands: he ſhews both what it does not, and what it does imply and require: he requeſts us 'to diſtinguiſh between the love of our country, and that ſpirit of rivalſhip and ambition which has been common among nations;' and reſolves this duty into a juſt and rational principle of action, conſiſting in a concern for TRUTH—VIRTUE—and LIBERTY. Theſe he juſtly deems the chief bleſſings of human nature. By a concern for *truth* we may *enlighten* our country; for *virtue*, reform its public morals; and for *liberty*, ſecure, and perhaps improve, the freedom of its conſtitution.

In the *practice of virtue*, he includes *the diſcharge of the public duties of religion*; reflects with deep concern on their general neglect; and juſtly attributes this to 'a cauſe which he apprehends is not likely ſoon to be removed,' viz. *the defects in our eſtabliſhed codes of faith and worſhip*. But ſince the attention not only of many of our learned clergy, but of the laity too, and of ſuch a *layman* * as the Duke of Grafton, has been drawn to this ſubject, we may expect ſhortly to behold our public formulary, which is, on the whole, excellent, freed from a few ſpots that are univerſally acknowleged to deform it.

* See pamphlet entitled *Hints to the Clergy, &c. newly aſſociated.* Review, vol. lxxx. p. 186. 562.

At this ſeaſon, and on ſuch an occaſion, it was impoſſible for Dr. Price to paſs the *Teſt Laws* unnoticed. We ſhall give his opinion of them in his own words:

'The TEST LAWS are alſo ſtill in force; and deprive of eligibility to civil and military offices, all who cannot conform to the eſtabliſhed worſhip. It is with great pleaſure I find that the body of proteſtant diſſenters, though defeated in two late attempts to deliver their country from this diſgrace to it, have determined to perſevere. Should they at laſt ſucceed, they will have the ſatisfaction, not only of removing from themſelves a proſcription they do not deſerve, but of contributing to leſſen the number of our public iniquities. For I cannot call by a gentler name, laws which convert an ordinance appointed by our Saviour to commemorate his death, into an inſtrument of oppreſſive policy, and a qualification of rakes and atheiſts for civil poſts. I have ſaid, *ſhould* they ſucceed; but perhaps I ought not to ſuggeſt a doubt about their ſucceſs. And, indeed, when I conſider that in Scotland the eſtabliſhed church is defended by no ſuch teſt; that in Ireland it has been aboliſhed; that in a great neighbouring country it has been declared to be an indefeaſible right of all citizens to be equally eligible to public offices; that in the ſame kingdom a profeſſed diſſenter from the eſtabliſhed church holds the firſt office in the ſtate; that in the emperor's dominions Jews have been lately admitted to the enjoyment of equal privileges with other citizens; and that in this very country, a diſſenter, though excluded from the power of *executing* the laws, yet is allowed to be employed in *making* them. When, I ſay, I conſider ſuch facts as theſe, I am diſpoſed to think it impoſſible that the enemies of the repeal of the teſt laws ſhould not ſoon become aſhamed, and give up their oppoſition.'

Could we perceive that any danger would accrue to our eſtabliſhed church, or to the conſtitution, from the repeal of the *Teſt Laws*, we ſhould highly diſapprove the meaſure; but our decided opinion is, that the exiſtence of thoſe laws is diſgraceful to the church, without affording it the ſmalleſt ſecurity; and that it is likewiſe highly injurious to the ſtate. Our noble religious eſtabliſhment requires not ſo paltry a barrier, over which every knave can jump. By throwing it down, our church will gain both honour and ſtrength; for perſecution, of every deſcription, whether negative or poſitive, always hurts the cauſe for which it is employed; while a liberal and generous conduct as certainly operates in its favour. The tolerating ſpirit of the church has already weakened the diſſenters; and by an extenſion of tolerance, it may accelerate their declenſion. Be this as it may, it is a meaſure which cannot injure the eſtabliſhment.

This political ſermon proceeds to notice *the inequality of repreſentation*, and ſome ſmaller matters which the author apprehends to be defects in our preſent mode of government; but what he moſt pathetically laments, is the immoral conduct of ſome of our patriots. 'Oh! (ſays he) that I could ſee in men who oppoſe tyranny in the ſtate, a diſdain of the tyranny of low paſſions in themſelves! I cannot reconcile myſelf to the idea of an immoral patriot, or to

that

that ſeparation of private from public virtue, which ſome think poſſible.'

Though chriſtianity does not expreſsly inculcate the *love of our country*, it exhibits the beſt and pureſt examples of it. Dr. Price exhorts us to imitate them; and concludes his diſcourſe with the moſt ſpirited and affecting reflections on the FRENCH REVOLUTION:

'What an eventful period is this! I am thankful that I have lived to it; and I could almoſt ſay, *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.* I have lived to ſee a diffuſion of knowledge, which has undermined ſuperſtition and error. I have lived to ſee the rights of men better underſtood than ever; and nations panting for liberty, which ſeemed to have loſt the idea of it. I have lived to ſee thirty millions of people, indignant and reſolute, ſpurning at ſlavery, and demanding liberty with an irreſiſtible voice; their king led in triumph, and an arbitrary monarch ſurrendering himſelf to his ſubjects. After ſharing in the benefits of one revolution, I have been ſpared to be a witneſs to two other revolutions, both glorious. And now, methinks, I ſee the ardour for liberty catching and ſpreading; a general amendment beginning in human affairs; the dominion of kings changed for the dominion of laws; and the dominion of prieſts giving way to the dominion of reaſon and conſcience.

'Be encouraged, all ye friends of freedom, and writers in its defence! The times are auſpicious. Your labours have not been in vain. Behold kingdoms, admoniſhed by you, ſtarting from ſleep, breaking their fetters, and claiming juſtice from their oppreſſors! Behold, the light you have ſtruck out, after ſetting America free, reflected to France, and there kindled into a blaze that lays deſpotiſm in aſhes, and warms and illuminates Europe!'

How far Dr. Price's data and concluſions (given in the Appendix) relative to the vaſt population of France, may be depended on, we do not undertake to ſay. It will be thought by many, that our Britiſh calculator, enraptured with the proſpect of their dawning liberty, has exceeded the mark, by reckoning the inhabitants of the French provinces at thirty millions. This, however, we know, that calculations reſpecting population, more commonly fall ſhort of, than exceed, the truth. At leaſt, we have reaſon to believe that this is the caſe in our own iſland.

A tranſlation of this ſermon has appeared in Paris, executed by Colonel DE KERALIO, father of the celebrated young lady of that name, whoſe works have, ſeveral times, engaged our attention, and excited our applauſe.

Art. 55. Preached before the Congregations of the Old and New Meetings at Birmingham, Nov. 5, 1789. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. pp. 16. 6d. Johnſon.

If Dr. Prieſtley's ſermon has not all the energy and fire of that of his friend Dr. Price, it is not inferior to it in ſolidity of reaſoning and ſtrength of argument. Every ſenſible diſpaſſionate reader muſt approve of it. It is the ſtatement of philoſophy and ſound

ſound policy. We are addreſſed with no violent inflammatory language, but with the *voice of reaſon, of truth, and of right.* He gratefully owns that the preſent Diſſenters are in a ſtate of peace and liberty, when compared with thoſe of former times; but ſtill he thinks their caſe hard, in conſequence of thoſe civil diſqualifications which debar them from the common privileges of citizens: he ſhews that the objections uſually urged againſt the repeal of the Teſt and Corporation acts, have little weight: he is perſuaded the church *fears where no fear is.* In order to effect the wiſhed-for repeal of theſe acts, he recommends to the Diſſenters no violent and unchriſtian meaſures, but a calm and peaceable repreſentation of their caſe to the legiſlature; perſuaded that they muſt, in the end, prevail.

Dr. P. comprehends Catholics in the claſs of *Engliſh Diſſenters.* 'With their religious opinions (ſays he) we have nothing to do; and with reſpect to what has been the conduct of Catholics in former times, it does not become us *to viſit the ſins of the fathers upon the children*, who have repented of and forſaken them.'

This is liberal. Popery can never again endanger the liberty or diſturb the peace of this country. Claſs it with other hereſies, and let the magiſtrate be permitted to extend his favours to virtuous and loyal Papiſts, as well as to virtuous and loyal Proteſtants. Timid ignorance may adviſe a more narrow ſyſtem of policy; but every wiſe government will avoid weakening the force of the empire by unneceſſary diſqualifications.

Art. 56. Preached at the Opening of the Church of St. Paul, Covent Garden, after its Reparation. By Richard Bullock, D. D. 4to. 1s. pp. 18. Leigh and Sotheby.

In this diſcourſe, Dr. B. reminds his congregation of two principles, which, he ſays, are much connected with the occaſion on which it was delivered. '1ſt, That to excite in men a due reverence and eſteem for places of public worſhip, is a likely means of diſpoſing them properly for the important buſineſs to be tranſacted there. 2dly, That a moſt likely means of exciting that reverence and eſteem, is to render ſuch places not only commodious, but engaging; — agreeable to the eye, and ſtriking to the imagination.'

What the Doctor recommends in his concluſion is, however, we think, of ſtill greater conſequence:

'After (ſays he) all the late endeavours to repair and to beautify this church, it is now with *yourſelves*, it is with the inhabitants of the pariſh at large, to put the finiſhing hand to its improvements; to give it the higheſt poſſible ornament, decoration, and ſplendour, by their own regular attendance, and by the decency and order of their behaviour when here aſſembled.'

This diſcourſe is certainly well adapted to the place, and the people, where and before whom it was deliveed.

Art. 57. On the happy Recovery of his Majeſty George the Third, from his late ſevere Indiſpoſition. Preached in the Engliſh Church at Middleburg in Zealand, April 28, 1789. By the Rev.

Rev. Samuel Wilcocke, M. D. Miniſter of that Church. 8vo. 39 Pages. Printed at Middleburg, in Engliſh and in Dutch. Price 6d. each. Sold in London by Dilly.

A ſenſible and loyal diſcourſe, very ſuitable to the occaſion. There are very many *errata*, a few of which the author has pointed out. He very naturally accounts for them, by the language being foreign to the printer.

CORRESPONDENCE.

*** Our worthy correſpondent, E. S. who dates from the Iſle of Ely, muſt excuſe us for not publiſhing his letter; the *length* only of which denies it a place in our Review. He has our ſincere thanks; it evinces the benignity of his heart, and claims our moſt reſpectful acknowlegements. At the ſame time, we muſt frankly expreſs our opinion, that a Review conducted on the principles which he recommends, would very ſoon conduct itſelf to that gulph of oblivion, in which all the former literary journals of this country, together with moſt of thoſe produced on the continent, have long ſince been totally immerged. While thus our determination runs counter to the ideas of E. S. our hearts firmly approve and partake in the benevolent and ſympathizing ſentiments expreſſed in this Correſpondent's letter.

We have before hinted to E. S. the *infinite* variety of taſtes and opinions; and now, with reſpect to that part of his letter, where, mentioning certain books, he ſays 'Who, among your numerous readers, would not gladly give up ——, ——, ——, &c. &c. for another extract from ——, ——, ——, &c. &c.' we will ſay to him with the moſt perfect and deciſive confidence, *Not* ONE *in* TEN *would*. The experience of nearly half a century has effectually convinced us, that the plan of the Monthly Review, being that which has been found moſt *uſeful*, has conſequently proved moſt *acceptable*, to the Public.

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†‡† A Correſpondent informs us, reſpecting the recipe for *curing the ſcab in ſheep*, copied in p. 530, of our Review for December laſt, from the 7th vol. of the '*Tranſactions of the Society for the Encouragement of Arts*,' &c. that, to the other ingredients, about three pounds of *hog's lard* ſhould be added; without which, he ſuppoſes that the application of the remedy might prove equally terrible to the ſhepherd and the ſheep. Our tranſcript of the recipe, however, was correctly made from the book, in which no ſuch ingredient appears; and which, after all, we believe is not neceſſary.

‖†‖ We had procured a copy of the work concerning which, *Amicus* writes, before the receipt of his letter; and an account of it will appear in its turn.

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§‖§ We think ourſelves much obliged by the hints communicated by 'An anonymous Friend;' and we feel ourſelves ſenſibly flattered by the politeneſs of his expreſſions. We thank him

him for informing us that the Engliſh publication of the Marquis d'Argenſon's Eſſays (ſee Review for November laſt, p. 399.), was not their firſt introduction into the literary world. They were publiſhed at Paris, by the late Marquis de Paulmy, and given to his father, M. d'Argenſon; but it has been ſince diſcovered, that they were chiefly written by M. de Paulmy. Our Appendix, publiſhed with this Number, mentions ſome farther particulars of this work. See p. 669 and 670.

With reſpect to this Correſpondent's hint, of reprinting former volumes of our work, which are become very ſcarce, it ſhall have farther conſideration; but, at preſent, the meaſure ſeems impracticable on various accounts. If we knew how to addreſs a letter to this Writer, we believe we could give him ſome information relative to that part of his communication, which might be of ſervice to *him*.—For the hint concerning our *Indices*, we are alſo obliged.

† Reſpecting the improvement in our notices of foreign books, now, for the ſecond time, ſuggeſted by *Birch*, of Bradford, we have to anſwer, that, on mature conſideration, the ſcheme does not ſeem feaſible. It would inevitably demand a large portion of our time and attention, both of which are already ſufficiently engaged; and after all, we doubt whether we could pleaſe either the Public or ourſelves. There are, likewiſe, other reaſons againſt this meaſure, which we cannot ſtate in this place.

§*§ *Omega* will accept our thanks for his communication; of part of which, he will have already perceived, we have availed ourſelves.

‡†‡ W. K. informs us, that 'the Introduction to Mr. Clarke's *Survey of the Lakes* (ſee Review for December laſt), as well as great part of the work itſelf, was written by Mr. Iſaac Rittſon, tranſlator of *Homer's Hymn to Venus* (ſee Review, vol. lxxx. p. 466.). At the time he aſſiſted Mr. Clarke, he was a ſchool-maſter at Penrith, and enjoyed a lucrative and reſpectable ſituation: but, ambitious to commence phyſician, he went to Edinburgh, where he ſtudied under the late Dr. Brown; who came to London, and left the world much about the ſame time with his pupil.'

|| The packet with the Daventry poſt-mark, and ſigned *Omega*, certainly was *not* 'worth the carriage;' as *ſuch* pamphlets as that which it contained can never obtain notice in the Monthly Review.

||*|| The information communicated by *Argus* is received.

‡‡‡ Dr. Burney's *Hiſtory of Muſic* will be reſumed in our next number.

THE

MONTHLY REVIEW,

For FEBRUARY, 1790.

ART. I. *Dr. Burney's General Hiſtory of Muſic.*

[*Article continued. See* Rev. *for December.*]

IF, as philoſophers aſſert, the *final cauſe* of the principle of curioſity, be the acquiſition of knowlege, it ſeems a perverſion much to be lamented, that it ſhould ſo often be found to faſten moſt keenly on thoſe objects, about which little or nothing can be known. A mere ſcrap of ſomething between knowlege and conjecture, if it be but obtained with ſufficient difficulty, appears far more valuable to perſons whoſe curioſity is of this deſcription, than abundance of real information, if eaſily acquired; and if as eaſily gained by others, as by themſelves. To readers of this claſs, we can promiſe little gratification from that part of Dr. B.'s hiſtory, at which we are now arrived. Indeed, their amuſement, throughout the work, muſt neceſſarily be a *decreaſing quantity*. It will be at its *acme* in the diſſertation *On the Muſic of the Ancients*, prefixed to the firſt volume, and will dwindle, as they proceed, and come to nothing about the middle of the laſt volume; where, as curioſity *may* be gratified, without obſcurity or uncertainty, they will probably ceaſe to poſſeſs any. In this caſe, we know not what they can do better, than to ſtop here, and return, *Da Capo*, to the firſt volume, and to the Muſic of the Greeks; while the generality of readers, whoſe curioſity is more reaſonably directed, will enjoy the advantage of finding their amuſement increaſe, with the authenticity of the materials, and the certainty of information, in a continued climax; or, as, on this occaſion, it may more properly be termed, a *creſcendo*, from the beginning to the concluſion of the work.

The ſubject of the *Sixth* Chapter is, *The Origin of the* ITALIAN OPERA *in England, and its Progreſs there, during the preſent Century*; which are here minutely traced, from the

firſt prognoſtics of its birth, to its preſent ſtate of refined performance, ſplendid decoration, and ruinous expence. The reader has already ſeen, that a taſte for Italian *muſic* was beginning to ſhew itſelf before the cloſe of the preceding century. 'But Italian muſic,' Dr. B. obſerves, 'was long talked of, and performed in England, before we heard of *Italian ſinging*.' A number of curious extracts are here produced, from the newſpapers of the time; which are extremely amuſing, from their announcing Italian performances, vocal and inſtrumental, in a ſtyle ſo different from that of modern advertiſements of the ſame kind, and ſo ſtrongly marking the novelty, and exotic rarity, of the entertainment. In 1692, an advertiſement in the *London Gazette* acquaints the public, that "the *Italian lady* (that is lately come over, that is ſo famous for her ſinging), though it has been reported that ſhe will ſing no more in the *Conſort* at York-buildings; yet this is to give notice, that next Tueſday, January 10th, ſhe will ſing there, and ſo continue during the ſeaſon."—In other advertiſements, a *conſort* is announced, at York-buildings, *by performers lately come from Rome*:—A *conſort* at Hickford's dancing-ſchool, "in which Sig. Gaſperini *will play ſingly on the violin*," &c.

The firſt Engliſh muſical drama which could properly be called an *Opera*, *i. e.* which was wholly ſung in recitative for the dialogue, and meaſured melody for the airs, was ARSINOE QUEEN *of* CYPRUS; a tranſlation from an Italian opera of the ſame name. It was firſt performed at Drury-lane, in 1705, by ſubſcription. The next attempt was *Camilla*, which met with more ſucceſs, and, indeed, long continued in favour with the muſical public. In theſe operas, and in ſome others that followed them (for the particulars of which, we muſt refer the reader to the work), the *ſingers*, as well as the *language*, were all Engliſh. The next ſtep was the introduction of *Italian* ſingers. The year 1708 is diſtinguiſhed as an era in the annals of our lyric theatre, by the arrival of the famous NICOLINI, whoſe uncommon excellence, as an actor, is known to every reader, from no ſuſpicious teſtimony—the praiſe beſtowed on him, in ſpite of prejudice, by Addiſon and Steele *. The opera was now in *two* languages; the ſingers of each nation keeping to their mother-tongue; and 'this *confuſion of tongues*,' Dr. B. obſerves, 'concerning which Mr. Addiſon is ſo pleaſant in the Spectator, ſeems to have been tolerated with great good nature by the public; who, in muſic, as well as words, ſeemed to care much leſs about *what* was ſung, than *how* it was ſung.'

* See *Tatler*, N° 115. *Spect.* N° 13.

At

At length, in 1710, the *Italian opera* took poſſeſſion of the ſtate in form, under the title of *Almahcide*; this opera being, for the firſt time, 'wholly Italian, in poetry, muſic, and performance.' This drama was followed by *Hydaſpes*; an opera, which, though its muſic has long been conſigned to oblivion, will continue to amuſe, as long as our language laſts, by the exquiſite humour, in which Addiſon has pickled and embalmed the *lion*, and delivered it up, in fine preſervation, to the γελως ἀσβεστος,—the "*inextinguiſhable laughter*,"—of poſterity.

The attention of the muſical reader is next called to an event of the greateſt conſequence to the opera, and to the muſic in general, of this country—the arrival of HANDEL, about the end of 1710; who, being applied to, immediately after, to compoſe an opera, produced his RINALDO; which, by working with the warmth and rapidity of genius in its vigour, he finiſhed in a fortnight. Here, we enter on a part of the volume, on which the author appears to have beſtowed particular attention and labour.—Between the year 1711, when *Rinaldo* was firſt performed, and 1740, when he quitted the opera ſtage, Handel compoſed thirty-nine operas; and of all theſe, as they occur in hiſtorical order, Dr. B. has given a minute review and analyſis; not only pointing out their comparative merits, but alſo, in few, yet appropriated and deſcriptive terms, characterizing the different ſtyles, and marking the different degrees of excellence, in each ſong. This review is the more valuable, as it was formed on an accurate inſpection of Handel's original manuſcript ſcores of the greater number of theſe operas, now in the poſſeſſion of his Majeſty*. Of theſe, ſome have never been printed, and may be conſidered as, hitherto, *non-deſcripts*; and thoſe which are in print, are, more or leſs, mutilated and defective. Even of theſe, complete collections are in very few hands; and to many perſons well qualified, by their muſical taſte and knowlege, to receive pleaſure from them, the *Opera Songs* of Handel are almoſt totally unknown. It ſeems, however, to us, that no adequate idea can be formed of the merit of this great maſter, as a compoſer of *ſongs*, by thoſe who judge of it from his *oratorios* only; and we do not heſitate to ſay, that the greateſt admirers of Handel, if they are unacquainted with this part of his works, will riſe from the peruſal of this chapter with ſtill higher conceptions of his genius, and of the extent and fertility of his reſources. It is not, indeed, in the power of verbal deſcription, whatever be its ſubjects, to convey a preciſe and excluſive idea of the individual

* See Dr. Burney's account of the *Commemoration of Handel*, *p.* 42.

thing deſcribed. To *deſcribe* a ſong is not to *copy* it, any more than to deſcribe a landſcape is to *draw* it. Yet, in both caſes, a diſtinct *general* idea of ſtyle, and characteriſtic excellence, may certainly be acquired; and, to the pleaſure which this degree of *information* affords, thoſe who *ſee* the place, or *hear* the muſic itſelf, have it in their power (as Mr. Maſon has obſerved, in ſome very ſenſible reflections on this ſubject *), to "ſuperadd the charms of compariſon and verification."

To follow the author through all the detail of muſical analyſis, criticiſm, and information, hiſtorical and biographical, contained in this long and buſy chapter, and in thoſe which follow it, would be to extend our review of the work to a length totally incompatible with our plan. All we can do, is to lay before the reader a ſpecimen of the manner in which he has executed this review of Handel's operas; and, for the reſt, we muſt content ourſelves with marking, as we paſs, the events of principal importance; and ſelecting a few of thoſe particulars which ſtrike us moſt, and ſeem the beſt calculated to give our readers an idea of the information and amuſement which they may expect from this part of the work itſelf.

For the ſpecimen propoſed, we ſhall ſelect Dr. B.'s account of the opera of RINALDO; not becauſe we think it better than his other critical examinations of Handel's operas, but becauſe it is ſhorter, and more convenient for our preſs:

'The firſt movement of the overture of RINALDO is grand and majeſtic. Though the ſubject of the fugue wants variety, being but one paſſage repeated three or four times; it has been productive, however, of many beauties of accompaniment, and has a very good effect in performance. The ſolo parts or epiſodes for the firſt violin were frequently uſed afterwards in his organ concertos, and other compoſitions. The jig is lively, and leſs vulgar than any movement of that kind, equally ancient, except Corelli's.

'The firſt air, *Sovra balze ſcoſcese*, ſung by Signora Boſchi, has many graceful, new, and pleaſing paſſages in it, though the words are very rough and *un*lyrical. The next air, ſung by Iſabella, is ſpirited, ingeniouſly accompanied, and new. The firſt air which Boſchi ſings is a rough defiance, fit for a Pagan and a baſe voice. The next air, ſung by his wife, is ſpirited and pleaſing. Then follows an air, *Vieni o cara*, which is very characteriſtic, and, though a jig, and for a baſe voice, not vulgar. *Furie terribile*, an air for Armida, is full of genius and fire, and truly dramatic. *Augeletti che cantate*, is charming; there is a ſoothing paſſage in it which he afterwards uſed in "Return O God of hoſts." The duet, *Scherzano ſul tuo volto*, has in it many pretty paſſages, though the plan is not dramatic, nor is it ſo good on the old plan, as many

* Gray's Memoirs, p. 376. 4to.

duets

duets he afterwards compoſed. *Cara ſpoſa* is one of the beſt airs in that ſtyle that was ever compoſed by himſelf or any other maſter; and by many degrees the moſt pathetic ſong, and with the richeſt accompaniment, which had been then heard in England. The laſt air in the firſt act, *Venti turbini*, is a capital *bravura*, calculated to diſplay Nicolini's powers of execution and acting.

'The firſt air in the ſecond act, *Siam proſſimi*, is pleaſing, in the favourite ſtyle of Cariſſimi, about the middle of the laſt century. The Siren's ſong is an agreeable Siciliana in Handel's own favourite ſtyle. *Il tricerbero humiliata*, a paſſionate air, for Nicolini, in which all the parts play in uniſon and octaves to the voice, on account of its boldneſs and ſeeming joviality, had Engliſh Bacchanalian words ſet to it: "Let the waiter bring clean glaſſes," to which it was long ſung at merry and convivial meetings all over the kingdom. *Scorta rea*, is an agreeable air in two parts, *fugato*. *Mio cor*, another ſpirited air, with no other accompaniment than a baſe, but it is an admirable ſong. *Baſta che ſol tu chieda*, is an excellent baſe ſong of an original caſt and accompaniment. *Fermati*, a duet of infinite genius, ſpirit, and originality. Modern dramatic duets are all caſt in the ſame mould; which though a good one, yet others ſhould be ſought and tried. *Ah crudel*, the whole opening and conduct of this admirable *adagio* may be found in the author's hautbois concertos. *Vò far guerra*, with an accompaniment for the harpſichord which terminates the ſecond act, and which Handel played himſelf, during the run of the opera, muſt have captivated by the lightneſs and elaſticity of his finger; as it contains no one learned or ſolid paſſage. However, he afterwards drew from the brilliant parts, paſſages for his harpſichord leſſons and organ concertos.

'The ſecond air in the third act, *Sorge nel petto*, is a ſoothing and pathetic morſel. The next, *E un incendio*, is ſpirited and pleaſing. The violin part reminds us of the accompaniment to a movement in the coronation anthem. *Al trionfo*, a duo, which is good muſic; but the paſſages all occur in ſubſequent compoſitions by our author, particularly in the accompaniment, where we hear the gavot in Otho. *Bel piacer*, is a light natural air, wholly unaccompanied even by a baſe. If the ſinger, Iſabella Girardeau, had a remarkable fine, mellifluous, and ſteady voice, it was giving it a fair hearing in all its purity; which would pleaſe natural ears more than thoſe that are *depraved*, in the language of Rouſſeau, by harmony. *Hor la tromba*, is an excellent air of ſpirit for Nicolini, with a trumpet accompaniment, and bold and new effects. The laſt chorus is an agreeable gavot, like that in the overture to *Paſtor fido*, and like many other movements in Handel's ſubſequent works. But no one of them requires us to mount up to the time in which it was compoſed ſo much as Rinaldo, which has been not only pillaged by others, but by himſelf. It is, however, ſo ſuperior in compoſition to any opera of that period which had ever been performed in England, that its great ſucceſs does honour to our nation.'

In the original ſcore of *Rinaldo*, Dr. B. found a long ſymphony for octave flutes, which is not printed. During this ſymphony, the ſparrows, concerning which the *Spectator* [N° 5.] is ſo pleaſant, were let looſe on the ſtage, and addreſſed in the ſong, *Augelletti che cantate.*—On occaſion of the great ſucceſs of Rinaldo, the author has here made many judicious and lively remarks on the ridicule with which Addiſon and Steele ſo highly amuſed the public, on the abſurdity of Italian operas. The following paſſages deſerve particular notice:

'Mr. Addiſon had, in a former number of this popular and, in general, excellent periodical work, levelled his chief artillery of ridicule at the abſurdity of going to an opera without underſtanding the language in which it is performed: "an abſurdity," ſays he, "that ſhews itſelf at firſt ſight. It does not want any great meaſure of ſenſe to ſee the ridicule of this monſtrous practice." Now Mr. Addiſon puts the language of muſic, and excellent acting, out of the queſtion, and ſpeaks of this *monſtrous practice* as if it were going to hear a Perſian or Chineſe oration, without underſtanding a ſingle word that is ſaid. But he never told the public that it was abſurd to go to concerts of good muſic; nay, he recommends thoſe of Clayton, by the inſertion of his letters, to public encouragement. Now it may be aſked, what entertainment there is for the mind in a *concerto*, *ſonata*, or *ſolo*? They are mere objects of gratification to the ear, in which, however, imagination may divert itſelf with the idea, that a fine *adagio* is a tragical ſtory; an *andante*, or *grazioſo*, an elegant narrative of ſome tranquil event; and an *allegro* a tale of merriment.—

'No one will diſpute but that underſtanding Italian would render our entertainment at an opera more rational and more complete; but without that advantage, let it be remembered by the lovers of muſic, that an opera is the *completeſt concert* to which they can go; with this advantage over thoſe in ſtill life, that to the moſt perfect ſinging, and effects of a powerful and well-diſciplined band, are frequently added excellent acting, ſplendid ſcenes and decorations, with ſuch dancing as a playhouſe, from its inferior prices, is ſeldom able to furniſh.—

'Mr. Addiſon pretends to be ſurpriſed that the paſſion for operas "is not the taſte of the rabble, but of perſons of the greateſt politeneſs, which has eſtabliſhed it." But he ſurely did not want to be told, that cultivated ears want cultivated muſic, and natural ears natural.'

In 1714, the celebrated Mrs. ANASTASIA ROBINSON, afterward Counteſs of Peterborough, firſt appeared as a dramatic ſinger. In our author's account of this excellent performer, and amiable character, the lovers of anecdotes will be highly gratified by ſome very curious particulars, relative to her conduct toward the Earl of Peterborough, and their marriage, which were communicated to him by the late venerable Mrs. Delany, her cotemporary and 'intimate acquaintance;' but

but which, in the multiplicity of *muſical* matter that preſſes on us, we find too long for inſertion; and with reſpect to *anecdotes*, the life and eſſence of which, are detail and particularity, *abridgment* is *murder*.

The year 1720 is a date of importance in opera hiſtory. The *Royal Academy of Muſic* was then firſt eſtabliſhed, for the purpoſe of maintaining operas by ſubſcription. A fund of 50,000l. was raiſed among the firſt perſonages in the kingdom. *Bononcini* and *Attilio Arioſti* were engaged, jointly with *Handel*, as compoſers, and SENESINO as principal ſinger; and then it was, that Handel compoſed his admirable opera of RADAMISTO: of which, Dr. B. ſays, that

'Few of Handel's operas would offer more amuſement to a modern audience than *Radamiſto*, in which there are ſo many fine ſongs in various ſtyles, that with a few changes to accommodate the ſingers, and comply with the taſte of the times, its intrinſic worth and Handel's ſtill increaſing celebrity would excite attention and renovate its favour.'

Of this, however, we cannot help doubting; though we perfectly agree with Dr. B. as to the excellence of this opera, and profeſs ourſelves among thoſe who would receive the greateſt pleaſure from the performance of it: but, in matters of taſte, *veſtigia nulla retrorſum*. The arts, indeed, when they can no longer find novelty in refinement, will ſeek for it in ſimplicity: but they will not *go back* for this novelty. The ſimplicity, which *follows* refinement, is of a very different kind from that which *precedes* it.

After *Radamiſto*, an opera called *Narciſo* was performed; compoſed by *Dom. Scarlatti*, and conducted by *Roſeingrave*, who, from his merit as a muſician, and his eccentricity of character, was an object 'too prominent to be overlooked.'

We cannot refuſe the reader a few extracts from this entertaining article. The following relation of the effect, which the performance of Scarlatti produced on the young Roſeingrave, the firſt time he heard him, is curious:

'Being arrived at Venice in his way to Rome, as he himſelf told me, he was invited, as a ſtranger and a virtuoſo, to an academia at the houſe of a nobleman, where, among others, he was requeſted to ſit down to the harpſichord and favour the company with a toccata, as a ſpecimen *della ſua virtù*. And, ſays he, "finding myſelf rather better in courage and finger than uſual, I exerted myſelf, my dear friend, and fancied, by the applauſe I received, that my performance had made ſome impreſſion on the company." After a cantata had been ſung by a ſcholar of Fr. Gaſparini, who was there to accompany her, a grave young man dreſſed in black and in a black wig, who had ſtood in one corner of the room, very quiet and attentive while Roſeingrave played, being aſked to ſit down to the harpſichord, when he began to play, Roſy ſaid, he

thought ten hundred d—ls had been at the inſtrument; he never had heard ſuch paſſages of execution and effect before. The performance ſo far ſurpaſſed his own, and every degree of perfection to which he thought it poſſible he ſhould ever arrive, that, if he had been in ſight of any inſtrument with which to have done the deed, he ſhould have cut off his own fingers. Upon inquiring the name of this extraordinary performer, he was told that it was Domenico Scarlatti, ſon of the celebrated Cavalier Aleſſandro Scarlatti. Roſeingrave declared that he did not touch an inſtrument himſelf for a month. After this rencontre, however, he became very intimate with the young Scarlatti, followed him to Rome and Naples, and hardly ever quitted him while he remained in Italy.'

In ſpeaking of the opera of *Muzio Scevola*, of which the firſt act was compoſed by *Attilio*, the ſecond by *Bononcini*, and the third by *Handel*, the author queſtions the truth of the account uſually given of this partition, which repreſents it as a concerted plan to try the ſeveral abilities of the three compoſers, and to determine pre-eminence. He thinks it was thus diſtributed merely for greater diſpatch; an expedient, it ſeems, that has frequently been practiſed in Italy: but, though we think, with Dr. B. that this was by no means intended as a *deciſive* experiment, nothing, as he well obſerves, having been determined, nor any of the rival maſters having quitted the field in conſequence of it,—yet we doubt not, that the principal object of the noble and honourable directors in this ſcheme, was the pleaſure of compariſon and conteſt, and the ſport of thus *pitting* theſe rival maſters, and ſetting them and their reſpective admirers and partiſans together *by the ears*.

In 1726, Handel compoſed his *Aleſſandro*, the firſt opera in which 'the rival Sirens, CUZZONI and FAUSTINA, ſung togegether, *à parte equale*, on our ſtage,' and 'began to kindle the flames of diſcord among the frequenters of the opera, and patrons of the art; which increaſed to a more violent degree of enmity than even the theological and political parties of high church and low, or Whig and Tory, which then raged in this country.' Dr. B. has, on this occaſion, minutely characterized the different talents of theſe ſingers, and ſketched ſome account of their lives. An anecdote, here given in a note, is too precious a morſel to be withheld from the reader:

'It is related by the Hon. Mr. Walpole, that his mother, the lady of Sir Robert Walpole, had theſe two ſirens at her houſe to ſing in a concert, at which were all the firſt people of the kingdom. She was under the greateſt difficulty how to ſettle the precedence, or prevail on either to relinquiſh the *pas*, which could only be accompliſhed by renouncing the pleaſure of hearing either of them herſelf: the knot could not be untied, but it was cut by the following expedient. Lady W. finding it impoſſible to prevail on one to ſing while the other was preſent, took Fauſtina to a remote part of

of the houſe, under the pretence of ſhewing her ſome curious china, during which time the company obtained a ſong from Cuzzoni, who ſuppoſed that her rival had quitted the field. A ſimilar expedient was practiſed in order to get Cuzzoni out of the room, while Fauſtina performed.'

During the performance of *Admetus*, a circumſtance happened, which, at once, manifeſts a vocal excellence of Cuzzoni, and the humour of an Engliſh gallery. While ſhe was ſinging *Sen vola*, a ſong in the firſt act, calculated to diſplay her natural warble, a fellow in the gallery cried out, "D—n her! ſhe has got a neſt of nightingales in her belly."

In the courſe of the ſame year (1727), BONONCINI produced his opera of *Aſtyanax*, which terminated the contention between him and Handel on the Engliſh ſtage: on which occaſion, our hiſtorian here takes leave of this eminent maſter, by an account of his life and works, and what appears to us to be a fair eſtimate of his merits as a compoſer. Over Handel, he ſeems indeed to have had one, and only one, advantage. He had more *negative* taſte—if we may venture to apply ſuch an expreſſion to that ſort of ſenſibility, which ſhews itſelf rather in a quick perception and rejection of whatever is offenſive, coarſe, or ungraceful, than in the power of producing great beauties, of any kind. Bononcini ſeems to have been equally incapable of riſing to the excellence of *Ombra cara* in *Rhadamiſtus*, and of deſcending to the ragged and jerking vulgarity of the jig in *Berenice*.

The year 1732 is diſtinguiſhed by Handel's introduction of a new ſpecies of muſical exhibition, in the *firſt* public performance of ESTHER, and ACIS AND GALATEA, both at the Opera-houſe, 'in Engliſh, and in *ſtill life*.'

In Handel's advertiſement of *Acis and Galatea*, the public are informed, that "there will be *no action* on the ſtage, but the ſcene will repreſent, in a pictureſque manner, a rural proſpect, with rocks, groves, fountains, and grottos, among which will be diſpoſed a chorus of nymphs and ſhepherds, the habits and every other decoration ſuited to the ſubject." A curious mungril ſpecies of dramatic exhibition, in which the *opera* had got only half-way through its metamorphoſis, into the *oratorio* —*neutrumque et utrumque videtur*.

In deſcribing an air in the opera of *Ariadne*, it is ſaid, p. 372. *note* (i), that Handel ſeems there, *firſt*, to have adopted the quiet accompaniment in iterated notes, which then prevailed in the airs of Haſſe and Vinci: but it ſeems to have eſcaped the author's recollection, that he had before pointed out this adoption, in the ſong, *Se poſſono tanto*, in *Porus*.

The

The opera eſtabliſhed by the nobility againſt Handel, under the direction of *Porpora*, was, in 1734, 'rendered doubly attractive by the arrival of FARINELLI;' with an account of whoſe life, muſical education, and extraordinary vocal talents, Dr. B. has here, and in a ſubſequent part of the chapter, liberally gratified the curioſity of the muſical reader. But as he had before given the public much information on the ſame ſubject, in his *Italian Tour*, we ſhall here ſelect, for the entertainment of our readers, only ſuch anecdotes and particularities, relative to this wonderful ſinger, as have not before been publiſhed:

'On his arrival here, at the firſt private rehearſal at Cuzzoni's apartments, Lord Cowper, then the principal manager of the opera under Porpora, obſerving that the band did not follow him, but were all gaping with wonder, as if thunder-ſtruck, deſired them to be attentive; when they all confeſſed, that they were unable to keep pace with him: having not only been diſabled by aſtoniſhment, but overpowered by his talents. This band was ſmall, conſiſting only of Carbonelli, Mich. Chriſt. Feſting, Valentine Snow, afterwards ſerjeant-trumpeter, and Mr. Vezan, a dancing-maſter, who was likewiſe a ſteady and excellent concert-player on the violin, and conſtantly employed whenever Carbonelli or Feſting was the leader: it was from this worthy man that I had this anecdote.

'There was none of all Farinelli's excellencies by which he ſo far ſurpaſſed all other ſingers, and aſtoniſhed the public, as his *meſſa di voce*, or ſwell; which, by the natural formation of his lungs, and artificial œconomy of breath, he was able to protract to ſuch a length, as to excite incredulity even in thoſe who heard him; who, though unable to detect the artifice, imagined him to have had the latent help of ſome inſtrument by which the tone was continued, while he renewed his powers by reſpiration.'

To enable the reader to judge of his execution, the author has given a plate, filled with diviſions ſelected from ſongs which he performed in England, with the famous ſong entire, *Son qual nave*, compoſed by his brother, Ricardo Broſchi, on purpoſe to diſplay his powers *.—A curious circumſtance, relative to Farinelli's name, is mentioned in a note. 'It is ſaid, that he had his cognomen of *Farinelli*, from *farina*, flour; his father having been a miller, or meal-man.' A punſter might obſerve, on this occaſion, that, as far as the power of executing difficulties is concerned, we have ſince had many ſingers *ejuſdem farinæ*. In point of *voice*, indeed, he ſeems to have been unrivalled. The admiration, however, which he had

* For an account of the effect of this ſong on the Engliſh audience, ſee Dr. B.'s *Preſent State of Muſic in France and Italy*, *p.* 208.

excited,

excited, appears to have nearly worn itſelf out, before he quitted England in 1737. On this occaſion, we meet with ſome reflections, which are too good to be paſſed over:

'It ſeems to be with muſical effects as with medicinal, which are enfeebled and diminiſhed by frequent uſe. Indeed, ſuch execution as many of Farinelli's ſongs contain, and which excited ſuch aſtoniſhment in 1734, would be hardly thought ſufficiently brilliant in 1788 for a third-rate ſinger at the opera. The doſe of difficulties to produce the ſame effects as fifty years ago, muſt be more than doubled. But every excellence in muſic, when it has been purſued to exceſs, is thrown aſide to lie fallow till forgotten; and after a ſeries of years, like a faſhion in apparel, it is ſtarted again, as a new invention. Great powers of execution depend on the natural voice and peculiar talents of a ſinger; the exertion and uſe of thoſe powers, on the ſtate of compoſition at the time. If ſobriety and ſimplicity reign, no great exertions will be allowed, however capable the ſinger may be of performing extraordinary feats; but if refinement, ſubtilty, high notes, or rapid diviſions are the mode, the ſinger muſt not then ſubmit to the limits of nature and facility, but muſt torment himſelf day and night in attempting impoſſibilities, or he will be heard with as much indifference as a ballad-ſinger in the ſtreets.

'At this time, however, the rage for operas ſeems to have been very much diminiſhed in our country, in ſpite of good compoſition and exquiſite performance. But man tires of dainties ſooner than of common food, to which he returns with pleaſure after ſurfeits. The Engliſh appetite for Italian *friandiſes* was certainly palled by plenitude. It is in vain to aſcribe the ruin of operas to faction, oppoſition, and enmity to Handel; the fact was, that public curioſity being ſatisfied, as to new compoſitions and ſingers, the Engliſh returned to their homely food, the Beggar's Opera, and ballad farces on the ſame plan, with eagerneſs and comfort*.'

The ſettlement of Farinelli in Spain, and the honours and wealth there heaped on him, are well known. A few anecdotes, however, 'that do honour to his heart and natural diſpoſition, as well as vocal powers,' are here related, which we

* 'The ſame neglect of muſical merit and talents is now on the point of happening again in this country; where the public is ſo much familiariſed to excellence of compoſition and performance, that in a ſhort time nothing will be good enough for their depraved appetites, which already occaſion yawning and apathy during the moſt exquiſite muſical feaſts that the art of man has ever been able to furniſh. Nothing but the miraculous powers of an unheard-of band, and the uncommon expence and difficulty of admiſſion, has awakened attention to Handel's Muſic, which was neglected during his life-time, and laid aſide as lumber after his death, till taken up by a zealous and perſevering party, and honoured in a ſingular manner with royal patronage.'

cannot

cannot help extracting, without any fear of thoſe 'graver and more critical readers,' to whom the author condeſcends to apologize for their inſertion:

'It has been often related, and generally believed, that Philip V. King of Spain, being ſeized with a total dejection of ſpirits, which made him refuſe to be ſhaved, and rendered him incapable of attending council or tranſacting affairs of ſtate, the Queen, who had in vain tried every common expedient that was likely to contribute to his recovery, determined that an experiment ſhould be made of the effects of Muſic upon the King her huſband, who was extremely ſenſible to its charms. Upon the arrival of Farinelli, of whoſe extraordinary performance an account had been tranſmitted to Madrid from ſeveral parts of Europe, but particularly from Paris, her Majeſty contrived that there ſhould be a concert in a room adjoining to the King's apartment, in which this ſinger performed one of his moſt captivating ſongs. Philip appeared at firſt ſurpriſed, then moved; and at the end of the ſecond air, made the virtuoſo enter the royal apartment, loading him with compliments and careſſes; aſked him how he could ſufficiently reward ſuch talents; aſſuring him that he could refuſe him nothing. Farinelli, previouſly inſtructed, only begged that his Majeſty would permit his attendants to ſhave and dreſs him, and that he would endeavour to appear in council as uſual. From this time the King's diſeaſe gave way to medicine: and the ſinger had all the honour of the cure. By ſinging to his Majeſty every evening, his favour increaſed to ſuch a degree that he was regarded as firſt miniſter; but what is ſtill more extraordinary, inſtead of being intoxicated or giddy with his elevation, Farinelli never forgetting that he was a muſician, behaved to the Spaniſh nobles about the court with ſuch humility and propriety, that inſtead of envying his favour, they honoured him with their eſteem and confidence.

'One day in going to the King's cloſet, to which he had at all times acceſs, he heard an officer of the guard curſe him, and ſay to another that was in waiting, "honours can be heaped on ſuch ſcoundrels as theſe, while a poor ſoldier, like myſelf, after thirty years ſervice, is unnoticed." Farinelli, without ſeeming to hear this reproach, complained to the King that he had neglected an old ſervant, and procured a regiment for the perſon who had ſpoken ſo harſhly of him in the anti chamber; and in quitting his Majeſty he gave the commiſſion to the officer, telling him that he had heard him complain of having ſerved thirty years, but added, "you did wrong to accuſe the King of neglecting to reward your zeal."

'The following ſtory, which is leſs ſerious, was frequently told and believed at Madrid, during the firſt year of Farinelli's reſidence in Spain. This ſinger having ordered a ſuperb ſuit of clothes for a *Gala* at court, when the taylor brought it home, he aſked him for his bill. "I have made no bill, Sir," ſays the taylor, "nor ever ſhall make one. Inſtead of money," continues he, "I have a favour to beg. I know that what I want is ineſtimable, and only fit for

for monarchs; but ſince I have had the honour to work for a perſon of whom every one ſpeaks with rapture, all the payment I ſhall ever require will be a ſong." Farinelli tried in vain to prevail on the taylor to take his money. At length, after a long debate, giving way to the humble entreaties of the trembling tradeſman, and flattered perhaps more by the ſingularity of the adventure than by all the applauſe he had hitherto received, he took him into his muſic-room, and ſung to him ſome of his moſt brilliant airs, taking pleaſure in the aſtoniſhment of his raviſhed hearer; and the more he ſeemed ſurpriſed and affected, the more Farinelli exerted himſelf in every ſpecies of excellence. When he had done, the taylor overcome with extacy thanked him in the moſt rapturous and grateful manner, and prepared to retire.—"No," ſays Farinelli, "I am a little proud; and it is perhaps from that circumſtance that I have acquired ſome ſmall degree of ſuperiority over other ſingers; I have given way to your weakneſs, it is but fair, that, in your turn, you ſhould indulge me in mine." And taking out his purſe, he inſiſted on his receiving a ſum amounting to nearly double the worth of the ſuit of clothes.'

To return to *Handel*. They, who think order and regularity incompatible with genius, will be ſurpriſed at the minute exactneſs with which this great man dated all his manuſcripts. 'That love of regularity and order, which enabled him to give to the world ſo many aſtoniſhing proofs of genius and diligence, never quitted him, in hurry, ſickneſs, or perturbation.' Dr. B. has gratified that minute curioſity which we ſo naturally entertain for the moſt trivial circumſtances relative to eminent and admired characters, by a *fac ſimile* of Handel's writing in the date at the end of *Berenice*.

The laſt opera which Handel compoſed, was DEIDAMIA, 1740;—but though laſt, not leaſt; for Dr. B. thinks it may be numbered, on the whole, 'among the happieſt of his dramatic productions;'

'And when,' he adds, 'it is recollected that, excluſive of the operas which he had ſet in Germany and Italy, before his arrival here, this was the thirty-ninth Italian drama which he had compoſed for the Engliſh ſtage, the fertility and vigour of his invention muſt appear aſtoniſhing! The airs in this laſt opera of *Deidamia* are as much contraſted in ſtyle, deſign, and paſſages, as thoſe he compoſed thirty years before; and in this particular, Handel's reſources ſeem ſuperior to thoſe of any voluminous opera-compoſer within my knowlege.'

After this period, having no concern in the compoſition or conduct of Italian operas, he never ſet any other words than Engliſh, and thoſe were wholly confined to ſacred ſubjects.

[*To be concluded in our next.*]

ART.

ART. II. *An Account of the principal Lazarettos in Europe*; with various Papers relative to the Plague: together with *further* Obſervations on ſome foreign Priſons and Hoſpitals; and additional Remarks on the *preſent State* of thoſe in Great Britain and Ireland. By John Howard, F. R. S. Large 4to. pp. 259, excluſive of the Index, &c. 22 Plates. 12s. in Sheets. Cadell, &c. 1789.

IN preſenting this publication to the notice of our readers, it is unneceſſary to enter into a panegyric on the virtues of the author; or to attempt to add celebrity to a name, which, happily for mankind, is generally, we had almoſt ſaid *univerſally*, known. The fame of Howard reſts on a foundation too ſubſtantial to be affected by the praiſe or cenſure of any ſet of men: let his works ſpeak for themſelves: let the value of the tree be eſtimated from its fruit.

To thoſe, nevertheleſs, who, being imperfect and faulty themſelves, employ their time in railing, that they may reduce others to their own level; who imagine themſelves degraded by the exaltation of another; or who, from more intereſted concerns, join in defaming a virtuous character, leſt, by its activity, their own deformities ſhould be expoſed: to theſe, however harmleſs in their malice, ſome reply may be expected. Let it, then, be remembered what are the purſuits of the man whoſe conduct they affect to deſpiſe: their magnitude, their importance, and the perſeverance and zeal with which they have been followed. HIS ends are to promote the general happineſs of mankind; and the means by which he has ſought it, have been by relieving the miſeries of the moſt wretched of our fellow-creatures. HIS views are not to relieve preſent miſery alone, but, by removing the cauſes of it, to prevent future diſtreſs: not only to reclaim thoſe who are actually bad, but to preſerve others from being ſo; and, by obliging each man to conſult the good of his fellow-citizens, to lead him effectually to ſecure his own. HIS plan is of peculiar importance in a political view: it is no leſs than to reform our laws, which, in their formation, are ſanguinary and cruel; and which are now rendered uncertain in their effect, by the pernicious lenity with which they are *obliged* to be executed.

In the firſt part of this volume, Mr. Howard takes a view of the principal Lazarettos in Europe. He was led to this undertaking, by a conviction of the benefits which would ariſe from the eſtabliſhment of a Lazaretto in England, not only in ſecuring the health of the nation, but in extending its commerce. This being a ſubject of conſiderable importance, we ſhall give the argu-

ments which relate to it, as they are ſtated in a letter from the factory of Smyrna.

'We underſtand that when the building of a lazaretto was agitated in England ſome time ago, the chief objection to it was the great expenſe it would be to the nation, which did not reap any adequate advantages by the Turkey trade. We are as much perſuaded that the want of a lazaretto in England has been the cauſe of the Turkey trade not being, till now, more worth the notice of government, as that the eſtabliſhment of one will render it an object of *great* importance to the nation. It will not only be productive of the immediate advantages which flow from an extenſive and flouriſhing trade, but will free the kingdom from the riſk it now runs of the plague being introduced into it. That a lazaretto will be productive of theſe two ends, we hope to prove to your ſatisfaction by what we are now going to lay before you.

'It is enacted by act of parliament, that when any veſſel loads for England, in any of the ports of Turkey, and departs with a foul bill of health, ſuch veſſels ſhall perform quarantine at Malta, Leghorn, or Venice*: the numberleſs hardſhips which this ſubjects our export trade to, amount almoſt to a total ſuppreſſion of it. A ſingle accident of the plague in this large city and its environs, or one brought from any other infected place, though this city may be entirely free from it, obliges the conſul to iſſue foul bills of health. As no information, to be depended upon, can be procured from the Turks concerning the plague, and as the Greek nation is the next moſt numerous one in the city, the conſuls apply to the deputies of it for information, when there are any reports of the plague, and according to the anſwer they receive, they either iſſue clean or foul bills of health. It often happens that the Greeks themſelves are authors of falſe reports concerning the plague, and that their deputies inform the conſuls of accidents having happened in their nation, when in reality there is no plague in the city or its environs. The motive which induces them to give this falſe information is obvious. The Greeks carry on three-fourths of the Dutch as well as Italian trade: it is therefore their intereſt (and unfortunately that of every other nation) to depreſs ours as much as poſſible; and there is not a more effectual method of doing this, than by obliging our veſſels to go to perform a long and expenſive quarantine in the ports of the Mediterranean, by which means the cottons which form their principal loading, as well as the chief article of both trades, are no leſs than *ſeven months* on their way to London. This long interval gives the Greeks time to load their ſhips, and as they perform a

* "And be it further enacted——That no goods or merchandizes liable to retain the infection of the plague, and coming from the Levant, without a clean bill of health, ſhall be landed in any part of Great Britain or Ireland—unleſs it ſhall appear——that the ſaid goods——have been ſufficiently opened and aired in the lazarets of Malta, Ancona, Venice, Meſſina, Leghorn, Genoa, and Marſeilles, or one of them." 26th *Geo.* II. *p.* 300.

very

very ſhort quarantine in Holland (of the nature of which we ſhall ſpeak more particularly hereafter), they ſupply our markets by copious exportations of the cottons that were loaded here at the ſame time with ours, two or three months before our veſſels can reach England. It is by this means that more than half the Turkey cottons conſumed in England, are ſupplied by the Dutch to the great ſupport of their Turkey trade, and the ruin of ours; and it is by this means that, whilſt our trade is ſacrificed by rigorous quarantine laws, to conſiderations of national ſafety, the plague may be introduced into the kingdom by the Dutch. To prove that this riſk actually exiſts, and in no ſmall degree, we need only inform you of the method in which Dutch veſſels, loaded here in the *height* of the plague, perform quarantine in Holland. On their arrival at Helvoetſluys a doctor is ſent on board of them to viſit the crew, which he does by feeling their pulſe; after which he immediately returns to the ſhore, and reports the ſtate of their healths; three or four days after this, the veſſel is ordered to a place at a diſtance from the reſt of the ſhipping, and two or three lighters are ſent along ſide, into which are only emptied the cottons that are in the 'tween decks, and the hatches are opened on pretence of airing the goods in the hold, which form the principal part of the cargo, and which remain untouched till the forty days are over; when they are unloaded into the merchants warehouſes, or into the veſſels deſtined to tranſport them to England. Thus you ſee, Sir, that one part of the goods perform a ſlovenly quarantine, and the reſt may be ſaid to perform none at all; for, as the air cannot penetrate into holds ſo cloſely ſtowed with cottons as they always are, the forty days they remain in the veſſel after her arrival can only be conſidered as forty days added to her paſſage. In this manner cottons are brought into England that have undergone no purification at all; and if it ſhould happen that they are infected, nothing is more eaſy than the infection's being introduced into England by their means. Engliſh veſſels can only begin to load here direct for England, forty days after the laſt accident of the plague, and if any accident happen whilſt they are in loading, they muſt either go away immediately with the few goods they may have on board, or elſe they muſt wait in port, on a cruel uncertainty, forty days after the laſt reported accident, whether real or invented, if they do not prefer the hard alternative of continuing their loading, and going away with a foul bill of health, to perform quarantine in ſome of the lazarettos in the Mediterranean; on the contrary, Dutch veſſels may be three months in loading, they may have taken the greateſt part of their cargo in whilſt the plague raged, and notwithſtanding this, if they are in port forty days after the laſt accident, clean bills of health are granted them, in virtue of which they only perform twenty-one days quarantine in the ſlovenly manner above mentioned.

'Our government has reaſonably laid a quarantine on cottons imported into England from Holland; but we underſtand that when this has been the caſe, the quarantine in Holland, ſuch as it is, has been curtailed by the connivance of thoſe who ſhould re-

gulate it: by this *manœuvre*, the end of our government in laying a quarantine, is entirely defeated. This total diſregard of ſo ſerious an object, as the regulation of quarantines muſt be to all nations, gives ſo great an advantage to the Dutch Turkey trade over ours, that it induces their government to overlook the riſk the nation incurs by it; and when repreſentations were made in Holland on the neceſſity of eſtabliſhing a lazaretto to obviate this riſk, and the fatal conſequences which the introduction of the plague might be of to all Europe, the thrifty Hollanders, ever preferring the intereſts of their trade, to thoſe of humanity, would not allow ſo forcible an argument to have any weight with them; but gave for anſwer, that it would be time enough to *think* of a lazaretto when the Engliſh had *built* one. The Dutch traders have ſo decided a ſuperiority over us at our own markets, that it is only the neceſſity gentlemen are in to have returns, which can induce us to ſhip any cottons at all during the exiſtence of the plague here; for by arriving after our markets are ſupplied, loaded beſides with ten *per cent. extra* charges, incurred in the ports where they perform quarantine, they are ſold to a conſiderable loſs. This circumſtance alone is ſufficient to account for the preſent inſignificance of our trade, and the conſequent little advantage the nation reaps from it. In what a different ſituation would the eſtabliſhment of a lazaretto put it? By depriving the Dutch of the advantages they now enjoy, we ſhould be able to ſupply the whole quantity of cottons demanded at our markets: inſtead of only ſending five thouſand bales, we ſhould ſend more than double that quantity annually; and as by a fixed regulation of the Levant company, we can only purchaſe the products of this country with the produce of goods ſent from England, the importation of our manufactures would increaſe in the ſame proportion. The quantity of ſhipping employed in the trade would likewiſe be doubled, and by earning the freight which is now paid to the Dutch, on the cottons they ſend to England, it would be ſo much clear gain to the nation, added to the advantages which would attend the extenſion of its navigation, and the increaſe of the conſumption of its manufactures; advantages which are now enjoyed by our rivals the Dutch, the proſperity of whoſe trade is founded on the ruin of ours.

'We are aware that the building of a lazaretto would coſt the nation a conſiderable ſum of money; but we think the commercial advantages it would derive from it would alone be more than a compenſation for ſuch a charge. It would not only be the ſhips which load in the ports of Turkey, but thoſe from all the ports in the Mediterranean, which would contribute to its ſupport.

'Admitting, however, that the Turkey trade is not ſo far worth the notice of government as to induce it to build a lazaretto for it*, the conſideration alone of its preſerving the nation from

* 'The Turkey trade, though clogged, is ſtill conſiderable: the amount of goods exported from London to Turkey in 1786, was 295,446*l.* 15*s.*'

the great riſk it now evidently runs of ſuch a great calamity as the plague being introduced into it, we preſume is of ſufficient importance to make government determine on a meaſure which every ſtate in Italy has conſidered ſo neceſſary, that the moſt inſignificant amongſt them have their lazarettos. The knowledge you have acquired of the plans and regulations of theſe, and every other lazaretto in Europe, in your preſent tour, is ſo much ſuperior to any information we can give you, that we do not preſume to trouble you on the ſubject.'

In the courſe of his reſearches into the plans and regulations of the different lazarettos, Mr. Howard had an opportunity of making ſome inquiries of thoſe who, by their experience, were ſuppoſed to be beſt qualified to afford information on the nature and treatment of the plague. For this purpoſe, he was furniſhed, by Dr. Aikin and Dr. John Jebb, with eleven queſtions; relating chiefly to the mode in which the diſeaſe is propagated, the method of treatment, the proportion of deaths, and the means of preventing its ravages. The anſwers which were received, are here abridged and methodized: but as any further abridgment would be impracticable, we muſt refer thoſe, who are intereſted in the inquiry, to the book itſelf. They will be ſurprized, perhaps, at the various and frequently oppoſite opinions concerning a diſeaſe, which, unfortunately, has been ſufficiently frequent in its attacks to have allowed time for ſome certain information. On one important point, indeed, the anſwerers ſeem pretty generally agreed, though even here their teſtimony is not unanimous: 'They concur in repreſenting the plague as a *contagious* diſeaſe, communicated by near approach to or actual contact with infected perſons and things.' It is, indeed, materially neceſſary to eſtabliſh this concluſion: ſince, if the infection can be carried, by the air, to any diſtance, all attempts to ſtop its progreſs, by means of lazarettos, are futile.

In the 4th ſection, Mr. Howard continues his remarks on *foreign* priſons and hoſpitals. He proceeds on the ſame plan as in his former publication on this ſubject; obſerving every defect, and noticing ſuch improvements as have been adopted: thus endeavouring, as far as he is able, from their excellences and failures, to derive benefit to his native country. It cannot be pleaſant to an Engliſhman to reflect, how far we are, in ſome reſpects, inferior to thoſe whoſe example we are apt to deſpiſe. In all the cities which Mr. H. viſited in TURKEY, the debtors and felons were confined in ſeparate priſons; while, with us, they have one common place of confinement: and the '*ſavage* cuſtom of putting irons on *women*' is ſeen in no country of Europe, except in ENGLAND. 'This *indecent*, *wanton*, and *cruel* cuſtom, is not practiſed,' ſays Mr. Howard

Howard (p. 176), 'in any of the moſt *uncivilized* countries that I have viſited:' yet at Hereford county gaol, moſt of the women felons were in heavy irons; in Liverpool bridewell, 'ſeven out of eight women were *chained to the floors*, and in bed at noon on Sunday, having had no fire for ſeveral days,' (p. 206); and at Cheſter gaol, 'the convicts, and *priſoners for trial*, were ſeverely ironed by the neck, hands, waiſt, feet, and *chained* to the floor; and at *night* to their beds in the *horrid* dungeon. Here too was an *iron glove:* there was no ſeparation of men and women; and, to the diſgrace of this opulent city, the priſoners were not ſupplied with neceſſary food.' In the city and county gaol at York, a boy committed for picking pockets was an aſſociate with two highwaymen; and in Bridgewater town gaol, in a room twenty feet by eighteen feet nine inches, the gaoler ſaid he had ſometimes *thirty* priſoners who were almoſt ſtifled: there was only 'one window; another that was oppoſite being ſtopped up to avoid the *hard* tax on windows.' (p. 190 *.)

Another palpable defect with regard to the management of our priſons, is that, in many of them, a priſoner's term of confinement ends at midnight. Can any thing be imagined more abſurd, than to turn out a ſet of poor wretches when the only means by which they can procure lodging and food, muſt be by committing depredations on others; and when the time of night ſo effectually invites them to ſuch meaſures? 'It would be much better,' the benevolent author obſerves, 'if priſoners were releaſed after receiving their bread allowance, and not in the evening; for many, having neither money nor friends, are immediately expoſed to the temptation of repeating their former crimes.'

An equally impolitic, and a ſtill more cruel and indefenſible, practice is ſeen at many of our aſſizes; where *acquitted* priſoners are detained in *irons* till the judge leaves the town. This is, indeed, to ſay nothing of the *injuſtice* of the act, aſ-

* In another part of his work, Mr. H. ſpeaking of this tax, obſerves, 'In my various journeys in England and Wales, I have ſeen many houſes *defaced* on account of the *odious* tax on windows; and I cannot help repeating my concern for its pernicious effects. I am perſuaded it has a very bad influence on the health of the lower claſſes of people; and this may be one reaſon of their not having now ſuch healthy, ruddy complexions as they had formerly. The farmers' ſervants having been crowded into unventilated rooms or holes, and our labouring poor having been habituated to cloſe habitations, they diſlike, when they come into workhouſes or hoſpitals, the admiſſion of freſh air.'

ſiſting them to form plans for future miſchief, and labouring to promote the ſucceſs of villany. Yet it is a common occurrence: while, in ſome of our gaols,—as, for inſtance, in the ill-conducted county gaol at Saliſbury,—'the acquitted priſoners that are *poor*, are alone detained in irons, while the others are *immediately* diſcharged.'

Another circumſtance which too often exiſts, to the diſgrace of our laws, is the confinement of debtors for ſmall ſums. At St. Briavett's gaol for debtors, in Gloceſter, Mr. H. ſays, were lately releaſed—one, who had been confined nearly a year: debt ONLY 3*s.* coſts 4*l.* 11*s.* 4*d.*—another, nearly two years: debt 40*s.* coſts 7*l.* 15*s.* 8*d.*—another, debt 1*l.* 19*s.* coſts 4*l.* 4*s.* 6*d.* and he adds that, ſome would periſh for want, if it were not for the kindneſs of Mr. Milſon, a maltſter, who lives near to the gaol, who ſends proviſions, and procures collections in the neighbouring towns, for their releaſe. See p. 178. At Sheffield priſon, for debtors, perſons are ſometimes confined for ſo ſmall a ſum as SIXPENCE, and the fees. What a ruinous practice in a *manufacturing* town!

'The keeper of this priſon,' Mr. Howard adds, in a note, 'told me that there were near three hundred warrants, and often many more, but the priſon is ſo ſmall, they could not be executed. Debtors are often brought here for the non-payment of their alehouſe ſcores; for the occaſion of the impriſonment of nine debtors out of ten in large manufacturing towns, is drunkenneſs and idleneſs. I have often wiſhed, that in *all* bills for *ſmall* debts, there was a *clauſe to prohibit arreſts for debts contracted in public houſes.*' p. 196.

How different is this from the policy of a neighbouring and great commercial people; the DUTCH!

'No inhabitant of Amſterdam can be arreſted for debt without being three times ſummoned, with the interval of a fortnight between each citation: nor can any arreſt of perſon, or any execution, take place, till ſix weeks after the laſt ſummons. There is, however, an exception to this rule in caſes of accepted bills of exchange, and when the debt is owing to a ſentence of a court of juſtice for damages, and alſo when the debt is a rent payable on the firſt of May and November. In the two firſt of theſe caſes, only one ſummons is neceſſary; and in the laſt, the three may take place in one day, and execution immediately follow. Strangers may at any time be arreſted, upon the plaintiff's ſwearing to the debt before the *hooft officier* (or ſheriff), who gives an order *periculo petentis*, to arreſt the perſon of the debtor if he can be found in the ſtreet; for his own apartment in a private houſe is ſacred, and cannot be forcibly entered, except by a deputation of the magiſtracy, called here the *vollen gerecht*, which conſiſts of the *hooft officier*, two *ſchoepens*, their ſecretary, a meſſenger and conſtables. In a *public* houſe leſs ceremony is uſed; though if a landlord were

to

to refuſe admittance, it is doubtful whether even *here* the officers could force an entry.—A man ſtanding on his ſteps on the *outſide* of his door, may deride the officers who are patrolling before it, nor dare they touch him, while he ſtands upon his own premiſes.—In Holland, burghers of eſtabliſhed character, to whom the name of *peace-makers* is given, are choſen to determine any claims where the ſum does not exceed two hundred *guilders* (about £18).—At ſeveral doors in HARLEM I obſerved a ſmall board put up with lace upon it, to ſhew that the miſtreſs of the houſe was lying-in; and I was informed, that a diſturbance near a houſe, thus guarded, would be ſeverely puniſhed, and that the huſband could not at that time be arreſted for debt.' (p. 73.)

Yet theſe regulations, good as they certainly are, do not perfectly meet our ſentiments on this ſubject; nor can we refrain from indulging, with the author, an ardent wiſh, that in this country, 'ſuch an alteration were made in the laws with reſpect to confinement for debt, that none ſhould undergo it but *diſhoneſt* and *fraudulent* debtors: ſuch are *criminals*, and ought to be treated accordingly.' p. 234.

Such are a few of the number of evils which either exiſt in our laws, or attend the execution of them. In ſtating them, we feel no apprehenſions of being termed diſſatisfied people, who are never contented with what is provided for us, &c. Theſe are no imaginary complaints: they are real ills, and ought to be amended: nor let it be urged, in the hard language of men whoſe minds have been prejudiced by a habit of tracing the villany of the worſt members of ſociety, that all attempts are fruitleſs to reclaim thoſe whom we now ſuffer to periſh. It is the language of cruelty and of ignorance. The contrary is evident to every one, who will open his eyes and ſee things as they really exiſt; and if the reſult were even leſs likely to be fortunate, ſtill we are unpardonable for our ſlaviſh inaction in not making the trial.

On this unjuſt idea of the poorer claſs of people being in a ſtate of irreclaimable depravity, magiſtrates are contented to reſt their plea for not attempting to redreſs thoſe hardſhips of which they are daily ſpectators. At Edinburgh, ſays Mr. Howard,

'I freely related my remarks to the Lord Provoſt,—that the *Tolbooth* ſtood in an improper place—that it had no court, and was not white-waſhed—that the gaoler had no apartment in the priſon—that he was ſuffered to ſell ſpirituous and other liquors,—and to ſerve the priſoners with their allowance of bread—that his fees were high, and that he had no ſalary. I added, that in the *Houſe of Correction* there were forty-ſeven women in three cloſe rooms, ſome of them lying ſick; that no magiſtrate ever looked in upon them, and that no *clergyman* ever attended them, or uſed *any* endeavours to *reclaim* them. He replied, "they were ſo

hardened it could have no effect." I differed in my opinion from his Lordſhip, and told him, that on ſeriouſly converſing a few minutes with ſeveral of them, I ſaw the tears in their eyes.—I further took the liberty to obſerve, that the ſplendid improvements carrying on in their places of *entertainment*, ſtreets, ſquares, bridges, and the like, ſeemed to occupy all the attention of the gentlemen in office, to the *total neglect* of this *eſſential* branch of the police: for though, as a private perſon, I might not expect their regard to the remarks I had made in my repeated viſits and publications; yet, I hoped they would have paid ſome deference to the opinion of the *legiſlature*, expreſſed in the humane and ſalutary clauſes of the late acts of parliament; which, from the unaltered ſtate of the priſons of this city, they ſeemed entirely to have diſregarded.' (p. 76.)

How theſe abuſes may be beſt remedied, may be ſeen in the author's remarks on Penitentiary houſes; to which we refer every reader who wiſhes to be acquainted with this moſt important ſubject. Their length prevents us from extracting them. We read the plan, indeed, with a kind of melancholy pleaſure: for melancholy muſt be the reflection, that the fixed oppoſition to ſo promiſing a ſcheme, has left no hopes (at preſent, however,) of its being carried into execution.

We ſhall conclude our remarks on this part of the ſubject, in the words of the author; when, in taking leave of his readers, he points out what has already been done, what ſtill remains to do, and the probable means by which it may be effected: (p. 233.)

'In my late inquiries into the ſtate of the *priſons* of this country, it has given me ſincere pleaſure to find, that, from the attention of the *magiſtrates*, and the operation of the ſalutary *Act* for preſerving the health of priſoners, the gaols of the Capital, though crowded, have been freed from that diſeaſe which formerly deſtroyed *more* perſons than the hand of the executioner; and thoſe in the country have been ſo much improved, that moſt of them may *now* be viſited without hazard of infection; whilſt the judges are ſecured from thoſe riſks which formerly attended them in the diſcharge of their *important* office. With ſatisfaction I have alſo obſerved the *liberal* and *humane* ſpirit which engages the public to alleviate the ſufferings of priſoners in general, and particularly, to releaſe many *induſtrious*, though *unfortunate*, debtors. But at this point, the ſpirit of improvement *unhappily* ſeems to ſtop, ſcarcely touching upon that ſtill more *important* object, the REFORMATION OF MORALS in our priſons: yet it is obvious that if *this* be neglected, beſides the evil conſequences that muſt reſult from ſuch a ſource of wickedneſs, a ſuſpicion will ariſe, that what has been already done has proceeded, *chiefly*, from the ſelfiſh motive of avoiding the danger *to our own health*, in attending courts of judicature.

'In this *further reformation*, it will be abſolutely neceſſary to begin with the *Capital:* for as, in my former viſits, when I have met with the gaol-fever in county priſons, I have been almoſt

conſtantly

conſtantly told, that it was derived from thoſe in *London*; ſo the corruption of *manners* alſo, flowing from that *great fountain*, ſpreads far and wide its malignant ſtreams. In what priſon in *London* is there a proper ſeparation of criminals, the old from the young, convicts from the untried? Where are the night-rooms for ſolitary confinement and reflection? Where is any proper attention paid to ſick and dying priſoners? Where are the rules and orders of magiſtrates for the direction of gaolers, and the government of priſoners? In what gaol are not the ears ſhocked with the *profaneneſs* both of priſoners and turnkeys? Where is any regard paid to the *Lord's day?* Where is not the afternoon of that day a time of greater concourſe of viſitants than any other? And, though the gaoler's taps are aboliſhed, yet, are not publicans *continually* waiting to ſerve the priſoners, and their company? Is not beer *now* ſold by the debtors? And do not turnkeys keep *ſhops* in the gaols?

'No *effectual* reform will be made in our priſons till the root of theſe evils be cut off, which, from the cloſeſt obſervation, I am convinced is THE VICE OF DRUNKENNESS. To this end, reſtraints muſt be laid, which will, to many, I am ſenſible, appear harſh and ſevere; but, in this matter, there is no *medium*: any indulgence to particular claſſes of priſoners will *ruin* the *whole* deſign. It will, in my idea, be abſolutely neceſſary to prohibit the introduction of *any kind of liquor* except milk, whey, buttermilk, or water, into gaols; and in order to diminiſh the apparent hardſhip upon debtors, I heartily wiſh that ſuch an alteration were made in our laws with reſpect to confinement for debt, that none ſhould undergo it but *diſhoneſt* and *fraudulent* debtors. Such are *criminals*, and ought to be treated accordingly.

'With regard to the health and real comfort of priſoners, I am perſuaded, they would be *promoted* by ſuch a prohibition. Within fourteen years, how many priſoners, together with their keepers, have I known deſtroyed by drinking, and how many convicts, going out of the world, in a ſtate of *intoxication!* Criminals are, for the moſt part, under the middle age of life, and therefore ſtrong enough in conſtitution to bear the trial of thoroughly breaking their bad habits; and as to *debtors* *, who generally live in priſons in utter idleneſs, they can have little occaſion for ſtrong liquors, and would receive much more benefit from a little addition of meat and vegetables to their diet, which, by this reſtriction, they might better afford †.

'After

* 'Of this claſs how many perſons have I known, or heard of, who have gone into priſon *ſober* men; but, who have either deſtroyed themſelves there by *drinking*, or have gone out *mere ſots?*'

† 'If Gentlemen of the Faculty, and others, ſtill object to the excluſion of all fermented liquors from gaols, under the idea that their uſe is in ſome meaſure neceſſary as *antiſeptics*, I would deſire them to conſider, that by the propoſed dietary priſoners are to have a *warm* diſh, chiefly of *vegetables*, twice a day;—and that

'After all, the *beſt* laws will fail in their effect, unleſs the *aſſiduous* and *zealous* endeavours of *magiſtrates* be exerted in a ſtrict attention to their execution. Abuſes, though ever ſo ſtudiouſly guarded againſt, will *creep in*; and it requires the utmoſt vigilance to *detect*, and reſolution to *reform* them. If I have been able to point out any of theſe, and to ſuggeſt their *cauſes* and *remedies*, it has been by that *cloſe, perſevering* attention to *one* object, which has in ſome meaſure ſupplied the want of original abilities, and given me clearer notions, and a more decided opinion upon theſe matters.

'To my country I commit the reſult of my paſt labours. It is my intention *again* to quit it for the purpoſe of reviſiting *Ruſſia*, *Turkey*, and ſome other countries, and extending my tour in the Eaſt. I am not inſenſible of the dangers that muſt attend ſuch a journey. Truſting, however, in the protection of that *kind Providence* which has hitherto preſerved me, I *calmly* and *cheerfully* commit myſelf to the diſpoſal of unerring wiſdom. Should it pleaſe GOD to cut off my life in the proſecution of this deſign, let not my conduct be *uncandidly* imputed to *raſhneſs* or *enthuſiaſm*, but to a *ſerious*, *deliberate* conviction that I am purſuing the path of *duty*; and to a ſincere deſire of being made an inſtrument of more extenſive uſefulneſs to my fellow-creatures than could be expected in the narrower circle of a retired life.'

(To be concluded in our next.)

ART. III. *Mr. Davy's Letters.* Article concluded. See our laſt Review.

Vol. II.

THIS volume begins with a letter introductory to an account of the earthquake at Liſbon in 1755, written by a gentleman, on the ſpot, during that moſt tremendous calamity:

'The narrative,' ſays Mr. Davy, 'is extremely intereſting, and contains, in the compaſs of a few pages, not only a fuller and a clearer, but, as I have reaſon to believe, a more authentic relation of the complicated miſeries of that dreadful day, than the public hath yet ſeen. It was written, in the form of a letter, to the Reverend and learned Dr. Sandby, Chancellor of the Dioceſe of Norwich, by Mr. Braddock, an intimate friend of his, who had connections with our factory at Liſbon, and was upon the ſpot when that horrid cataſtrophe happened: his notes were taken at a period neither too near the event, nor too remote from it; at a time when he was ſufficiently compoſed for recollecting, with preciſion,

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of female priſoners, who in general drink very little beer, a ſmall proportion, compared with the men, die in priſon.—I am ſenſible my ideas are contrary to the preſent *faſhionable* mode of preſcription, which, I am perſuaded, *confirms* the habit of drinking ſtrong liquors, both in town and country; but may I not hope, that the *opinions* of medical gentlemen will, in time, alter as *much* upon this ſubject, as I have ſeen in *their* treatment of the ſmall-pox?'

ciſion, the moſt important circumſtances reſpecting every ſituation, in which he had been an eye-witneſs, of its dreadful effects and the ſmoaking ruins of the city ſtill before him; whilſt inſtances of particular diſtreſs were eaſily recalled to memory, and their impreſſions too deeply ſtamped upon his heart to be in any degree effaced.'

This account, which is the moſt curious and minute that we have ſeen, cannot be read without a lively ſenſation of horror and commiſeration for the ſufferings, even of thoſe who eſcaped unhurt: but who, being witneſſes of the dire ſucceſſive ravages of the three elements of earth, water, and fire; and in ſight of the dead and the dying, as well as of the affliction, ruin, and miſery of the living, muſt ſurely have endured a greater accumulation of wretchedneſs and terror, than human nature ever before experienced.

Letters II. to V. of this vol. contain *a compendium of the rules of accent*, which, though chiefly compoſed of common precepts, are interſperſed with numerous good remarks.

Letters VI. and VII. are written on the ſubject of *antediluvian arts*. This is puſhing inquiry beyond its uſual limits: but the idea of the poſtdiluvians having been benefited by the ſcience of the primitive inhabitants of the earth, has been lately revived by M. Bailly, the preſent Mayor of Paris, in his elegant and accurate Hiſtory of Aſtronomy; where we have a chapter, *de l'Aſtronomie Antediluvienne*; in which he endeavours to prove, that many fragments of aſtronomical ſcience are diſcoverable in the hiſtory of the Egyptians, Chaldeans, and Chineſe, of a much higher antiquity than the moſt ancient records of thoſe people. This ingenious author is almoſt convinced, that the Egyptian pyramids (the time and occaſion of the conſtruction of which, have never been aſcertained) were *antediluvian*.

Letter VIII. contains a further account, by Mr. Davy, of the earthquake at Liſbon *. The ſubſequent letters treat of the

* We muſt confeſs ourſelves to have been a little diſturbed in the peruſal of ſome parts of this letter, at finding that the worthy author's uſual candour and benevolence had left him, when, in the midſt of ſuch horrors and accumulated miſery as he is deſcribing, he could poſſibly give way to any thing like ridicule or ſarcaſm at the ſufferers having recourſe to ſuch pious ſupplication to the mother of their Saviour, to ſaints, crucifixes, and other ſacred relics, which their religion and education had taught them to adore and reverence. We are no greater friends to, nor champions for ſuperſtition and pious fraud than Mr. D.; but amid ſuch horrors, it was ſo natural to invoke whatever they thought moſt holy and moſt likely to avert the tremendous evils with which they were ſurrounded, that however we may lament their ignorance of a better religion, we may

the following ſubjects: Dancing, ſervice of the church, invention and taſte in painting, credulity and incredulity, waterſpouts, metaphyſics and theology, vibration of ſtrings, and *ſons harmoniques*, or ſympathetic ſounds. What the author advances on all theſe ſubjects, is well ſaid; though, perhaps, but little original knowlege has been added to what the world poſſeſſed on the ſame ſubjects, before theſe letters were written. The reſt of the volume is occupied from p. 253 to 477, by GRÆCIAN MUSIC. Here we have a tranſlation from the Greek, of *Euclid*'s celebrated *ſection of the canon*; or mathematical diviſion of a ſtring, or *monochord*, into muſical ratios, or proportions. Mr. D. in addreſſing this tranſlation to his friend Mr. Bowles, of Oxfordſhire, has not over-rated the importance of the original, as is uſual with tranſlators, and ſtill more with enthuſiaſtic admirers of the *technical* account of Greek muſic; for little elſe is come to our knowlege, except the fabulous and poetical accounts of its miraculous effects. Indeed, Mr. Bowles, we apprehend, would have ſpent his time with more profit and pleaſure, in the ſtudy of his favourite Handel's *ſcores* (who neither knew mathematics, the Greek language, nor the Græcian ſyſtem), than the muſical writings of Euclid; who was not only unacquainted with a *ſcore*, but even with a baſe part to a ſimple melody.

This tranſlation is followed by a commentary, in letters from the author to his ſon, for whoſe uſe it ſeems to have been undertaken: though he ſays, in one of theſe letters, 'I have ſent you this tranſlation of Euclid's ſection of the muſical canon, as a matter of curioſity rather than a perfect work, or a work of great uſefulneſs;' and, in another place, we think he under-rates the application of numbers or geometrical proportions to muſical ſounds: 'when the ear is ſatisfied, I deem that all is right; for, to confeſs the truth (perhaps to my diſgrace), I look upon all mathematical determinations in muſic, as deciſions from accidental coincidences only.' But, if certain and conſtant, theſe proportions may ſurely ſerve as the baſis of harmonic laws; and demonſtrate to intellect, that ſenſe is not miſtaken.

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may be ſure, in ſuch circumſtances, that they were in *earneſt*; and ſo totally free from hypocriſy, that in whatever mode they addreſſed the Divinity, or whatever mediation they called on to deprecate his wrath, their ſituation ought to have rendered their piety reſpectable. However abſurd or ridiculous theſe ſuperſtitions may appear at other times, this was not, ſurely, the moment for treating them with ſeverity or contempt. We regard Chriſt as our mediator with God; and the Catholics, we ſuppoſe, apply to the Virgin and ſaints, as mediators with Chriſt.

At

At p. 307, we have a *free tranſlation of* EUCLID'S TREATISE ON HARMONIC, in a ſeries of letters from Mr. D. to his ſon, who muſt have been very young for ſuch dry and abſtruſe ſtudies, in 1769, at which time it is dated. Here we have the definitions of the great geometrician explained by his tranſlator. During the eighteen years that this tranſlation and commentary remained unpubliſhed, many have laboured in the ſame vineyard; whoſe productions, having been previouſly brought to market, will deprive thoſe of Mr. D. of the bloom and freſhneſs of fruits recently gathered. Indeed, we have ſomewhat wondered that the name of MEIBOMIUS has never been mentioned in theſe letters, not only as an editor and tranſlator into Latin, but as a commentator of the ſeven ancient Greek writers on muſic, to whoſe diligence, all poſterior writers on the ſame ſubject muſt have had great obligation. Mr. Davy has had an opportunity, by keeping his fruits to ripen during *twice nine years*, of throwing away ſuch as were *unſound*, and replacing them by others of a later growth: but no ſuch expedient has been acknowleged.—The limits of this article, and, to moſt of our readers, the *dryneſs* of the ſubject of Greek muſic, will not allow us to enter into minute diſcuſſions on claims of primogeniture, or the rights of appropriation, in a region which, in ſpite of frequent exploration, may, perhaps, ſtill be ſtyled, *Terra incognita.*

Though Mr. D. thinks that, with his explanations, 'we might now imitate the Græcian muſic, ſo far as melody only is concerned, with the utmoſt exactneſs,' he, however, allows that,

'As the Greek modes were *all* in minor keys, and as mutation by modes of one kind was to anſwer all the ends of a compoſer, with reſpect to the ἦθος or the πάθος of his ſubject; our modern muſicians can attain this end much better by the power of giving what length they pleaſe to any ſtring, by ſtopping upon the finger-board, or by a change of the intermediate keys upon the organ and the harpſichord; or by the pedals and other mechanical contrivances of ſome late inſtruments. I muſt own I ſhould like very much to hear the antique mutations tried upon a harp properly tuned in the diatonic genus (for I have no opinion of the enharmonic or chromatic), by a ſkilful performer, of *taſte* as well as *judgment*, in the three different ſpecies of compoſition, the ſublime and grand, the mournful and pathetic, or the gay and ſprightly; and I have not the leaſt doubt, but the powers of the modern muſic would be found at leaſt equal to the ſo much boaſted powers of the ancient, in exciting ſocial cheerfulneſs or ſympathetic ſorrow and concern, in preparing the mind for the reception of majeſtic and ſublime ideas, or in giving force to them.'

Again, he ſays, p. 463, with reſpect to inſtruments,

'There can be no doubt of our modern inſtruments being in every reſpect, not even elegance of form perhaps excepted, ſuperior in general to the antique, but in point of tone and power, there could be no compariſon; and as our harp, particularly, is free from the defects of the ancient lyre, which had no occaſional flats and ſharps, but the performer was under the diſagreeable neceſſity of going on according to the original tuning of the fifteen ſtrings, with which his compoſition ſet off; our modern artiſts muſt have great advantages, who can vary the melody according to their feelings during the continuance of a performance, and give conſiderable *force* to their execution by ſo doing, with a degree of elegance beyond what could be attained by a mere change of the mode.'

The late improvement of applying *pedals* to the harp, for accidental ſemi-tones, was but little known, we ſuppoſe, at the time of writing this letter; or, it is probable, Mr. D. would have mentioned them here. We know not in what ancient author Mr. D. has diſcovered that 'the Greeks reckoned the ſharp third, and likewiſe the tritone or defective fifth, capable of being conſidered as *conſonant*:' (p. 465); though, immediately after, he ſays:

'But the not reckoning the ſharp 3d as a conſonant interval, is a circumſtance, which, if there were no others which lean the ſame way, ſeems to prove almoſt beyond a doubt, that they made uſe of a very limited and confined harmony if of any other than that of uniſon (as, I think, they call the eighth), and that of a fifth.'—'And as they had no harmonic union of notes to aid the powers of melody, how defective conſequently muſt the compoſitions of the ancients have been, with all their boaſted powers over the paſſions and affections, in which the aids of a perfect harmony were wanted! In ſhort, I ſhould not ſcruple to affirm to a real muſician, that modern muſic, ſuppoſing the judgment and taſte of the compoſers equal, muſt be far ſuperior upon this account to the muſic of antiquity; and as muſic flows more from the affections and the feelings, than from rules of art—and no reaſon can be given why Nature ſhould be leſs bountiful at preſent than in the days of Ariſtoxenus and Terpander—ſo no reaſons can be urged why, with equal advantages from Nature, and additional ſkill in the ſcience and practice of harmony, with more perfect inſtruments, we ſhould not produce ſuperior muſical compoſitions.'

It muſt be allowed that there is much candour in theſe conceſſions: but why, after ſuch acknowlegements, at the diſtance of ſo many years, the author thought it neceſſary to publiſh his inquiries and diſcuſſions on the ſubject, unleſs to diſplay recondite learning; or, in pure humility, to ſhew how vainly he had employed his leiſure hours,—we know not. Profit to himſelf, or uſeful inſtruction to others, we fear, will not accrue from thus emptying his port-folio of all his letters and papers on Greek muſic; which, to us, appear the leaſt intereſting and uſeful part of the collection. Indeed, we have not diſcovered

diſcovered that the early initiation of his ſon into the myſteries of Greek muſic, has ſtimulated the young gentleman to purſue the ſtudy of it ſufficiently to recover the long loſt art; nor that all which has been publiſhed on the ſubject lately, in England, by Burney, Hawkins, or Keeble; in France, by La Borde, Rouſſier, and the Abbé Barthélemy; in Italy, by Padre Martini and Eximeno; and in Germany, by Forkel, has confirmed the belief of its miraculous powers, or proved its ſuperiority to the muſic in preſent uſe. All that we can gather from theſe writers, who have clearly enough explained the Greek muſical terms, is, that the muſic of the Greeks conſiſted of mere melody, or rather of a chant or recitative, of which the intervals in the diatonic genus were much the ſame as in modern muſic; and the meaſure wholly governed by the laws of proſody and rhythm of the verſe in vocal compoſitions, and by imitations of them in inſtrumental.

Of the remaining letters, the firſt is addreſſed to Sir George Beaumont, at New College, Oxford, on the ſubject of a *particular Providence.* The next two letters were written to Mr. Davy's youngeſt ſon, in the Eaſt Indies; and contain many excellent leſſons of prudence and morality, for regulating his future conduct: but we are ſorry to perceive a want of charity, enlargement, and, we think, juſtice, when the reverend author ſays,

'That all men ſhall be made *equally* happy in a future ſtate, upon the ſuppoſition only of their having acted conſcientiouſly in this world, we have no warrant either from reaſon or analogy, or from the Sacred Scriptures, to determine.'

Now as our learned theologian had nothing *certain* to offer on the ſubject, it ſeems, to us, as if this difficulty of his own making, might have been as well ſuppreſſed.

The laſt letter, in this volume, addreſſed to the ſame ſon, ſeems likewiſe on a ſubject which it is difficult for a father to diſcuſs with delicacy, to a ſon arrived at years of manhood and of reaſon: but if his opinion that his correſpondent's reaſon was weak, and that his own powers of *diſſuaſion* were ſtrong enough to warrant the writing ſuch a letter as this, for *private* uſe, it does not ſeem to appear, with great propriety, in a work intended to be ſubmitted to *public* peruſal and criticiſm.

At page 502, the note diſpleaſes us: it is too round and poſitive an aſſertion of what, we believe, has never been proved,—that 'many of the *ſacred* rites of the Moravians are acts of groſs obſcenity.' We have been long acquainted with ſeveral people of that ſect: but never ſaw or diſcovered, from good authority, that any thing worſe could be aſcribed to them than a ſeeming oſtentatious diſplay and profuſion of benevo-

lence, and pretenſions to univerſal benignity and brotherly love to all mankind; which it is, perhaps, difficult to believe are always genuine: but we have known ſome of the *brethren* very active and indefatigable in the ſervice of the wretched, even of other countries and other perſuaſions. There was an outcry againſt theſe people about thirty years ago, when their great apoſtle Count Zinzendorf was in England: but that has long ſubſided. Our principal clergy, both of the eſtabliſhment and of the diſſenters, countenanced and protected them; and they ſtill enjoy the favour of many of our clergy, of the firſt rank, learning, and piety.

The volume is cloſed with ſome well-ſelected quotations from Chaucer, addreſſed, in a lively and fanciful manner, to his ingenious and elegant pencil of Mr. Davy's friend and quondam pupil, Sir George Beaumont.

On the whole, theſe letters are well written, and have conſiderable merit. The author's uſe, indeed, of the now obſolete words *hath* and *doth*, gives an antique caſt to his ſtyle, which, in other reſpects, is elegant and maſterly. Conſiſtency ſeemed to require *riſeth*, *followeth*, &c. but theſe are trivial defects; and we can venture to ſay that, throughout theſe volumes, we have diſcovered, even in the leaſt important of the letters, the man of ſound learning, and of truly virtuous principles.

ART. IV. *Strictures on the Eccleſiaſtical and Literary Hiſtory of Ireland:* from the moſt ancient Times till the Introduction of the Roman Ritual, and the Eſtabliſhment of Papal Supremacy by Henry II. King of England. Alſo, an Hiſtorical Sketch of the Conſtitution and Government of Ireland, from the moſt early authenticated Period, down to the Year 1783. By Thomas Campbell, LL. D. Chancellor of St. Macartin's, Clogher. 8vo. pp. 418. Dublin, printed for White. 1789.

IT is the commendable, becauſe honeſt, intention of this performance (which is, in a great degree, controverſial), to reclaim the Iriſh from the vanity of boaſting a deſcent from particular anceſtors, of too remote antiquity to be warranted by authentic documents, or even by probability; and to fix the hiſtory of Ireland on the ſure ground of credibility, confirmed by records. In the words of the liberal minded author,

'An appeal is here made to the judicious world to decide, which ſyſtem does moſt honour to Ireland; that which elaborately declaims upon the traditional ſongs of unlettered bards, and the ill-deviſed tales of half-learned monks;—or that which, rejecting all ſuſpicion of impoſture, would aſſert our honeſt claim to a very high antiquity, in the common acceptation of that word, without yielding to an unmanly

unmanly credulity, and without recurring to a ſort of miracle, for the exiſtence of literature and refinement in this ſequeſtered iſland, when the other Britiſh iſles, and the whole north-weſt of Europe, were ſunk in barbariſm, and canopied in ignorance?' (P. 155).

In laborious endeavours to trace nations to an illuſtrious origin, he elſewhere well obſerves,

'Inſtead of proof, the moſt diligent inquiries generally terminate in downright ignorance of the matter, or in a neſt of pirates or a band of freebooters, or the hut of a barbarian, or the foreſt of the ſavage. Inſtead, then, of exploring the footſteps of our anceſtors in the moſt imperfect ſtate of ſociety, we ſhould rather haſten to cover the nakedneſs of our fathers.' (P. 6).

In conformity with theſe ideas, the reſult of extenſive knowlege, he ſums up a ſubject (on which others expatiate with warm imaginations and poetic licenſe), in few words, which impreſs cool reflection with full conviction.

'An epitome of the civil hiſtory of ancient Ireland is briefly this:—Divided and ſubdivided into a multiplicity of petty ſtates, connected together by no bond of political union, cemented by no ſenſe of common intereſt; each little community was to itſelf the centre and circumference of all its regards, and all its attachments. With perhaps greater animoſity towards their neighbour than their national enemy, they reſiſted ſeparately, and were ſeparately defeated. So that the obſervation of Tacitus is as applicable to them as to the people who gave occaſion to it: *Dum ſinguli pugnant, univerſi vincuntur.*' (P. 12).

That we are all deſcendants from the firſt Adam, is a generally received opinion; the intermediate generations are ſunk in irrevocable oblivion: but the invention of letters, and the habitual uſe of them, enabled the poſſeſſors, a *few* ages ago, to declare who they were, and to emerge into notice. We have already intimated the controverſial complexion of this work; for while ſome zealots for Iriſh fame ſcruple not to boaſt a deſcent from Japhet the ſon of Noah (a pretenſion which, as our author juſtly remarks, betrays its invention to have been *after* the introduction of Chriſtianity into the country); and deſcant at large on the exploits, politeneſs, and ſplendour of their Pagan anceſtors, whom they chuſe to derive from the moſt illuſtrious of the ancient nations; Dr. Campbell refutes ſuch viſionary genealogies, and bombaſt repreſentations, not only by fair reaſoning and probability, but by comparing theſe fanciful narrations with each other, and even by pointing out their own particular inconſiſtencies. Among the reſt, he treats Mr. Macpherſon, that undaunted champion for the Scottiſh competition with Ireland, in reſpect of legendary antiquity, with very little ceremony: but we ſhall avoid all particulars that wear the appearance of *perſonal warfare.*

After

After thus clearing away the rubbiſh, which, like artificial ruins in a pleaſure ground, never were parts of former perfect buildings, Dr. Campbell commences his hiſtory at the earlieſt point of time which he thinks truth will warrant; viz. the firſt preaching of the goſpel in Ireland, the primitive *Scotia*, by St. Patrick, in the fifth century. From this era, he traces, firſt, the eccleſiaſtical hiſtory of the country, to the Engliſh invaſion under Henry II. and then the civil hiſtory, to the year 1783, in a clear, intelligent, and liberal manner. In the eccleſiaſtical part, we have the probable uſe of the famous ſmall round towers, ſo frequently found in Ireland, and which have been the objects of ſo much learned diſquiſition. Theſe, according to the Doctor, are not older than the ninth century, and were only belfries erected for the reception of a ſmall bell, at the time when their churches and monaſteries were thatched buildings of wood, wattles, and ſods. 'When the cloiſters were huts, the monks would be content to anſwer the ſummons of a bell, not larger than that which we now call a dinner-bell. The pride of the wooden abbey was its little bell and ſtone belfry.' (P. 229).

The hiſtorical ſketch of the conſtitution and government of Ireland, was, we are informed, drawn up at the requeſt of Richard Gough, Eſquire, as a ſupplement to Camden's Account of the Government of Ireland, to be inſerted in his edition of the *Britannia*; and it may be conſidered as preliminary to a hiſtory more at large, which we may ſoon hope to receive from the ſame pen.

This volume alſo contains ſome news-paper controverſy on the ſubject of Iriſh antiquities, in which, certain recent writers are animadverted on with great freedom: but we will only hint our opinion, that it is more rational to cultivate a reputation in poſſeſſion, than to aſſert diſputable pretenſions to times that are almoſt ſunk in oblivion.

As a ſpecimen that will amuſe our readers, and exhibit no diſadvantageous view of Dr. Campbell's political principles in contraſt with thoſe of Dr. Samuel Johnſon, we ſhall extract the following note, where he treats of the expedition of Henry II. to Ireland:

'Suppoſing that Henry Plantagenet had been in the ſtricteſt ſenſe the conqueror of Ireland, and that he had reduced the whole nation to unconditional obedience to his government, and that the Iriſh inſtead of becoming his vaſſals had become his ſubjects, and of courſe that he became as well intitled to the ſtyle of King, as of Lord of Ireland, then let us examine what rights were conveyed by this conqueſt, to him and his ſucceſſors.

'Conqueſt is force. Force is a phyſical, and right a moral quality: and between eſſences thus diſtinct there can never reſult the

the relationſhip of cauſe and effect. For though force may inveſt with power, it can no more convey a right than the ſound of a trumpet can produce the taſte of honey: or the colour of ſcarlet the ſmell of a roſe. If right could be ſuppoſed to be the effect of power, the immutable nature of right and wrong would vary, according to the phyſical momentum of force. For if a power be ſtrong enough to change the poſſeſſion of a property, then the right would follow the power, as the effect its cauſe. Of courſe, weakneſs would be diveſted of all its rights, and there would be as many rights as powers to claim them. Then a villain with a dagger or piſtol at my breaſt, would have a right over my perſon or property, if he can ſubdue me; and I, if weaker, would have no right to reſiſt him; becauſe it is ſuppoſed that the right is decided by the prepollence of force.

'Many ponderous tomes have been written to aſcertain the rights of war. As if murder and devaſtation, things eſſentially wrong, could be reduced to right by ſyſtem. For what is war, but theft and robbery on a great ſcale? As burglary is nothing but a ſiege in miniature. Yet I do not find that the rights of theft, robbery, murder, and burglary have been as yet defined. The numbers concerned in any aggreſſion, are ſo far from diminiſhing the guilt of the action, that they increaſe it, in proportion to thoſe numbers, becauſe they can do more miſchief than a few.

'But leaving philoſophy to weep that the conſequences of this doctrine (ſo ſhocking to every moral inſtinct, ſo repugnant to every rule of rectitude) may be traced in all the great tranſactions of the univerſe, we muſt confeſs that it would be no eaſy matter to prove that it was not the intention of nature that the ſtronger ſhould govern the weaker: for why elſe does ſhe diſtribute her powers and talents in ſuch unequal meaſures and proportions to the children of men? and though it be true that power can never convey a right, yet it is equally true that all ſocieties, however conſtituted, are governed by force. By force the father governs the child, the huſband the wife, and the maſter the family. A family is a ſtate in miniature. Here commences ſubordination. Vain is it to recur to a virtual compact for the origination of ſociety. Mankind is, and ever has been, even in its moſt ſavage ſtate, uniformly found in ſociety, and under ſubjection. The animal MAN may be found in ſolitude, but man the SPECIES, is ſocial. The word law involves in it the idea of a ſanction. The ſanction is force. And let the ſovereignty of a ſtate be lodged where it may, the firſt magiſtrate bears a ſword, though not always a ſceptre. All ſocieties then are governed by force, without being much controlled by principles of metaphyſics.

'Had the Iriſh invaded the Engliſh nation, and had Henry II. come over, as he did, by way of retaliation, then his right of conqueſt could not be called in queſtion. But this was not the caſe, the Engliſh were the firſt invaders; and, of courſe, their ſuperior force could give them no rights over the perſons or property of an unoffending people, and much leſs over their poſterity. Wars

cannot be juſt on both ſides, and they are generally unjuſt on both. The Iriſh ſtood upon the defenſive, and therefore not to be blamed. Conſequently, the invaſion of Ireland, by the king of England, can never be juſtified on the principles of right; and yet it cannot be much condemned, by the moſt ſqueamiſh politician, upon the maxims of the world. For what is the hiſtory of any country, but a reflected image of human depravity, a painful detail of violated rights, a frightful regiſter of wars, undertaken upon the ſame principle that Leviathan ſwallows up the ſmaller fiſh?

'But it does not from hence follow that one nation acquires a RIGHT to govern another nation, becauſe it is able to ſubdue it, and to compel its people to enter into ſubmiſſive compacts *in order to obtain peace*. And I will add, that it is unwiſe to argue (as many writers have done, and particularly profeſſor Blackſtone), that Henry II. derived his title to Ireland from the right of conqueſt. For if force was his only title, then a ſuperior force can at any time annihilate that title. And, if ideas of natural right are at all to enter into ſuch diſcuſſions, it follows *a fortiori* that a conquered nation is more juſtifiable in ſhaking off a foreign yoke at any time it feels itſelf in force, than the conqueror was in laying it on. But I ſhudder at the conſequence of a doctrine which univerſally abſolves nations from their allegiance, whenever they can find an opportunity to withdraw themſelves from an enforced ſubjection.

'Yet this right of conqueſt was vehemently urged againſt me by Dr. Johnſon, in a converſation I once held with him reſpecting the affairs of this country. The converſation appeared to my dear friend Dr. Watkinſon (to whom I repeated it, within an hour or two after it paſſed), ſo extraordinary, that he gave me pen, ink, and paper to ſet it down immediately; for, ſays he, it deſerves to be recorded, as a teſt of his political principles. I therefore give it here with the leſs reluctance, as upon the whole it diſcovers the original rectitude of a warm heart, biaſſed by national prejudices. But firſt let me premiſe a circumſtance or two——

'Having ſpent the winter of the year 1777 in London, I had been honoured (and it is my pride to acknowlege it) with his familiarity and friendſhip. I had not ſeen him from that time till the 11th of June 1781, when I went to pay him a morning viſit. I found him alone, and nothing but mutual inquiries reſpecting mutual friends had paſſed, when Barretti came in. Barretti, more curious than the Doctor, ſoon aſked me, if the *Diſturbances* in Ireland were over. The queſtion, I own, ſurpriſed me, as I had left all things quiet, and was not at firſt altogether aware of the tendency of his queſtion. I therefore in return aſked what diſturbances he meant? for that I had heard of none. What! ſaid he, have you not been in arms? To which I anſwered categorically, Yes! and many bodies of men continue ſo to be. And don't you call this *Diſturbance?* rejoined Barretti. No! ſaid I, the Iriſh Volunteers have demeaned themſelves very peaceably, and inſtead of diſturbing the repoſe of the country, have contributed moſt effectually

effectually to preſerve its peace. The laws were never ſo well executed as ſince the Volunteers aroſe. The Iriſh are, I own, a turbulent people, and in many places, whenever they before could, they have reſiſted even a Juſtice of Peace's warrant; but this is now all over, the people, even the rudeſt of them, are every where amenable to law. You have heard of part of our country being infeſted with a banditti called *White-boys*, but now *we* hear nothing of them in Ireland, but as of a tale that is told. Mr. Barretti! you have received wrong impreſſions of theſe Iriſh Volunteers, you conceive them to be the droſs and dregs of our country, but undeceive yourſelf, the reverſe is the truth; they are compoſed of the moſt affluent and reſpectable inhabitants of the kingdom, from the knights of the ſhire to the moſt truſty freeholders in each pariſh. You are acquainted with Engliſh opulence, and know how diſtaſteful it would be to Engliſhmen of condition, or even farmers, to ſerve as militia men; but take off your eyes from this gorgeous ſcene, and behold a poor nation not habituated to the conveniencies of life, and you may underſtand why the loweſt man who ſerves in the volunteer ranks is, ſome how, exalted above thoſe who do not. To be a Volunteer in Ireland is an object of ambition, and that ambition is principally checked by the poverty of the people. For however ſtrange it may appear to you, he muſt have been, for Ireland, a man in eaſy circumſtances who could afford to be a Volunteer. The honour is attended with more expence than even ſome of them are able to bear: a handſome uniform, accoutrements, field-days, &c. are all attended with great coſts and charges to them. Yet as they are, nevertheleſs, the moſt rich, moſt civilized and reſpectable members of the community at large, and of the ſeveral pariſhes to which they belong, you cannot ſuſpect that *they* would be the people moſt prone to raiſe *diſturbances* in their country. On the contrary, the fact is, that a decency, a ſobriety, a principle of honour is already viſible where it was not before to be ſeen.

'Dr. Johnſon, who all this while ſat ſilent, but with a very attentive ear to what paſſed—and much more then paſſed than I ſet down—at length turned to me with an apparent indignation which I had never before experienced from him—What! ſir, don't you call it *Diſturbance* to oppoſe legal government with arms in your hands, and compel it to make laws in your favour? Sir, I call it rebellion, as much as the rebellions in Scotland. Doctor, ſaid I, I am exceedingly ſorry to hear that declaration fall from you, whom I always conſidered as a friend, ſometimes partial, to Ireland: but this I can ſay, that we have always conſidered ourſelves as among the moſt loyal of his Majeſty's ſubjects, at the ſame time that, though obliged to ſubmit, we have always denied allegiance to the ſupremacy of a Britiſh Parliament. We have a ſeparate and diſtinct legiſlature of our own, and *that* we have never diſcovered any inclination to reſiſt. Sir, ſays the Doctor, you do owe allegiance to an Engliſh Parliament, for you are *a conquered nation*; and had I been miniſter I would have made you ſubmit to it—I would

have done as Cromwell did, I would have burned your cities, and roaſted you in the flames.—After this exploſion, I perhaps warmly replied—Doctor! your advice to treat the Americans in that manner has not ſucceeded altogether to your wiſhes—the times are altered. To which he replied, Sir, you ſay truly that the times are altered, for power is now no where; our Government is a government of influence, but not of power. Yet had we treated the Americans as we ought, and as they deſerved, we ſhould have at once razed all their towns, and let them enjoy their foreſts. But (in a jocular way repeating what he before ſaid) when we ſhould have roaſted the Americans as rebels, we only whipped them as children; and we did not ſucceed, becauſe my advice was not taken.

'As arguments would but have enraged him again, I let him now ſettle into perfect calmneſs, when after a long pauſe, he, with a ſmile, ſaid: Though I hold the Iriſh to be rebels, I don't think them altogether wrong; but you know that you compelled our Parliament, by force of arms, to paſs an act in your favour, and that I call rebellion: though what you claimed ought to have been granted, as you ſay, yet the mode of requiſition was rebellious. Well, Doctor, ſaid I, let me aſk you, do you think that Ireland would have recovered her uſurped right by any other means? To which he candidly anſwered, I believe ſhe would not: however, a wiſe government ſhould not grant even a claim of juſtice, if an attempt is made to extort it by force.—We had ſome more converſation on the ſame ſubject, till at length it came to this iſſue—Why, Sir, I don't know but I might have acted as you did, had I been an Iriſhman, but I ſpeak as an Engliſhman.' P. 334.

The confeſſion of ſuch local principles, which, camelion like, alter their complexion with ſituation, is a true key to all Dr. Johnſon's political writings; and yet, on a ſtrict analyſis of patriotiſm, it will not be eaſy to deny him the credit of being a good patriot. The doctrine advanced in the former part of this extract, reſts indeed on a broader baſis: but, alas! it will never argue a ſucceſsful ſword out of the hands of ſuch reaſoners as the author of "*Taxation no Tyranny.*"

*** The foregoing Article was written, and allotted for the preſent month, before we received a letter from the ingenious author, wherein he informs us that a new edition of this book is now paſſing through the Engliſh preſs. When this edition appears, it may, perhaps, afford us an opportunity of paying ſome farther attention to a work, which contains a very great variety of intereſting materials.

ART.

ART. V. *The Voyage of Governor Phillip to Botany Bay*; with an Account of the Eſtabliſhment of the Colonies of Port Jackſon and Norfolk Iſland; compiled from authentic Papers which have been obtained from the ſeveral Departments. To which are added, the Journals of Lieutenants Shortland, Watts, Ball, and Captain Marſhall; with an Account of their new Diſcoveries: Embelliſhed with fifty-five Copper-plates. The Maps and Charts taken from actual Surveys; and the Plans and Views drawn on the Spot, by Captain Hunter, Lieutenants Shortland, Watts, Dawes, Bradley, Captain Marſhall, &c. 4to. pp. 372. 1l. 11s. 6d. Boards. Stockdale. 1789.

SETTLEMENTS being made in any un-inhabited or unfrequented part of the globe, either from the policy of government, or from an enterprizing ſpirit which ſometimes animates individuals, the curioſity of the public is excited, with reſpect to the plan and motives of the ſcheme; and their anxiety is awakened with regard to its execution and ſucceſs. It muſt be acknowleged, that, to gratify this curioſity, and to relieve this anxiety, becauſe natural in themſelves, and founded on reaſonable motives, adminiſtration in the one caſe, and individuals in the other, are, in general, ſufficiently willing.

It was to be expected, therefore, and the expectation is now fulfilled, that ſome authentic and ample account ſhould be given of the novel and important expedition to New South Wales. Such account, we apprehend, is now before us; though from *what* authority it proceeds, and from *whoſe* materials it is compiled, we are not particularly informed.

Reſpecting the external decorations of the volume,—we may characterize them, by ſtyling it "quite a gentleman's book:" It is well printed, and on good paper; it is embelliſhed, as the title-page juſtly obſerves, with a great number of copper-plates of intereſting and entertaining ſubjects, from drawings which appear to have been made with correctneſs, and which are, generally, well engraven; and, in a word, we believe that it contains every thing worth notice on the ſubject.

The work begins with anecdotes of Governor Phillip,—who was a citizen of London by birth, the ſon of a German ſettled there, and who appears to have made his way in the navy by his own induſtry and merit. Then follows an account of the fleet, &c. ſent out with him in 1787; from which we learn, that the eſtabliſhment of New South Wales conſiſts of a governor, lieutenant governor, chaplain, commiſſary, judge-advocate, adjutant, quarter-maſter, provoſt-marſhal, a ſurgeon, 2 aſſiſtant ſurgeons, a major, 2 captains, 2 captain-lieutenants, 8 firſt, and 4 ſecond lieutenants, 12 ſerjeants, 12 corporals, 8 drummers, and 160

private marines. The fleet conſiſted of his Majeſty's ſhip *Sirius*, Commodore Phillip, and Captain John Hunter; the armed tender *Supply*, Lieutenant Ball, 3 ſtore-ſhips, and 6 tranſports, carrying out 600 male, and 250 female convicts; and 40 women, wives of marines, were permitted to accompany their huſbands.

After theſe miſcellaneous particulars, which may be conſidered as introductory, the main body of the work is divided into 22 chapters. The firſt ſets forth the utility which may ariſe to the public, from voyages in general; the peculiar circumſtances which may attend that under conſideration; diſcuſſes the reaſons for and againſt calling New Holland an *iſland*; and concludes, properly enough, that it deſerves the appellation of *continent*. The author next aſſigns the reaſons for making a ſettlement on this continent, and on that part of it which has been choſen by government; he gives a conciſe account of the riſe and progreſs of tranſportation of criminals of a certain claſs to America, with the reaſons why that practice could not be continued; he mentions ſome experiments which have been made for employing ſuch criminals in another manner, and the diſadvantages which have been found to attend them; and concludes with the reaſons that induced government to adopt the plan now carrying into execution.

The ſecond chapter contains an account of the preparation and arrangement of the fleet for this ſervice; its departure from England, May 20, 1787; and its paſſage to the Canary Iſles.

During this paſſage, we find that an attempt was made by the convicts, on board the Scarborough tranſport, to get poſſeſſion of that ſhip: but being happily detected in time, the deſign was fruſtrated, and the ringleaders were ſent on board the commodore's ſhip, where they were ſmartly puniſhed, and then diſperſed in other ſhips:—which had ſo good an effect, that no other attempt of this kind was made during the voyage.

In the third chapter, the Governor's reaſons are aſſigned for touching at the Canary Iſles: ſome circumſtances relating to theſe iſlands are alſo given, with the precautions which he uſed, in imitation of Captain Cook, for preſerving the health of the convicts, and of the crews of the ſeveral ſhips. By the report delivered in by the ſurgeons of the fleet, on the 4th of June, the day after they anchored in the bay of Santa Cruz, in Teneriffe, we learn, that there were then 9 marines and 72 convicts on the ſick liſts; and that 21 convicts, with 3 of their children, had died ſince their firſt embarkation.

The fourth chapter informs us, that they made an unſucceſsful attempt to anchor in the bay of Porto Praya, in the iſland

iſland of St. Jago, one of the Cape Verdes, with a deſign to procure vegetables, which were ſcarce at Teneriffe: that, after this diſappointment, they croſſed the torrid zone, without experiencing any very extraordinary degree of heat *, and the equator, in longitude 26° 10′ W.; and anchored in the *Rio de Janeiro* on the 6th of Auguſt.

They lay here, taking on board water, live ſtock, fruit, vegetables, and other proviſions, till September 4th; and their reception was very different from that of Captain Cook in 1768: but this fact ſeems fully accounted for, by Commodore Phillip having been formerly in the ſervice of the Portugueſe, and known to the preſent governor of the place. This was a very fortunate circumſtance, and perhaps ſaved the lives of many of the poor wretches on board. We do not find any return of the ſick or dead in the paſſage to this place: but we can add an anecdote, which came from an officer in the fleet, and which may, in ſome degree, ſupply the omiſſion, that "they carried more ſouls into *Rio de Janeiro* than they took from Spithead."

Chapter v. contains an account of their very expeditious and ſucceſsful paſſage from *Rio de Janeiro* to the Cape of Good Hope; the tranſactions there; and the equally expeditious and ſucceſsful voyage from that place to Botany Bay. Nothing very remarkable occurs in this chapter, unleſs placing the plantation of Conſtantia in the neighbourhood of the Lion's Head, on the weſt ſide of the Cape Town, inſtead of the neighbourhood of Charles's Mount, on the eaſt ſide, ſhould, at this day, and after ſo many deſcriptions of the Cape, be thought extraordinary.

The vith chapter gives an account of the landing in Botany Bay, on the 18th of January 1788; the diſcovery of the unfitneſs of that place for the eſtabliſhment of ſuch a colony as that which was intended to be ſettled there; ſeveral interviews with the natives (all of which were conducted peaceably, and ended, apparently, to the ſatisfaction of both parties); the examination of Port Jackſon, the extent, convenience, and eligibility, in every reſpect, of that harbour; and, laſtly, the Governor's reſolution to fix his eſtabliſhment at that place.

In the 7th chapter, we have an account of the removal of the fleet from Botany Bay to Sidney Cove in Port Jackſon; the arrival of the two French ſhips, the *Bouſſole* and *Aſtro-*

* The greateſt height of the thermometer here recorded, is $82\frac{1}{2}°$;—82° 51′ is the number printed; but as it is neither uſual, nor poſſible, to obſerve the height of this inſtrument with ſuch preciſion, we conclude it to be an error of the preſs.

labe, which were ſent out in 1785 to make diſcoveries, under the command of *M. de la Peyrouſe*; and of the fatal accident which happened to M. L'Angle, captain of the Aſtrolabe, at Maſuna, one of the *Iſles des Navigateurs*. This officer had gone aſhore, with about 40 men, for the purpoſe of filling ſome water-caſks, and was ſuddenly attacked by the natives, with whom they had, before, been on the moſt friendly terms: but by whom, M. L'Angle, and 12 of his party, were on this occaſion cruelly murdered. It is not known whether any, or what offence, had been given by the Europeans, to occaſion this treachery. This chapter alſo contains an account of the debarkation at Sidney Cove; of their erecting temporary habitations for the officers, marines, and convicts; of their being attacked, on their landing, by a dyſentery and the ſcurvy; of the ſucceſs of the red gum, which is found in this country, in removing the former of theſe complaints; and deſcriptions of the trees that produce both it and the yellow gum. The appearance of the tree which yields the latter, is extremely remarkable: it is low and ſmall, with long graſſy leaves, ſpringing all together out of the crown of it, and hanging down, every way, from the centre of the crown: out of which iſſues a long ſtraight ſtem, of the reed kind, and riſes 12 or 14 feet, at the top of which is the fructification. In the beginning of February, they had much thunder and lightning, which killed five of their ſheep.

The eighth chapter begins with a deſcription of Port Jackſon, which,

'From an entrance not more than two miles acroſs, gradually expands into a noble and capacious baſon, having ſoundings ſufficient for the largeſt veſſels, and ſpace to accommodate, in perfect ſecurity, any number. It runs chiefly in a weſterly direction, about thirteen miles into the country, and contains not leſs than 100 ſmall coves, formed by narrow necks of land, which, by their projections, afford admirable ſhelter from all winds. Sidney Cove lies on the ſouth ſide of the harbour, between five and ſix miles from the entrance.'

We have, next, an account of the Governor's opening his commiſſion, on the 7th of February; the extent of his juriſdiction, which takes in all New Holland, and the adjacent iſles; his ſpeech on the occaſion; and the difficulties which he met with in erecting temporary habitations for his people, and in eſtabliſhing a peaceable intercourſe with the natives. The chapter concludes with an account of the ſettlement of Norfolk Iſland, in lat. 29° 2′ S. and long. 168° 10′ E. and the Governor's inſtructions to Lieutenant King, on that occaſion.

Chapter IX. informs us of the firſt criminal court which it was found neceſſary to hold in this new ſettlement. At this court,

court, ſix convicts received ſentence of death for purſuing their old trade; three of them without even the poſſibility of a temptation to commit the crimes of which they were *now* convicted: ſo inveterate were their habits of diſhoneſty! One, who appeared to be at the head of the gang, was executed immediately; another, ſeemingly leſs culpable than the reſt, was pardoned; and the other four were baniſhed to a ſmall iſland, where they were allowed only bread and water.

On the 2d of March, the Governor went, with a long-boat and cutter, to examine the place which is called by Captain Cook, *Broken Bay*, and which lies about eight miles to the northward of Port Jackſon. They found this to be an excellent harbour, conſiſting of four very extenſive branches. The moſt northerly and the moſt ſoutherly of theſe have bars at the entrance into them, but the two middle branches appear to have ſufficient water all the way up, for veſſels of any ſize. They met with many of the natives, whom they found, in general, very friendly. The land about this bay is higher than Port Jackſon, and is covered with wood to the very ſummits of the mountains.

From the tenth chapter, we learn, that the French ſhips, under the command of *M. de la Peyrouſe*, ſailed from Botany Bay on the 10th of March. On the 19th, Lieutenant Ball arrived from Norfolk Iſland, after landing Lieutenant King, his colony, ſtores, and proviſions, with ſome difficulty, on account of the want of a convenient landing-place. The deſcription which is here given of this iſland confirms, in the moſt ample manner, every thing ſaid of it by its diſcoverer, Captain Cook *. Indeed, nothing can be more enchanting than Mr. King's account of this little ſpot, unleſs it be the deſcriptions of Tinian, and Juan Fernandez, in Lord Anſon's Voyage; and we have heard one of the perſons who landed on it declare, that, if he were diſpoſed to turn hermit, he did not know a place to which he ſhould be ſo much diſpoſed to retire, as this, before it was made "a den of thieves."

Chapter XI. relates the events which attended two attempts to examine the country: but the obſtacles were ſo many, and ſo great, that they could not penetrate many miles, before all the proviſions which they could carry, were exhauſted. It appears that the coaſt is lined, in thoſe parts, at leaſt, where they are ſettled, with a kind of impenetrable foreſt, formed by large trees, interwoven together by the creeping plant uſually called a ſupple jack: but, farther inland, they found the country

* See his Second Voyage, vol. ii. p. 147.

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more open, with pleaſing proſpects, and the ſoil excellent. In one of theſe excurſions, they ſaw, for the firſt time, one of thoſe black ſwans which were mentioned by Dampier, in his voyage to this country. It was a noble bird, larger than the common ſwan, and equally beautiful in form. On being ſhot at, it roſe, and diſcovered that its wings were edged with white; the bill was tinged with red.

In May, 8 or 10 acres were ſown with wheat and barley, beſide what had been ſown by the officers and individuals, on their own account. On the 5th, 6th, and 8th of this month, the *Lady Penrhyn*, Capt. Sever, the *Charlotte*, Capt. Gilbert, and the *Scarborough*, Capt. Marſhall, left Port Jackſon, and proceeded on their voyage to China; and, about the ſame time, the *Supply*, Lieutenant Ball, ſailed for Lord Howe's Iſland (which had been diſcovered by the ſame ſhip in her voyage to Norfolk Iſland), in hopes of procuring ſome turtle, to check the progreſs of the ſcurvy, with which the people were ſtill ſo much affected, that near two hundred men were incapable of work.

The XIIth chapter informs us, that the Supply returned from Lord Howe's Iſland on the 25th, unfortunately without a ſingle turtle; from which they concluded that thoſe animals reſort there only in the ſummer, many being ſeen when the iſland was diſcovered in February. In this month, three of the convicts were killed by the natives, and one much wounded in the back: there were reaſons to ſuppoſe that the former were the aggreſſors. About the beginning of June, the ſettlement ſuffered a great loſs; two bulls and four cows ſtrayed, being neglected by the man who attended them, and were never ſeen afterward. In June, two more of the convicts were tried and executed. The ſurgeon's return, on the 30th of this month, informs us, that 1 marine, 1 woman, and 1 of their children, died on the voyage; that 3 marines, and 2 children, had died ſince they landed; and that 30 marines, and ſix women and children, were then on the ſick liſt: alſo, that 36 male, and 4 female convicts, and 5 of their children, died on the paſſage; 20 male, 8 female, and 8 children, had died ſince they landed; and that 66 were then under medical treatment.

The XIIIth chapter contains deſcriptions of Sidney Cove; of the temporary buildings which were then erected; and of the town that is intended to be built; the principal ſtreet of which will be 200 feet wide. Materials for building are plentiful, except lime, and good of their kind; but no ſubſtitute for lime has yet been found. The climate at this Cove is conſidered equal to the fineſt in Europe. The rains are

never of long duration; and there are ſeldom any fogs. The ſoil, though generally light, and rather ſandy, is full as good as is uſually found ſo near the ſea-coaſt. All the plants and fruit-trees which were brought un-damaged, from Braſil and the Cape, thrive exceedingly; and vegetables, when the laſt accounts came away, were become plentiful. There were fine melons and cauliflowers in the Governor's garden; orange-trees flouriſh; and the fig-trees and vines improve ſtill more rapidly.

Chapter XIV. contains an account of the firſt act of unprovoked depredation made by the natives. While our people were fiſhing, they came down to the place in a conſiderable body, moſt of them with their ſpears poiſed, ready to throw, if our people had made any reſiſtance, and ſtood in this poſture, while others ſeized and carried off the greateſt part of the fiſh. The Governor ſuppoſes they were driven to this by neceſſity, as proviſions of all kinds, and particularly fiſh, which makes a principal part of their food, are very ſcarce in the winter ſeaſon.

In July, the Governor made another expedition to examine the country between Port Jackſon and Broken Bay; and found the land, in general, good, and fit for cultivation. In this excurſion, they had interviews with many of the natives, which all ended peaceably: but they had freſh inſtances of their diſtreſs for food, and of their ſhyneſs and diſlike to their new neighbours.

On the 2d of October, the *Sirius* ſailed for the Cape of Good Hope, to purchaſe grain for ſeed, flour, and other neceſſaries. At that time, the officers had all ſeparate houſes, and the whole detachment was comfortably lodged.

The fifteenth chapter relates wholly to natural hiſtory, and contains deſcriptions (with engravings) of the following animals: the ſpotted opoſſum, the vulpine opoſſum, the Norfolk Iſland flying ſquirrel, the blue-bellied parrot, the Tabuan parrot, the Pennantian parrot, the Pacific paroquet, the ſacred king's fiſher, the ſuperb warbler, the Norfolk Iſland petrel, the bronze-winged pigeon, the white-fronted heron, the wattled bee-eater, and the pſittaceous horn-bill.

The XVIth chapter contains a number of papers relative to the corps of marines; the quantity of proviſions; dead and ſick ſince the laſt report, on the 30th of September 1788; and the number of perſons living at the two ſettlements of Port Jackſon and Norfolk Iſland at that time; at Port Jackſon, 698 men, 193 women, and 43 children; at Norfolk Iſland, 44 men and 16 women.

Chapter

Chapter XVII. contains nautical remarks, and inſtructions relative to *Rio de Janeiro*, Norfolk, and Lord Howe's Iſlands.

The eighteenth and nineteenth chapters contain anecdotes of Lieutenant Shortland, agent for the tranſports; with an account of his voyage from Port Jackſon to England, by way of Batavia, in the Alexander, in company with the Friendſhip, the Prince of Wales, and the Borrowdale. They ſailed from Port Jackſon on the 14th of July 1788, directing their courſe to the eaſt-north-eaſt, with intent to touch at Lord Howe's Iſland. The Prince of Wales and the Borrowdale parted company with the Alexander and the Friendſhip on the 16th, whether by accident or deſign, does not appear: but it ſeems to have been fortunate for the two former that they did ſo: the two latter purſued their courſe for the iſland till the 20th; when, finding that the wind continued to blow freſh, which would make the anchoring-place there a lee-ſhore, they gave up the deſign, and ſtood a more northerly courſe. That day, they diſcovered a very extenſive ſhoal, in lat. 29° 20′ S. and about 159° E. long.; and the next day, an iſland in lat. 28° 10′ S. and about 160° E. long. both of which they called after Sir Charles Middleton, the comptroller of the navy. Nothing material happened after this time, till the 31ſt, when, being in lat. 10° 52′ S. and long. 161° 11′ E. they diſcovered land, and coaſted it, in a N. W. direction, till the 8th of Auguſt. They then found a paſſage to the northward, through which they proceeded, with land to the weſtward of them, of which they ſaw no end. This paſſage is in lat. 6° 50′ S. and long. 156½° E.; ſo that the iſland, which lies to the eaſtward of the ſtraits through which they paſſed, and which they called New Georgia, is at leaſt 120 leagues in length.

No doubt can be entertained of this being the ſame iſland which was diſcovered by Mendana, in 1575, and called by him *St. Chriſtoval.* It was therefore wrong to give it another name, unleſs they had learned the name given to it by the natives. That this iſland is the St. Chriſtoval of Mendana, is evident, for Arias * tells us, that the middle of St. Chriſtoval is in lat. 7 deg. to 8 deg. ſouth; and that it is 110 (Spaniſh) leagues in circuit. It has, moreover, a port in 11° S. according to Figueroa †, and according to Ducros, W. by S. about a day's ſail from the iſland which was diſcovered, and called Santa Cruz, by the ſame voyager ‡, and New Guernſey by Captain Carteret. That Santa Cruz is the ſame with

* See Mr. Dalrymple's Voyages, vol. i. p. 45. † Ibid. p. 46.
‡ Ibid. p. 92. 200.

Carteret's New Guernſey, is certain, not only from the ſituation and extent of it, but alſo from the port at the N. W. extremity, and from the volcano which lies to the north of it *. This is a ſtill further confirmation of Lieut. Shortland's diſcovery being the St. Chriſtoval of Mendana.

After leaving this land, they directed their courſe toward the north-weſt; and, ſoon after, the ſcurvy attacked the crews of both veſſels in a moſt dreadful manner. On the 16th of Auguſt, they croſſed the equator, in 154° E. long.; and on the 10th of September, they made the Pelew Iſlands, lately ſo much celebrated for their hoſpitable reception of Captain Wilſon and his crew: but as the account of that voyage was not publiſhed when the Botany Bay fleet ſailed, Lieutenant Shortland was not happy enough to know that ſo propitious a retreat was within ſo ſmall a diſtance. They, however, landed on one of the moſt eaſterly of them, and were ſurpriſed to hear many of the natives repeat the word *Englees*, 'as if to inquire (ſays the narrative) whether we were of that nation: but when they underſtood that we were, they ſhook their heads, and ſaid, *Eſpagnol*:' and the voyagers, or their editors, conclude it was hence that they behaved in a leſs friendly manner to them than they would have done, if they had not diſcovered that they were Engliſh; and have ſince inferred, that the iſland on which they landed, was Artingall. Now this inference appears to us, on inſpection, totally contrary to that which ought to have been drawn from the tranſaction. For, by the ſhaking of their heads, we ſhould have concluded that the natives did not believe Lieut. S. and his men to be Engliſh, but Spaniards, and ſuppoſed that they wanted to impoſe themſelves on them as Engliſh. Indeed, it ſeems clearly to us that this was their idea; and that the reaſon why they treated the voyagers leſs courteouſly afterward than they had done before, aroſe from this very circumſtance; for it is certain that this iſland was not Artingall, as will appear evidently from the accounts of the two voyages.

On the 19th of October, they were within eight leagues of the Iſland of Borneo; and, at this time, the Alexander had loſt eight men, and had only four men and two boys capable of doing duty; the Friendſhip had only five people who were not diſabled. They therefore agreed to evacuate the Friendſhip, and ſink her, and take her people and ſtores on board the Alexander: but notwithſtanding this, the Alexander was in ſuch a debilitated ſtate when they reached Bata-

* Dalrymple's Voyages, vol. i. p. 76. 187. and Hawkſworth, vol. i. p. 356, &c.

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via, on the 18th of November, that they could not furl their ſails without aſſiſtance from the ſhips which lay in the road.

Chapter xx. contains Lieut. Watts's narrative of the return of the Lady Penrhyn tranſport from Port Jackſon, by the way of Otaheite, to Canton. This narrative is chiefly intereſting, as it informs us of the ſituation of things at the Society Iſles. In July 1788, Omai had been dead ſome years, and alſo the two New-Zealand boys which Captain Cook left with him. Mahune, the chief of Eimeo, in revenge for the damage which Captain Cook had done him, had attacked Otoo, and killed all the cattle which the Captain had left there. They found Otoo ſtill living, and as friendly as ever; and alſo Oediddee, who accompanied Captain Cook in one trip to the ſouthward, and who had neither loſt his regard for the Engliſh, nor his remembrance of a ſingle place where he had been with them.

Chapter xxi. gives Captain Marſhall's narrative of the paſſage of the Scarborough tranſport, in company with the Charlotte, Captain Gilbert, from Port Jackſon to Canton, by the way of Tinian. Theſe veſſels left Port Jackſon in the beginning of May, got ſome refreſhments at Lord Howe's Iſland, and paſſing within ſight of Norfolk Iſland, ſteered thence almoſt due north, and paſſed the equator in about 174° of E. long. on the 18th of June. From this time, till the 30th of June, when they were in 10° of N. lat. and 169° 22′ of E. long. they appear ſcarcely ever to have been out of ſight of land, ſo thickly ſtrown with iſlands is all that part of the ocean! On the 31ſt of July, they made the Ladrone Iſles; and, on the 4th of Auguſt, anchored on the S. W. ſide of Tinian. They landed their ſick inſtantly, having fifteen quite diſabled, and the reſt ſo weak that they could ſcarcely work the ſhip; and it is remarkable, though they were on ſhore only three or four days, being blown off from the bank on the 8th, that they were ſo much relieved by it, as to remain very well till their arrival at Canton, on the 8th of September.

The twenty-ſecond chapter is wholly devoted to natural hiſtory; and contains engravings, with deſcriptions, of the following animals. Birds: the Bankian cockatoo, the red-ſhouldered paroquet, the New Holland goat-ſucker, the New Holland caſſowary, the white gallinule, and the great brown king's fiſher. Quadrupeds: a dog from New South Wales, the ſpotted martin, the kanguroo, the kanguroo-rat, the laced lizard, and the black flying opoſſum. Fiſh: the bag-throated baliſtes, two remarkable ſharks, and another not greatly different from a mackarel.

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An appendix contains the route of the Alexander tranſport, from the Cape of Good Hope to Botany Bay; the route of the Supply, after parting company with the Alexander, to Botany Bay; the route of the Supply from Port Jackſon to Norfolk Iſland, and from Norfolk Iſland to Port Jackſon; from Port Jackſon to Lord Howe's Iſland, and back to Port Jackſon; the route of the Alexander from Port Jackſon to Batavia; the route of the Lady Penrhyn from Port Jackſon to Otaheite, and from Otaheite to Canton; and the route of the Scarborough from Port Jackſon to China; and the book concludes with a liſt of the convicts ſent to New South Wales in 1787, the date of their conviction, and the term of years for which they were ſentenced. It is remarkable, that there are very few women from any place but London.

Such are the materials from which the miſcellaneous work before us is compoſed. It certainly affords much information, and ſuch as is authentic. It contains alſo ſome miſtakes: the following occurred to us in the peruſal of it. P. 26, 27, we are told there is a 'good harbour' in the iſland of Aſcenſion. P. 126, the latitude of Port Jackſon is ſaid to be 32° 52′ 30″ S. and its longitude 159° 19′ 30″ E. On the ſketch of Sidney Cove, there are ſaid to be 33° 52′ 30″ S. and 151° 19′ 30″ E. and on the plan of Port Jackſon, 33° 50′ S. and 151° 25′ E. P. 160, Hapaee is ſaid to be one of the Sandwich Iſles, inſtead of one of the Friendly Iſles; and there are ſome others, which are of leſs moment.

In concluding, we ſhall make a few remarks on the different routes which were purſued by the tranſport veſſels after they left Port Jackſon. The Alexander and the Friendſhip came by the way of Batavia; and the Prince of Wales and the Borrowdale, which ſailed at the ſame time, round Cape Horn. Experience has ſhewn which of theſe was the moſt prudent. The two latter arrived in England, as far as we know, without accident, and a long time before the former; while *they* loſt a great part of both crews, and were obliged to ſacrifice one veſſel to ſave the other, with the wretched remains of the people. We judge not altogether by events; and acknowlege it was rather too early in the year to make the paſſage round Cape Horn quite eligible: but it has long been known, that a paſſage round that Cape, to the eaſtward, is by no means ſo formidable at any time, as one round it to the weſtward. The Lady Penrhyn, the Scarborough, and the Charlotte, which were all bound to China, ſailed at the ſame time: the firſt ran eaſtward as far as Otaheite, while the two latter made their paſſage between New Holland and New Caledonia, by the Ladrone Iſles. Theſe, as might be expected, made the paſſage

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in forty-one days leſs than the Lady Penrhyn: ſhe, however, loſt not a man, nor does ſhe appear to have ſuffered any diſtreſs; whereas the other two were diſtreſſed greatly. Both routes appear to have been ill-judged, at leaſt in the circumſtances which attended their ſetting-out, after being without refreſhments of any kind for ſo many months. Under their circumſtances, and with our preſent knowlege of thoſe ſeas, the moſt eligible track would certainly have been, to make the Friendly Iſlands firſt, where they were ſure of a hoſpitable reception, and every refreſhment which they could require: after which, they had a fair wind before them, or might, as the Lady Penrhyn did, make a fair one of it, all the way to China, without going ſo far out of their way to ſeek it, by many hundred leagues.—But we need not be ſurpriſed at ſuch a diverſity of opinions, nor at the misfortunes which ſome ſuffered, after we are told (p. 186), that thoſe ſhips were all utterly unprovided with the articles which have been found ſo uſeful for preſerving health in long voyages; and the captains of them deſtitute of the aſſiſtance of charts, and the obſervations of former navigators. May it not be ſaid, with juſtice, that ſuch captains and ſuch owners are properly ſuited to one another; and that neither of them can be too ſeverely reprobated for their want of attention to their people, and even to their own intereſt and ſafety? as all thoſe articles might have been procured, with eaſe, and at a moderate expence.

ART. VI. *Dr. Reid on the Active Powers of Man.*

[*Article concluded from* p. 76.]

UNDER the title of *malevolent* affections, Dr. Reid enumerates two principles of action, *emulation* and *reſentment*. When properly directed, they are of excellent uſe in the conſtitution of man: but becauſe their exceſs, to which we are very prone, is the ſource of all the malevolence apparent in ſociety, Dr. Reid has thought proper to call them *malevolent*.

'Emulation is a deſire of ſuperiority to our rivals in any purſuit, accompanied with an uneaſineſs at being ſurpaſſed.' When the object of our purſuit poſſeſſes real excellence, and is attainable by our exertions, this principle gives vigour to our efforts; and contributes, powerfully, to our improvement. When the caſe is otherwiſe, or when our emulation leads us to aim at ſuperiority, leſs by exalting ourſelves than by depreſſing our rival, it cauſes the moſt diſmal effects. It excites and produces envy, detraction, and all thoſe malignant paſſions, which devour, as their natural food, the

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fame and happineſs of thoſe who are moſt deſerving of our eſteem.

Reſentment diſpoſes us to reſiſt and retaliate any hurt that may be offered either to ourſelves, or to thoſe for whom we have an affection. It is diſtinguiſhed into two kinds; that which is ſudden, and that which is deliberate. The firſt is a mere animal impulſe, and may be excited by hurt of any kind: but the laſt is a rational principle, and can be raiſed only by real or conceived injury. It was given to us for the purpoſe of defence; and ſuppoſes a conviction that the object of it has life and feeling. It is a kind of penal ſtatute, promulgated by nature, againſt miſchief: but as the execution of it is committed to the ſufferer, it is often carried beyond the bounds of juſtice; and has been found ſo liable to abuſe, that, in every well-regulated community, the right of redreſſing wrongs is taken from the private party, and is given up to the magiſtrate and the laws.

Having thus enumerated the animal principles of action, Dr. Reid concludes his obſervations on this important ſubject, by conſidering three things that have great influence in exciting or allaying their vehemence. Theſe are *paſſion*, *diſpoſition*, and *opinion*.

By *paſſion*, he underſtands, not any principle of action diſtinct from the deſires and affections before explained, but, ſuch a degree of vehemence in any of them as is apt to produce agitation or perturbation, in the body or mind. He ſhews that, from want of attention to the preciſe meaning of this word, many diſputes and paradoxes have ariſen, both in ancient and in modern times, concerning the office of the paſſions. After an examination of their nature, he concludes 'that they make us liable to ſtrong temptations, and give to human virtue an opportunity of gathering ſtrength by ſtruggle and effort: that they impel us often to what is good, as well as to what is bad; and that whenever their effects are bad, it is in our power to prevent them, by vigorous exertions of ſelf-command.'

By *diſpoſition*, Dr. Reid means, a ſtate of mind which, while it laſts, gives a proneneſs to be moved by certain animal principles rather than by others. Theſe ſtates of mind are variable. They ſeem to ariſe, ſometimes, from a kind of aſſociating power among the principles of action themſelves; ſometimes from the circumſtances of our fortune; and at other times, from the ſtate of our health. Good and bad humour, elation and depreſſion of mind, are here particularly conſidered; their origin is aſcertained; and their effect on our conduct and manners is deſcribed.

Many of the principles of action, which have been enumerated, ſuppoſe ſome knowlege of their object, and ſome opinion regarding it. All of them may be ſtimulated or reſtrained by the judgment which we form of their object; and, therefore, it is of conſequence to us that this judgment be correct. The juſtneſs of our opinions is, indeed, a matter of importance, not only to ourſelves, but to the public. *Opinion* is the chief inſtrument to be uſed in the government and diſcipline of free men; and every well-regulated ſtate will be careful to form its members by proper education, and inſtruction for acting with wiſdom, in the ſtation to which they are deſtined.

After reviewing the influence of paſſion, diſpoſition, and opinion, Dr. Reid concludes what he meant to offer on the animal principles of action, by conſidering what would be the conduct of a Being actuated by no higher principle than theſe conſiderations. Here he ſhews, that a man of this deſcription could follow no regular and conſiſtent train of action. 'He would have no character at all, but be benevolent or ſpiteful, pleaſant or moroſe, honeſt or diſhoneſt, as the preſent wind of paſſion or tide of humour moved him.' To give order and conſiſtency to our conduct, our Maker has endowed us with principles of a higher rank; to which, Dr. Reid has given the name of *rational* principles of action.

The rational principles of action require, in all their exertions, not only intention and will, but judgment and reaſon. They are reduced, by the author, to two, *a regard to our good on the whole, and a regard to our duty.*

All our animal principles are directed to particular objects: but we feel alſo a power within us, which compares theſe objects; which marks their connections and their conſequences; and which, from an extenſive view of every circumſtance belonging to them, determines which of them it is our intereſt to purſue. This determination concerning what is good for us on the whole, ſuppoſes the exerciſe of reaſon; and can be made only by Beings that are rational.

'As ſoon as we have the conception of an object as good for us on the whole, we are led by our conſtitution to deſire and purſue it. It juſtly claims a preference to every object of purſuit that can come in competition with it.' In giving it this preference, we act according to reaſon; and we are ſupported by ſelf-approbation, and by the applauſe of mankind. The contrary actions, being fooliſh and unreaſonable, are accompanied with ſhame and ſelf-condemnation from the agent, and with contempt from the ſpectator.

Though this principle be not the ſame with the principle of duty, it leads to the practice of every virtue. To the virtues

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of prudence, temperance, and fortitude, it leads directly; and when we conſider our connection with ſociety, and the happineſs reſulting from the exerciſe of benevolent affection, it leads alſo, though more indirectly, to the practice of juſtice, humanity, and all the ſocial virtues.

Though the dictates of this principle coincide with what duty demands of us, yet if this were the only regulating principle of human conduct, we ſhould be much leſs perfect than we are. The right application of it would require more extenſive views of life, and a more correct judgment of good and ill, than the greater part of mankind can ever attain. It might ſuggeſt a train of actions that would deſerve our cool approbation, as wiſe and prudent; but it could not produce that virtuous and liberal conduct, which alone can force our eſteem and love. It would even fail to attain that happineſs which is its object, becauſe it would render our purſuits mere mercenary ſervices, and deprive us of thoſe generous triumphs that ſpring from the practice of pure and diſintereſted virtue. From all theſe conſiderations, Dr. Reid concludes, that 'a regard to our good, upon the whole, though it be a rational principle of action, yet, if taken by itſelf, would be a far more uncertain rule, would give leſs perfection to the human character, and far leſs happineſs, than when joined with another rational principle, to wit, *a regard to duty*.'

The notion of duty, or of moral obligation, is too ſimple to admit of a logical definition: but we may infer, from the conduct and from the language of all mankind, that it is univerſally underſtood. It conſiſts in a certain relation between an agent and his action; and implies that the action is voluntary, and that the agent has underſtanding, will, and active power. The principle from which it ariſes, is ſuperior, in dignity, to the principle of intereſt. It is an original power of the mind which has been called the *moral faculty*, the *moral ſenſe*, and *conſcience*. By this faculty, Dr. Reid contends that we have the conceptions of right and wrong in conduct, of merit and demerit, of duty, of moral obligation, and of all our other moral notions: that by it we perceive the agreement of theſe notions with the actions of men: that the firſt principles of reaſoning in morals, are its immediate dictates; and that we have the ſame cauſe to rely on theſe dictates, as on the determinations of our ſenſes, or of our other natural faculties.

Beſide ſuggeſting the conception of moral objects, the operations of this power are attended with a benevolent or malevolent affection toward the agent; and with an agreeable or an uneaſy emotion reſulting from that affection. Moral

worth, even in a ſtranger, never fails to attract our eſteem, and to give us pleaſure; when it is obſerved in ourſelves, we glow with the pride of conſcious virtue, and taſte the ſweeteſt of all human enjoyments, in the approbation of our own minds. Moral turpitude, on the contrary, excites our averſion to the guilty perſon. If that perſon be connected with us, our averſion is accompanied with ſhame and dejection of mind: if we ourſelves be the criminals, that ſhame riſes to *remorſe*, the moſt uneaſy feeling that can prey on the heart of man; which ſets him at variance with himſelf, and makes him dread the reſentment of every rational ſpectator of his conduct.

Having thus eſtabliſhed the exiſtence of a moral principle in the mind, and explained its operations, Dr. Reid proceeds to offer ſome other remarks for unfolding its nature more completely. With this view, he obſerves, 1. That conſcience, like all our other powers, comes to maturity by inſenſible degrees, and may be much aided in its ſtrength and vigour by proper culture. 2. That conſcience is peculiar to man, and one of thoſe prerogatives by which we are raiſed above the brute animals. 3. That conſcience is evidently intended by nature to be the immediate guide and director of our conduct, after we arrive at the years of diſcretion; and laſtly, That it is both an active and intellectual power of the mind; active, ſo far as every truly virtuous action muſt be more or leſs influenced by it; and intellectual, as by it ſolely we are ſupplied with the original notions of right and wrong, in all their different forms; and with the firſt principles of many important branches of human knowlege.

After diſcuſſing ſo fully the principles of human action, Dr. Reid proceeds to inquire, whether, in producing the effects that flow from them, man is to be conſidered as an agent in the proper ſenſe of that word; or if his will, in every voluntary action, be neceſſarily determined by ſomething involuntary in the ſtate of his mind, or by ſomething in his external circumſtances. This is the ſubject of his fourth eſſay, which is entitled, '*of the liberty of moral agents.*'

In this eſſay, which is of conſiderable length, the author examines the celebrated queſtion concerning the freedom of the human will; and diſplays much ability in the uſe of controverſial weapons. He is an advocate for the liberty of our determinations; and what he has advanced on this head deſerves the ſerious attention of thoſe who favour the oppoſite doctrine. It is impoſſible to give a view of the principles on which his reaſonings are founded, without extending this article to an improper length; and, therefore, we ſhall only enumerate the topics to which he directs our thoughts.

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After ſtating his idea of moral liberty and neceſſity, he makes ſeveral remarks on the words *cauſe and effect*, *action and active power*, in order to point out the ambiguous uſe that has been made of them, to unfold the circumſtances which have occaſioned this ambiguity, and to aſcertain their proper ſignification in the preſent controverſy. With a view to prepare, ſtill farther, for underſtanding diſtinctly, in what ſenſe he aſcribes moral liberty to man, he explains the nature of motives, and the degree of influence which he is willing to allow them—a degree that is adequate, in his opinion, to all the uniformity which appears in human conduct, which gives to rewards and puniſhments their proper effect, and which conſtitutes man a fit ſubject of moral government.

The arguments employed to prove that man is endowed with moral liberty, are chiefly three. 1. We have a natural conviction or belief, that, in many caſes, we act freely. 2. We are accountable Beings. 3. We are able to proſecute an end by a long ſeries of means adapted to it.

After illuſtrating each of theſe arguments at conſiderable length, Dr. Reid adverts to the objections which have been made to this doctrine. Several of theſe he ſuppoſes to have been obviated by his ſtatement of the notion of liberty, and by the explanations that follow. There are others, however, which ſtill remain; and which have, for their object, to prove either that liberty of determination is impoſſible, or that, in fact, man does not poſſeſs it. Under the firſt of theſe heads, he conſiders and confutes the doctrine of Leibnitz, that "*For every exiſtence, for every event, for every truth, there muſt be a ſufficient reaſon*;" and alſo the notion of Dr. Prieſtley, "*That liberty of action implies an effect without a cauſe.*" Under the laſt, he examines the objection drawn from the divine preſcience; and endeavours to ſhew, that the foreknowlege of future contingent events implies neither abſurdity nor contradiction; and that though man does not poſſeſs a power of this kind, and therefore finds ſome difficulty to conceive it in any other Being, yet this is no reaſon for inferring that it belongs not to God. On this head, we have alſo ſome remarks on the permiſſion of moral evil, and an argument drawn from them in favour of liberty.

In his laſt eſſay, the author treats of morals. His firſt object here is, to enumerate the axioms, or firſt principles, on which our reaſonings in morality muſt reſt. Theſe he conſiders under three great claſſes; viz. ſuch principles as relate either to virtue in general; or to the different particular branches of virtue; or to the compariſon of virtues, where they ſeem to interfere. Each of theſe claſſes comprehends

a number of ſelf-evident truths, which Dr. Reid ſpecifies, and which he conſiders as laying a firm foundation for moral ſcience.

'From them (i. e. the truths juſt mentioned) the whole ſyſtem of moral conduct follows ſo eaſily, and with ſo little aid of reaſoning, that every man of common underſtanding, who wiſhes to know his duty, may know it. The path of duty is a plain path, which the upright in heart can rarely miſtake. Such it muſt be, ſince every man is bound to walk in it. There are ſome intricate caſes in morals which admit of diſputation; but theſe ſeldom occur in practice, and when they do, the learned diſputant has no great advantage; for the unlearned man, who uſes the beſt means in his power to know his duty, and acts according to his knowlege, is inculpable in the ſight of God and man. He may err, but he is not guilty of immorality.'

If this doctrine be true, it may ſeem that there is little uſe for ſyſtems of morals, or for inſtruction in the principles of duty. To obviate this objection, the author conſiders the neceſſity of inſtruction for bringing to our knowlege even ſelf-evident truths; and of ſyſtems for the purpoſe of avoiding thoſe errors that may ſpring from the prejudices, the paſſions, and local ſituation of individuals. For the ſake of this advantage, and to facilitate apprehenſion and memory, the unconnected aphoriſms of the firſt moral writers were early reduced into a methodical arrangement. By the ancients, all the branches of duty were commonly claſſed under the four cardinal virtues, prudence, temperance, fortitude, and juſtice. By Chriſtian writers, they have been ranged more properly under the three heads, of the duty which we owe to God, to ourſelves, and to our neighbour.

Syſtems of natural juriſprudence, which teach the rights of men, have, for ſome years paſt, been very generally ſubſtituted in the place of ſyſtems of morals. In order to account for this fact, Dr. Reid explains the object of juriſprudence, traces the circumſtances that have contributed to its improvement, and ſhews the propriety of employing its arrangements for the claſſification of our duties.

To this account of the principles of morals, and of the ſyſtems which have been invented for the arrangement of our duties and rights, Dr. R. has ſubjoined four chapters, on ſome important queſtions in morality. Theſe are cloſely connected with the account which he had given of our moral powers; and are intended as a juſtification of it in oppoſition to the doctrines of Mr. Hume.

In the firſt of theſe chapters, the author endeavours to prove, that *every action deſerving moral approbation, muſt be done from a belief that it is morally good.* From his reaſoning in ſupport of this

this doctrine, he draws two concluſions, of great conſequence to the theory of morals;

'1. That a moral faculty is eſſential to every Being capable of virtue or of vice: And, 2. That the formal nature and eſſence of that virtue which is the object of moral approbation, conſiſts neither in a prudent proſecution of our intereſt, nor in benevolent affections, nor in qualities uſeful or agreeable, nor in ſympathiſing with the paſſions or affections of others; but it conſiſts in living in all good conſcience, that is, in uſing the beſt means in our power to know our duty, and acting accordingly.'

In the next chapter, Dr. Reid examines Mr. Hume's aſſertion, That juſtice is not a natural, but an artificial virtue. In oppoſition to this doctrine, he contends, that men perceive a turpitude in injuſtice, as they do in other crimes, as ſoon as they come to the uſe of their moral faculty; and that a conception of juſtice, and of our obligation to it, is coeval with our conception of a favour or of injury. He examines, alſo, at great length, the objections employed by Mr. Hume to over-turn theſe principles; and, in a train of very cloſe and logical argumentation, endeavours to refute them.

In the courſe of his reaſonings on this ſubject, Mr. Hume had employed ſome principles, which, in the opinion of Dr. Reid, tend to weaken the obligation of contracts and promiſes. In the following chapter, therefore, the nature of contracts is conſidered; and our obligation to fulfil them is explained and demonſtrated.

The laſt chapter is employed in examining the doctrine which teaches, that our moral power is a mere feeling. In oppoſition to this, Dr. Reid maintains, with great force of argument, that though every moral approbation and diſapprobation be accompanied with an agreeable or an uneaſy feeling, yet this feeling is entirely dependent on a previous judgment concerning the merit or demerit of the conduct that excites it.

We here cloſe our account of a work, which, like the former publications of Dr. Reid, evinces the author's great proficiency in the important *ſtudy of* MAN; a ſtudy, to which, few of the ſons of ſcience have ſeduloufly applied ſince the time of Mr. Locke; and in which, ſtill fewer have made a progreſs equal to that of this juſtly eminent philoſopher of the North.

ART. VII. *A Letter to the Clergy of the Dioceſe of Sarum.* To which are added, Directions relating to Orders, Inſtitutions, and Licences. By Shute, Lord Biſhop of Sarum. 8vo. pp. 63. 1s. Rivingtons. 1789.

THIS Letter is the ſubſtance of two viſitation charges already delivered to the Saliſbury clergy collectively; and is here

printed, in order that each individual, to whom it is addreſſed, might be poſſeſſed of a copy of the Biſhop's ſentiments; and, by conſidering them at his leiſure, be the better enabled to carry them into effect. It is divided into four ſections. In the firſt, the Biſhop congratulates his reverend brethren on the great ſucceſs of Sunday ſchools throughout the kingdom; informs them, that the ſcholars who are inſtructed in them are ſuppoſed, on a moderate eſtimate, to amount to the number of 300,000; and exhorts his clergy to uſe their utmoſt endeavours in giving further extenſion to ſo beneficial an inſtitution. In the 2d, he inſiſts on the neceſſity of keeping in proper repair the churches and parſonage houſes within the dioceſe; explains the manner, and adviſes the practice, of augmenting ſmall livings by the means of Queen Anne's bounty; and expreſſes his diſapprobation of commuting tithes for land. In the 3d, he enforces the duty of reſidence; and in caſes where, from neceſſity, this cannot be complied with, enjoins the ſtricteſt inquiry into the qualifications, moral and literary, and a liberal compenſation for the ſervices, of licenſed curates; points out the advantages of keeping punctual and accurate regiſters of baptiſms, marriages, and burials; calls for vigilance and care in appropriating parochial benefactions to the ſeveral purpoſes for which they were deſigned; and gives advice to the younger part of his clergy relative to their dreſs, conduct, and ſtudies. In the 4th, his Lordſhip recommends great caution and ſcrupuloſity in giving titles and teſtimonials for ordination; promiſing that he will ſecond the efforts of his clergy in this reſpect, by an attentive examination into the merits, abilities, and acquirements, of the candidates who come before him.

Though no great ingenuity or novelty be diſplayed in any thing advanced on the ſeveral topics above enumerated, they are diſcuſſed with good ſenſe. In general, the Biſhop appears, throughout his letter, to be a friend to regularity and good order; and a deſire to promote piety and virtue, truth and reaſon, ſeems to be the prevailing wiſh of his heart. In certain parts of his pamphlet, indeed, he may poſſibly be thought to aſſume ſomewhat too much of the formality of the diſciplinarian; and in others, to be too much influenced by attachment to a national eſtabliſhment. In a few places, *appearances almoſt tempt us to ſay*, his Lordſhip ſeems to conſider the intereſts of the church of England as of equal, if not of ſuperior importance to the intereſts of Chriſtianity.

Having obſerved that he does not deem the greateſt proficiency in the learned languages, to be, alone, a ſufficient preparation for deacon's orders, the author adds (p. 40.), 'Why it is not ſufficient, a little reflection will convince you. A candidate

candidate for orders in the church of England muſt, before his admiſſion, ſubſcribe to its articles. But can he conſcientiouſly ſubſcribe to thoſe articles without being acquainted with their grounds and reaſons? Can he know thoſe grounds and reaſons without a very diligent ſtudy, not only of the books of the New Teſtament, which contain them, but of ſuch books as have been written to explain them?' This is the only way which the right reverend prelate recommends to candidates for the Chriſtian miniſtry, in order to acquire, what is unqueſtionably the moſt eſſential qualification for that office, a knowlege of Chriſtian divinity. Some readers, on peruſing the above extract, may think, as very many members of the church of England, (and thoſe, too, among the clergy,) have not only believed that ſome of the doctrines of the XXXIX articles are not contained in the N. T. but have publiſhed their belief to the world, a more qualified aſſertion would have appeared more candid and impartial. Other readers may be of opinion, that as ſome of the doctrinal points, maintained in the articles of the church of England, are univerſally allowed, by thoſe who believe them, to be incomprehenſible, and conſequently *inexplicable*, myſteries, there is ſomewhat of inconſiſtency in recommending books to *explain* them: but theſe are not the remarks which we mean to make on the foregoing quotation.

What we would more eſpecially notice, is the tenor, and the tendency, of the whole paſſage; in which it ſeems to be inſinuated to the candidate for orders, that his theology is to be drawn from human comments, in preference to the divine books themſelves: that the New Teſtament is ſubordinate to the XXXIX articles; and that the former is to be ſtudied only for the purpoſe of diſcovering and tracing out from it the latter, which are to be the criterion by which the ſtudent is to judge of the ſacred code; inſtead of that code being made the ſtandard by which the truth or falſehood of the articles themſelves muſt be tried. It is, indeed, true, that any tenets, or ſyſtem, to which, as being the moſt important, ſafe, and infallible, a man is required to ſubſcribe his unfeigned aſſent, ought to be the firſt and moſt important object of his ſtudy; and, on this account, it may ſeem proper to recommend to candidates for orders in the church of England, to give their principal attention to the XXXIX articles: but then, on the other hand, thus to exalt the articles above every thing elſe, by making them the teſt of ſoundneſs in the faith, does not ſeem conſiſtent with that ſuperior regard which, on other occaſions, all Chriſtians, as ſuch, profeſs for the word of God.

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This, however, is an inconſiſtency into which every church muſt be led, while it requires an open ſubſcription to one code, and tacitly acknowleges another as ſupreme. It has, perhaps, been owing to this inconſiſtency, that ſeveral advocates for Subſcription have attempted to juſtify it, by ſaying, that it was not to be conſidered as teſtifying an unfeigned aſſent to any particular propoſitions or doctrines, but merely as a ſecurity that the peace of the church ſhould not be diſturbed.

We ſincerely wiſh, however, and we think that policy alone (to conſider no other motive) ſhould dictate the meaſure, we wiſh that Subſcription were wholly aboliſhed; and we think that ſuch abolition would have no worſe effect on the national church, than that of adding to its credit.

The language of the preſent pamphlet, with reſpect to perſpicuity, correctneſs, and elegance, is by no means ſuperior to that of ſome other productions which have lately iſſued from the right reverend bench.

ART. VIII. *Remarks on Joſephus's Account of Herod's Rebuilding of the Temple at Jeruſalem*; occaſioned by a Pamphlet lately publiſhed, entitled, *Evidence that the Relation of Joſephus concerning Herod's having new built the Temple at Jeruſalem, is either falſe or miſinterpreted.* By T. Burgeſs, A. M. Fellow of Corpus Chriſti College, &c. 8vo. pp. 58. 2s. Elmſley, &c. 1788.

THE pamphlet which has given riſe to the preſent publication, was noticed in a former volume of our Journal*. Mr. Burgeſs endeavours to ſhew, that the new ſenſe in which the author of the *Evidence* underſtands the Relation of Joſephus, is neither conſiſtent with probability, the authority of ſcripture, nor the uſual acceptation of the words in which the account is delivered. He affirms, that Solomon's temple, i. e. the ναος, was, like that of Zerubbabel, only 60 cubits in length; and cites, in ſupport of his aſſertion, 1 Kings 2, 2 Chron. ch. 3 and 8. together with other paſſages of ſcripture and of Joſephus, ſupported, perhaps unneceſſarily, by the opinions of Ribera, Lightfoot, and Prideaux. Hence he concludes that Zerubbabel's temple, being built on the ſame area as Solomon's, the foundations, which were removed by Herod, could not have been any of the old foundations of Solomon's temple, as the words of Joſephus are underſtood by the author of the *Evidence*. The application of the epithet

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* Vol. lxxvi. p. 412.

αρχαιους

αρχαιους to the foundations in queſtion, had been confidently urged by that writer in ſupport of his opinion; becauſe he deemed it applicable to ſuch foundations only, as "*were decayed and worn out through the injuries of time.*" Mr. Burgeſs replies that αρχαιος is never uſed to ſignify any other circumſtance of time but priority of events; and that the foundations are called αρχαιαι, in conſequence of their removal, and in oppoſition to the ετεροι, or new ones.—He confirms this criticiſm by an appeal to the Oeconomicus of Xenophon: where Iſchomachus, diſcourſing with Socrates on the improvement of eſtates, ſays, that "his father and himſelf had improved many eſtates very much beyond the value, which they bore, before they came into their hands—Ευ γαρ ιθι, εφη, ω Σωκρατες, οτι της αρχαιας τιμης πολλους πολλαπλασια χωρους αξιους ημεις ηδη εποιησαμεν."

'Αρχαιας τιμης (ſays Mr. B.) does not mean their ancient value, the value of very remote times (for, ſuch a difference of value, Iſchomachus would probably not have thought any proof of their ſkill), but the value which the eſtates had in the hands of thoſe who poſſeſſed them *immediately before* the Iſchomachi. So αρχαιοι θεμελιοι means merely the foundations, which were before the ετεροι had been laid.'

With the ſame attention, Mr. B. examines other expreſſions of Joſephus, which the author of the Evidence thought moſt favourable to his hypotheſis. Having endeavoured to ſhew that they are not inconſiſtent with the opinion of Herod's demolition and rebuilding of the temple, he produces ſuch expreſſions and circumſtances, as '*corroborate the uſual interpretation.*' Without entering into the controverſy, we may obſerve that this, and indeed every part of the pamphlet, is worthy of its very learned and reſpectable writer. Yet we muſt lament, that the author of the Evidence is ſometimes treated with more apparent contempt than the goodneſs of his intention deſerved; nay, with more, perhaps, than Mr. B. meant to diſcover.

To the remarks, are ſubjoined ſome obſervations of Erneſti on the different parts of the temple, extracted from his *Inſtitutio Interpretis Novi Teſtamenti, excerptum e Flavii Joſephi Antiq. Jud. Lib.* 15. and Erneſti's Diſſertation *de Templo Herodis magni ad Aggæi, Cap.* II. 10, &c. The Diſſertation, which is taken from the *Opuſcula Philologica* of that celebrated critic, is well known to contain his method of reconciling the prophet with the hiſtorian; a method, which is, we preſume, adopted by Mr. Burgeſs.

ART.

ART. IX. *Chriſt the greater Glory of the Temple.* A Sermon, Preached before the Univerſity of Oxford, at Chriſt Church, November 9, 1788. By Benjamin Blayney, D. D. Regius Prof. of Hebrew, &c. &c. 4to. pp. 24. 1s, Cadell.

THE deſign of this diſcourſe is to ſhew, that there is no inconſiſtency between the narrative of Joſephus and the prophecy of Haggai. The learned Profeſſor is of opinion, that the original text of the latter, ſtates no ſuch oppoſition between the firſt and ſecond temple, as implies the neceſſity of falſehood on the one ſide or on the other:

'For in the Hebrew (ſays he) the words will be found to ſtand preciſely thus—"GREAT SHALL BE THE GLORY OF THIS HOUSE, THE LATTER MORE THAN THE FORMER." So that the words LATTER and FORMER may as well be conſtructed with THE GLORY, as with THIS HOUSE. Accordingly the Seventy have actually adopted this conſtruction, and render, THE LATTER GLORY OF THIS HOUSE SHALL BE GREATER THAN THE FORMER; and the context ſeems evidently to juſtify the propriety of their tranſlation. For in the introductory part of this prophecy the word FIRST or FORMER is manifeſtly applied to GLORY, and not to THIS HOUSE. "Who is left among you, that ſaw this houſe in her FIRST GLORY? and how do you ſee it now? Is it not in your eyes in compariſon of it as nothing?" It is manifeſt too, that in this paſſage the term THIS HOUSE is not confined in its application to the houſe which the Jews were then building, but is undeniably meant of Solomon's temple. Nor indeed is it generally neceſſary to render a houſe identically the ſame, according to the common acceptation of language, that it be built at one and the ſame time, and exactly of the ſame form and materials; it is ſufficient, though it ſhould have been rebuilt at different times ſucceſſively, if it be erected ſtill on the ſame ſcite, and devoted to the ſelf ſame purpoſe. It is the houſe of God, the temple appropriated to divine worſhip at Jeruſalem, which is intended by THIS HOUSE, whether built by Solomon, by the Jews under Zerubbabel, or by Herod. In like manner as we uſually ſpeak of what has been tranſacted in the church of ST. PAUL'S at London, as well before its demolition, as ſince it has been rebuilt in its preſent ſplendour, as done in one and the ſame church. Were it otherwiſe, how could Solomon's temple be called THIS HOUSE, as it is in the paſſage juſt now cited? Or how are we to underſtand the words (Ezra, v. 11, 12, 13.) which the Jews are ſaid to have ſpoken in anſwer to the Perſian officers, who demanded of them what authority they had for rebuilding their temple? "We are," ſay they, "the ſervants of the God of heaven and earth, and build THE HOUSE that was builded theſe many years ago, which a great king of Iſrael builded and ſet up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who deſtroyed THIS HOUSE, and carried the people away into Babylon. But in the firſt year of Cyrus the king of

of Babylon, the ſame king Cyrus made a decree to build THIS HOUSE of God." Here it is plain, that the words THIS HOUSE are alternately applied to the temple of Solomon, and that built under Zerubbabel, and may certainly as well be extended to that of Herod. So that allowing the conſtruction now brought forward, there remains no longer a contradiction between Joſephus's hiſtory and the prophecy in queſtion, whether we chooſe to underſtand by THE GLORY the wealth and decorations introduced by Herod, and thoſe that followed after him, or the manifeſtation of the divine preſence in the ſame temple by the Meſſiah's coming. Which of theſe two is to be preferred, is a point that may now, I think, be determined upon without much heſitation.'

This explanation is not new; having been ſuggeſted by Arch-biſhop Secker * in a note quoted by Biſhop Newcome, who prefers the Vulgate and Engliſh verſions of the paſſage to that of the Seventy. Profeſſor Blayney, though he does not mention the Biſhop's objection, invalidates it by producing Ruth, iii. 10. where the Engliſh tranſlators have rendered היטבת חסדך האחרון מן הראשון "*Thou haſt ſhewn more kindneſs in the latter end than at the beginning.*"

The Profeſſor thinks that the perſonal appearance of Chriſt in the temple, conſtituted the glory of which the prophet ſpeaks; contending, in oppoſition to Dr. Heberden, that either חמדת or חמדות may be applied to a ſingle perſon, though the latter, perhaps, with a ſignification ſomewhat more intenſe than the former. By the *peace* intimated in the prophecy, he underſtands the *Goſpel of Peace*; and by the "*ſhaking*," which was to affect the "*heavens, and the earth, and the ſea, and the dry land, and all nations*," he believes that nothing elſe could be intended, but the change and revolution produced in the religious circumſtances of the world at the coming of the Meſſiah.

'We are juſtified (ſays he) in applying it, in the manner now mentioned, by no leſs authority than that of the inſpired writer of the epiſtle to the Hebrews, who, in comparing the goſpel covenant with that of the law, which alſo was introduced by God himſelf among the Jews with great ſolemnity, ſays, "Whoſe voice then ſhook the earth," namely, at the giving of the law; "but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven. And this word, Yet once more,

* The Septuagint verſion of this paſſage of Haggai, was warmly recommended to us in a letter ſigned *Biblicus*. Our learned correſpondent had employed the ſame mode of elucidating the prophecy that Dr. Blayney has now adopted; and he very obligingly communicated it to us in July 1787.—We have now an opportunity of returning him our thanks, which are due with reſpect both to the matter and the manner of his letter.

ſignifieth

ſtances given in the *Evidence*, &c. how entirely ignorant Joſephus was of any new temple built by Herod at Jeruſalem.'

We have ſelected this ſpecimen becauſe it does not betray that angry and boiſterous language, which diſgraces ſome pages of the pamphlet. Though the author had ſome reaſon to complain of Mr. Burgeſs, he has ſurely complained too loudly. His reply to Doctor Blayney is conveyed in language which becomes a candid inquirer after truth; yet he doubts whether the Profeſſor's interpretation of the prophecy be reconcilable with the genius of the Hebrew language; and he conceives that it by no means anſwers the end for which it was produced.—To grant that by *this houſe*, is intended, "*the houſe of God, the temple appropriated to divine worſhip at Jeruſalem*," by whomſoever it was built, is, he thinks, both unneceſſary and dangerous:

'Perhaps the learned Profeſſor did not advert to the conſequences of this poſition, and the very great advantages that will thereby be given to the Jews. They are in expectation of a future houſe to be built; and if the words *this houſe* do not refer to the houſe then building, but to a houſe that ſhould be built afterwards, they certainly are not much out of the way, when they ſay, that the Prophecy of Haggai makes nothing againſt them, for that it relates to the houſe they are in expectation of. Maimonides (in *Yad, lib. ult. cap.* 12. as we find him quoted) ſays, "That the King Meſſiah ſhall hereafter come, and reſtore the kingdom of the houſe of David to its old former eſtate, and ſhall build a ſanctuary, or temple, &c. and that *in the ſame place where formerly it ſtood.*" And what ſays the Profeſſor? "Nor indeed is it generally neceſſary to render a houſe identically the ſame, according to the common acceptation of language, that it be built at one and the ſame time, and exactly of the ſame form and materials; it is ſufficient, though it ſhould have been rebuilt at different times ſucceſſively, if it be *erected on the ſame ſcite, and devoted to the ſelf ſame purpoſe.*" Upon this ſuppoſition then, the words, *this houſe*, may relate to the temple which Maimonides talks of; for if they may be ſuppoſed to relate to a temple not then in being, they may as well relate to Maimonides's as Herod's temple, and eſpecially as the former is expected to be built on *the ſame ſcite, and devoted to the ſame purpoſe.* The great Doctor Edward Pococke, one of the worthy Profeſſor's predeceſſors at Chriſt Church, tells us, that the ſentiment of *Abarbinel* is preciſely the ſame with the Profeſſor's, and that he interprets the words *this houſe*, of a houſe *after this*, a ſentiment which that great man treats with much indignation.'

The author alſo attempts to overthrow Dr. Blayney's interpretation, by taking a view of the prophecy itſelf. Our limits will not permit us to follow him: but it is with pleaſure that we tranſcribe the concluſion of his work, which is at once liberal and manly:

'It will not be proper to conclude, without thanking the Profeſſor for his very excellent intention in his Sermon. To prove that Chriſt is the greater glory of the temple, is a ſubject of very extenſive conſequence, and its great importance will be acknowledged by all who in ſincerity wiſh well to the intereſts of Chriſtianity. The Profeſſor appears to have the matter warmly at heart, and the author of the Evidence cannot help being much gratified, when he obſerves how very nearly the Profeſſor's ſentiments, and almoſt language, upon the occaſion, coincide with his own. In addition to what the learned Profeſſor hath taken notice of in his Sermon, may be added, in proof of the literal completion of the prophecy, a paſſage in St. John, c. 1. v. 14. where the evangeliſt evidently alludes to it, και εθεασαμεθα την δοξαν αυτου, δοξαν ως μονογενους. In like manner our Lord himſelf, ch. xiv. v. 27. Ειρηνην αφιημι υμιν ΕΙΡΗΝΗΝ ΤΗΝ ΕΜΗΝ ΔΙΔΩΜΙ υμιν. In this place will *I give peace, ſaith the Lord of hoſts.* A multitude of other references to the prophecy are to be met with in the New Teſtament, which doubtleſs have not eſcaped the Profeſſor's ſagacity. The above are merely pointed out as a teſtimony of the author's concurrence with the Profeſſor in his doctrine: and that however he may differ from him in his tranſlation of the prophecy, he nevertheleſs moſt heartily ſubſcribes to the truth of this doctrine, "That Chriſt is the Greater Glory of the Temple*."

ART. XI. *The Hiſtory of the Reign of Peter the Cruel, King of Caſtile and Leon.* By John Talbot Dillon, Eſq. B. S. R. E. Member of the Royal Iriſh Academy of Sciences, and honorary Member of the Literary and Philoſophical Society of Mancheſter. 8vo. 2 Vols. 10s. Boards. Richardſon. 1788.

BARON Dillon has already gratified the public with ſeveral deſcriptive and characteriſtic accounts of Spain, and its inhabitants †; and has now traced the hiſtory of Caſtile, during a period when the people, irritated by the flagitious conduct of their lawful, yet lawleſs, king, Peter, properly ſurnamed the Cruel, aſſiſted his aſpiring baſtard brother, Henry, Count of Traſtamara, to drive him from the throne, and to fix himſelf in the tyrant's place.

With a fidelity and candour incumbent on all hiſtorical writers, the author has exhibited the materials which he has conſulted, and uſed, to authenticate his performance; and he appears on this, as well as on former occaſions, to be well acquainted

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* On the ſubject of this prophecy, we have been favoured with ſeveral ingenious remarks, by a very learned correſpondent at Dingle in Ireland; the length of which, added to our unwillingneſs to become parties in this controverſy, compelled us to decline printing them in our Review.

† *Travels through Spain*; ſee Rev. vol. lxiv. p. 45. and *Letters from an Engliſh Traveller in Spain*; ſee Rev. vol. lxvii. p. 71.

with Spaniſh literature, and with the merits of the reſpective chronicles of that nation. With a bias, however, uſually found in all biographic authors in favour of the ſubject before them, he appears diſpoſed to extenuate the cruelties that have fixed an odious ſtigma on the name of Peter, the hero of his ſtory, by pleading his provocations and embarraſſments, amid a factious nobility, and the ferocious manners of the age. As we receive Peter, king of Caſtile, tranſmitted down to us, with the diſgraceful epithet, Cruel, annexed to his name, we muſt, from a review of his life, perceive that he was eſteemed barbarous even among the barbarous; and, making all the allowances which we can, we muſt finally give him up as groſly imprudent, ſhameleſsly treacherous, and callous to all the impreſſions of humanity; or, to ſum up the whole in one compendious phraſe, void of all good principles.

So deteſtable a character might well inflame parties in a turbulent age, and produce diſtractions that gave full ſcope to his unfeeling propenſities, until he drew down, on his own head, the vengeance which he merited.

Peter, the ſon of Alphonſo XI. king of Caſtile and Leon, ſucceeded his father, who died in the year 1350, being then fifteen years and ſeven months old. He made an early progreſs through his dominions; and, finding ſome diſaffection in the city of Burgos, where a tax-gatherer had lately been murdered, he ordered Garcilaſſo de la Vega, adelantado * of Caſtile, who came to his levee, to be put to death. The backwardneſs of his guards to execute this ſentence, occaſioned a ſtern repetition of it; the nobleman was killed in his preſence; the body was thrown out of the window; and a bull-feaſt happening on that day, it was laid on a bench in the ſtreet, where it remained, a part of the ſpectacle for royal amuſement. Three reputable citizens, arreſted at the ſame time, were led paſt his window to execution, while he ſat and dined, without the leaſt appearance of compaſſion.

The diſlike of the nobles to his miniſter, Albuquerque, gave riſe to much oppoſition to Peter, ſimilar to what took place in other kingdoms, where the barons aſſerted a feudal independence on their princes. In the courſe of his progreſs, the caſtle of Burgillos making reſiſtance, Peter took it by ſtorm: and the alcayde who commanded it, being brought before him, he ordered his hands to be cut off.

When he had reduced the city of Toledo, which had been ſeized in one of his quarrels with his illegitimate brother, the Count of Traſtamara, his reſentment is ſaid to have had no

* An officer of the higheſt rank, next to the King.

bounds,

bounds. A venerable old man, a ſilverſmith, being led to execution, his ſon, a comely youth of eighteen, interceded for the pardon of his father; and, in the zeal of filial affection, offered to ſuffer in the place of his aged parent: the offer was accepted, and he was put to death accordingly.

His illegitimate brother, Don Frederic de Caſtilla, maſter of the knights of St. James, who had acted with gallant zeal for his ſervice, in his war againſt Arragon, had received his thanks, with preſſing invitations to his court: but, at the ſame time, Peter engaged two of his confidents, under an oath of ſecrecy, to murder him. After a gracious reception, and being allowed to kiſs his hand, Peter, at a ſecond audience, ordered his inſtant death; and ſat down to dinner in the very hall where the mangled body ſtill lay weltering in blood!

From theſe few detached inſtances, let thoſe who think *cruel*, an epithet unſuitable to Peter of Caſtile, deviſe another more characteriſtic of ſuch a man in any age, rude or poliſhed.

Peter's firſt, and ſtrongeſt, amorous attachment, was with Donna Maria de Padilla, a beautiful lady of good family; whom, after her deceaſe, he avowed to have been his lawful wife, and whoſe relations ſoon engroſſed his confidence. Meanwhile, a marriage was negotiated on his part with Blanche, daughter of the duke of Bourbon: he celebrated his nuptials: but, after ſtaying three days with his bride, he deſerted her, to return to the arms of his favourite Padilla. He came back to her again, indeed, for two days, but after this viſit, he never ſaw her! An interval of coolneſs took place with Padilla, during which he attached himſelf to Jane de Caſtro, a fair widow of rank, whoſe ſcruples influenced him to marry her, and proclaim her queen of Caſtile; ſo that, admitting his marriage with Padilla, he had three wives living at the ſame time! His third wife, however, could not retain him longer than two nights; and, to cloſe this part of his conduct, he is more than ſuſpected to have poiſoned the unhappy deſerted Blanche of Bourbon! The author quotes ſome imputations that have been caſt on her character: but even if ſhe had been provoked to ſome irregularities that might, in her peculiarly trying ſituation, be termed acts of infidelity, they are greatly palliated by the unworthy treatment which ſhe received; and in the rude manners of the age, we may ſurely find as much to excuſe her, as the indulgent biographer can claim to ſcreen the baſeneſs of her worthleſs huſband!

Alphonſo, the father of Peter, left ſeveral illegitimate children by Leonora de Guzman, a lady of one of the moſt ancient and noble families in Caſtile. Of theſe, the eldeſt

was Henry, Count of Traſtamara, who is deſcribed by the author as 'an amiable and generous youth, of an affable temper and martial diſpoſition;' and who finally expelled and killed Peter. Of the reſt, the jealouſies of Peter baſely cut off Frederic, grand maſter of the knights of St. James (as already related), Don John, and Don Peter; and he made repeated attempts on the life of Traſtamara; ſo that the latter had his ambition ſtimulated and covered by juſt reſentment for private injuries. We do not enter into the ſhocking detail of other treacherous and bloody deeds, in which the policy of Peter was guided by his native inhumanity.

Henry, Count of Traſtamara, found ready countenance and ſupport in the diſguſts of the Caſtilian nobles, and neighbouring princes; he over-ran the country, and was acknowleged king, when Peter found effectual ſupport from the arms of our gallant Edward, Prince of Wales, called the Black Prince; who came from France with an army, and reinſtated him by the deciſive victory at Nagera:—but, when Edward departed, ill requited (Peter evading the fulfilment even of his ſtipulated engagements), Henry gave him a final overthrow on the plains of Monteil. Peter, who retreated into the caſtle of Montiel, where he was cloſely inveſted by the victorious enemy, entered into a private negotiation for his eſcape, with Du Gueſclin, commander of Henry's French auxiliaries; and being invited to his tent, was there met and killed by his enraged brother, who was thenceforward known by the title of Henry II. and the Bountiful.

As a ſpecimen of the performance, we ſhall exhibit the narrative of the battle of Nagera, where the Black Prince diſtinguiſhed himſelf by ſuch miſ-applied proweſs:

'Henry determined to advance towards the enemy, and the better to diſplay his valour, and how worthy he was of that ſtation to which his countrymen had raiſed him, he ſaid aloud to the Caſtilian lords who ſurrounded him, "This Prince of Wales is a valiant knight; and that he may know this realm is mine, and that I am ready and willing to fight him in ſupport of the right which I have thereto, I will let him know ſome part of my intent."' Then he cauſed his ſecretary to write to the Prince of Wales as follows:

"Henry, by the grace of God, King of Caſtile and Leon, of Galicia, Murcia, Jaen, Algarbe, Algeziras, and Gibraltar, Lord of Biſcay, and Molina. To the right puiſſant and moſt honourable lord, Edward Prince of Wales and Aquitaine, duke of Cornwall, earl of Cheſter, greeting: Whereas it is given us to underſtand, that you and your men have paſſed the Pyrenees, and are marching towards us, having entered into ſtrict alliance with our enemy, and intend to wage war againſt us; we greatly marvel thereat, ſince to our knowledge we never offended you, or ever had

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the leaſt intent ſo to do: Wherefore then are you come againſt us, with ſuch mighty force, to deprive us of that ſmall inheritance which Providence hath allotted us? You have, we acknowledge, the good fortune to be ſucceſsful in arms above any prince now living, and you magnify yourſelf in your puiſſance! But ſince we know for certain, that you intend to give us battle, we alſo hereby give you to underſtand as certainly, that whenever you advance in Caſtile, ſo ſurely you ſhall find us in front, ready to defend and hold this our ſeignory. Dated at St. Domingo de la Calzada."

'This letter was delivered to the Prince of Wales at Pampelona, who, when he read it, ſaid with his uſual ſpirit, "I well perceive the baſtard Henry is a valiant knight, and ſheweth good courage thus to write to us."—After a ſhort debate it was determined to detain the herald, and not give him any anſwer for the preſent: however, the Prince perceiving the reſolution of Henry, made every preparation for battle.—

'While the Prince was on his march to Salvatierra, Sir Thomas Felton and his company had taken poſt at Navaret, near Henry's camp, and brought word that Henry had moved from St. Domingo de la Calzada, and advanced to St Miguel; on which the Prince of Wales eagerly went in queſt of the enemy, and advanced with all ſpeed as far as Victoria, where he was joined by Sir Thomas Felton, and got intelligence that Henry was in their neighbourhood, and made a reſolute ſtand.

'Perceiving therefore the courage of the enemy, he loſt no time in marching towards them; and having drawn out the army, the Prince conferred the honour of knighthood, at the head of the army, on Peter King of Caſtile, and on the lord Thomas Holland, ſon to his princeſs by her former huſband, then about ſeventeen years of age; a gallant youth, eager to ſignalize himſelf in the field. The ſame honour was conferred on many Engliſh eſquires, as well by the duke of Lancaſter, as by the king of Majorca, who alſo made ſeveral knights, as did the lord John Chandos; ſo that there was no leſs than three hundred new knights made on that occaſion.

'The Engliſh army ſoon became in want of proviſions, and bread was ſo ſcarce, that a loaf ſold for a florin. Beſides, the troops ſuffered much from the inclemency of the weather, independent of the barrenneſs of the country. The Prince therefore hearing that Henry had broke up his camp at St. Miguel, and advanced to Nagera, where he halted, determined to draw towards him, and give battle to the Baſtard, and drive him out of the realm.

'Finding the entrance difficult on the ſide of Caſtile, he traverſed Navarre till he came to the town of Viana near the river Ebro, and after refreſhing the army for two days, he went forward to Logrono, and paſſed the Ebro over the bridge in that city; then entered Caſtile, where he found himſelf in a more plentiful country, with hopes ſoon to come up with the main army of Henry.

'Even before he left his camp near Victoria, Sir Thomas Felton had moved forward, and fallen in with ſome of their advanced poſts; and finally was ſurrounded on a hill, and overpowered by numbers, when Sir Thomas and his brother, with many other gallant Engliſhmen, were unfortunately killed at a place called Ariniz, about a league from Victoria; which hill is to this day called *Ingles-mond*, "the mount of the Engliſh."

'The Prince of Wales now expecting every moment to engage the enemy, thought proper to diſmiſs the Spaniſh herald, and by him he ſent to Henry the following anſwer to the letter he had received from him:

"Edward, by the grace of God, Prince of Wales and Aquitaine, duke of Cornwall, and earl of Cheſter. To the right honourable and renowned Henry count of Traſtamara, at preſent ſtyling himſelf king of Caſtile, greeting: Whereas you have ſent unto us your letters by your herald, wherein are contained divers paſſages, intimating that you would gladly know why we ſupport the cauſe of our friend and ally, your enemy, our beloved couſin, Don Peter, King of Caſtile, and by what title we make war upon you, and enter with our army into Caſtile; to which we give you this anſwer. Know, for a truth, that it is to ſuſtain right and juſtice, and to uphold reaſon and equity, as it appertaineth to all kings and princes to do: and alſo to cultivate and cheriſh the ſtrict alliances which the king of England, our deareſt father, and King Don Peter have long time ſince held together. However, becauſe you are a renowned and right valiant knight, we are willing, as far as *lays* in us, to reconcile you and King Don Peter together; and we ſhall ſo perſuade our couſin Don Peter, that he ſhall yield unto you a conſiderable portion of his realm of Caſtile: but as for the crown and regal inheritance, that you muſt renounce for ever; in which caſe, Sire, you may take counſel, and be adviſed. As to our entrance into the kingdom of Caſtile, we will enter, and proceed forward, according as it may beſt ſuit our own will and pleaſure. Dated at Logrono the 30th of March 1367."

'This buſineſs being ſettled, the Prince began his march from Logrono on the 2d of April. Henry no ſooner received this letter, and heard of his approach with King Peter, than he determined to move towards him. For this purpoſe he drew near to the town of Nagera, and choſe a favourable ſituation to pitch his camp, having the little river Nagerillo between him and the road which Peter was to paſs, before he could reach the city of Burgos. Not content with this diſpoſition, his anxious mind urged him to puſh forward. He boldly reſolved to croſs the river, and drew up his army on a plain, determined to diſpute the paſſage with the enemy; a meaſure which was not much approved of by his generals, as he relinquiſhed a very advantageous poſt, for one much leſs ſo: but the enterpriſing Henry declared he was reſolved to meet the enemy in the field, and conquer or periſh. De Gueſclin had lately joined him with four thouſand men from France; and his troops

troops were in ſuch high ſpirits, that Henry, fluſhed with the flattering hopes of ſoon completing his conqueſt of Caſtile, panted eagerly for battle.

'The army of the Prince of Wales now appeared in ſight, advancing briſkly, and in fine order, equally deſirous to bring on a general engagement, the Engliſh diſplaying the banner of St. George, and Henry that of Caſtile.—The ancient chronicles are ſo prolix and minute in the deſcription of battles and names of combatants, that it would afford little pleaſure at this time of day, when the ſyſtem of war is ſo different, to detain the reader with the various arrangements of thoſe feudal troops, which our own hiſtorians have fully deſcribed. Suffice it to ſay, that the van of the Engliſh, commanded by John of Gaunt, duke of Lancaſter, with ſir John Chandos, attacked the diviſion of the enemy commanded by Don Sancho, brother to the baſtard Henry, and by De Gueſclin; who, being ill ſupported on the left wing, were ſoon drove back by the right wing of King Peter's diviſion, commanded by the Count de Armagnac and the Count D'Albret.

'The battle now became hot and general on both ſides. Henry's army diſplayed great courage, and were in excellent order for combat, being armed after the manner of France, which hitherto had not been introduced into Spain. The Spaniards alſo had ſlings; an ancient cuſtom, which they ſtill retained from the Romans; and with which they whirled ſtones of a large ſize, that galled the Engliſh exceedingly; however, the Engliſh archers were no leſs dexterous with their bows, and made great havock among their opponents.

'Henry rode with great ardour through the ranks, animating his men, ſaying to them, "My valiant friends, I am your king! You have made me ſo, and ſworn to ſupport me. Be mindful of your oath, and ſhew yourſelves ſteady, for certainly I will not flinch one foot, but ſtand by you to the laſt."—Again, when he found them giving way, he added with great animation, "Where is the courage of thoſe noble Spaniards, who, under my father Alfonſo, ſo wonderfully vanquiſhed the Moors? Do not diſgrace yourſelves this day, by turning your backs: a little more perſeverance will crown your brows with victory."

'King Peter was not leſs in earneſt, courageouſly ſaying to his ſubjects, "My brave countrymen, I place all my hopes in your loyalty. Stand firm to defend your king, to whom you have ſworn allegiance." Thus in the heat of the battle Peter was ſeen at the head of his men, much agitated with the violent reſiſtance he met with, wiſhing to meet the Baſtard, and exclaiming, "Where is this ſon of a whore who calls himſelf king of Caſtile? Let him face me if he dares."

'After a long and dubious conflict, fortune at laſt declared in favour of the victorious Prince of Wales; for nothing could withſtand the valour and courage of the Engliſh, under the banners of their invincible leader. The Baſtard's army now gave way on all ſides, and fled with the utmoſt precipitation, though their commander had done every thing to be expected from a courageous

and conſummate general; but all was in vain: the rout was general, and Peter preſſed them cloſely with infinite ſlaughter, following them into the town of Nagera, which they plundered. Here Henry loſt all his equipage and treaſure, many were drowned in the river, and the victory complete on the ſide of the Engliſh, who now hailed King Peter as the victorious ſovereign of Caſtile and Leon.

'The number of priſoners was alſo great; the principal of which were Don Sancho de Caſtilla, baſe brother to Peter, with that gallant ſoldier De Gueſclin; alſo the Marſhal d'Audenheim; the Begue de Vilaine; the Count of Denia, of the royal line of Aragon; Philip de Caſtro, brother-in-law to Henry; Pero Lope de Ayala the hiſtorian, and many other lords. Ayala being a poet, as well as an hiſtorian and ſoldier, has recorded in verſe the melancholy tale of his captivity. Inigo Lope de Oroſco, whoſe deſertion of his maſter we have related before, was killed by King Peter on the field of battle, for his treachery, after being taken priſoner by a Gaſcon knight. This ſignal victory was obtained on Saturday the third of April. The number of priſoners of rank was about two thouſand, whereof about two hundred were French, and not a few Scotch.

'The Prince of Wales enquired eagerly after Henry. Two knights with two heralds were ſent to ſee if he could be found any where on the field, but all was in vain; and no tidings could be had, which made the Prince ſay, that "if the Baſtard was not killed or taken, the buſineſs was not half completed."

'The next day, Sunday, was ſpent in thankſgiving on the field of battle. King Peter requeſted permiſſion of the Prince of Wales to put all his priſoners to death; which he would have done, if the generous Prince had not interpoſed; repreſenting in very ſtrong terms, that if he did not relax in the ſeverity of his temper, and ſhew more lenity, all the power of England would be of little ſervice. Peter urged on his ſide, that if he ſet all his enemies at liberty, they would raiſe new diſturbances in his kingdom, and the conteſt as well as bloodſhed would be endleſs. Theſe differences of opinion cauſed much coolneſs between the King and the Prince, who conſented that thoſe ſhould ſuffer againſt whom ſentences had already paſſed for rebellion in Peter's courts; in conſequence of which, Sanchez Moſcoſo, Grand Commandeur of St. James, and Garci Jofre, ſon of the Admiral, were put to death; as well as Gomez Carillo de Quintana, at whoſe rebellious conduct Peter was ſo incenſed, that he would accept of no ranſom for his life, and cauſed his head to be ſtruck off before his tent. However, at the Prince's requeſt, he pardoned all the others, and was reconciled to his baſe brother Don Sancho, and the other lords, his priſoners, on condition of their ſwearing allegiance to him, and acknowledging him ever after, the only lawful King of Caſtile and Leon.'

The above extract, of particulars which we have ſomewhat abridged, will not fail to gratify the Engliſh reader, who muſt naturally find himſelf intereſted in a narrative of one of the

gallant exploits of our celebrated Prince of Wales, which is leſs circumſtantially detailed by moſt of the *general hiſtorians* of this country: but we cannot peruſe the account, without lamenting that, ſo illuſtrious a commander, and ſuch brave troops, were not engaged in a better cauſe.

ART. XII. *Obſervations and Reflections* made in the Courſe of a Journey through France, Italy, and Germany. By Heſter Lynch Piozzi. 2 Vols. 8vo. About 400 Pages in each Vol. 12s. Boards. Cadell. 1789.

OFTEN as we have made the tour of Europe (we mean as critics, quietly ſeated in our elbow-chairs), we muſt not flatter ourſelves with having yet reached the end of our peregrinations. When people of talents begin to ramble, they, at the ſame time, begin to write; and if they croſs the Alps, the world muſt ſurely be informed of the atchievement, by the publication of a volume. Beaten as the roads have been, from London to Paris, and from Paris to Rome, the laſt traveller apprehends that his predeceſſors have not ſaid enough *about it and about it*; and that the obſervations which he has made, the anecdotes which he has gleaned up, and the adventures on which he has ſtumbled, deſerve alſo to be recorded. He undertakes, perhaps, notwithſtanding the rapidity of his progreſs through the ſeveral ſtates and kingdoms of Europe, to ſketch, with a pencil of nice diſcrimination, the varying features of mankind; to give every little trait and tint of national character; and to exhibit the cuſtoms and manners of ſociety.

As to the great outlines, there is little danger of miſtake: but with reſpect to the minutiæ of national character and cuſtoms, the very circumſtance of viewing them through the medium of our own prejudices and early conceptions, together with the narrow ſcope of our obſervation, muſt greatly miſlead the judgment. When we read the obſervations of foreigners on our own cuſtoms and manners, we are often tempted to ſmile; and when they peruſe, in their turn, the remarks of Engliſhmen on *them* and *their* countries, they are, no doubt, equally ready to pay us the ſame compliment. We wiſh that our travellers would think of this circumſtance; that, in theſe reſpects, they may proceed with caution and diffidence. We admire the modeſty diſplayed by poor Thomas Coryat, in calling his travels "*Crudities haſtily gobbled up*, &c.;" and though we do not recommend their obſolete quaintneſs, theſe words would not ill deſcribe the productions of ſome of our modern tour-makers.

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The lady traveller, whoſe amuſing ſteps we are now invited to attend, might ſometimes be convicted of *gathering up* with too much haſte, and of affirming with too great confidence: but if we find room to cenſure, we alſo find room to commend.

She confines herſelf to the performance of no particular taſk. The *journey* is the canvas; and ſhe conſiders herſelf at full liberty to draw on it whatever figures ſhe pleaſes, under the various forms of *Obſervation and Reflection.* Of this liberty, we could not have a wiſh to abridge her; and if, here and there, an objection might be urged as to the accuracy of ſome of her drawings, it is but juſtice to ſay that ſhe has, on the whole, covered her canvas in an agreeable ſtyle;—in a ſtyle that could not fail to pleaſe univerſally, were it not for certain *awkward and vile ſtrokes*, which we were ſurpriſed to find in the productions of a lady celebrated for her ſtudies in the Johnſonian ſchool.

After the obſervation which Mrs. P. makes, at the end of her preface, 'that the labours of the preſs reſemble thoſe of the toilette, both ſhould be attended to and finiſhed with care,' we were the more aſtoniſhed at her *vulgariſms and ſtrange negligencies of language.*

The labours of this lady's toilette are, no doubt, finiſhed with care, *à quatre épingle*, as the French ſay: but her ſtyle, to avail ourſelves of a ſimile which her own remark ſupplies, reſembles a lady partly dreſſed from her own ſplendid wardrobe, and partly from the trunk, box, or bundle, of the meaneſt of her female ſervants.

We would not refuſe Mrs. Piozzi the pleaſure of ſometimes prancing, on Dr. Johnſon's great horſe, in periods dreſſed in buckram; nor of throwing about, in literary majeſty, the *ſeſquipedalia verba:* but we cannot forgive her deſcending to the frequent uſe of a low, coarſe, and vulgar phraſeology. In the midſt of deſcriptions and obſervations which are conceived with taſte, and expreſſed, in general, with elegance, we are diſguſted by awkwardneſſes of expreſſion, which are now rarely to be met with in the loweſt Grub-ſtreet writers. She quite *fatigues* us with her *ones, nows, thoughs, hows, ſomehows, to be ſures*, &c. *e. g.* 'One half deſpairs of communicating *one*'s ideas as they are.' P. 25.—'Looking for the bronze horſes, of which *one* has heard ſo much; and from which when *one* has *once* begun to look, there is no withdrawing *one*'s attention.'—'It is not braying *ſomehow*, but worſe.'—'All was ſo cleverly carried on *ſomehow*.'—'They tell one too of a diſreputable ſaying here, *how* there are at Genoa men,' &c. P. 59.—'The annual fair at Mantua contributes to keep *folks* alive *though*.' P. 119.—'The Eridanus, or Po, *frights* the inhabitants when it overflows, there

there are not many to be frighted *though*.'—' St. Peter's part was ſung by a ſoprano voice with no appearance of peculiar propriety *to be ſure*.' P. 85.—' The French *do* ſeem.'—' We were *a*-walking.'—' I never *did* ſee.'—' He cares not for the clinquant, I *trow*.' P. 300.—' The ladies *fairly* drive up and down.' P. 407.—' Theſe anecdotes are very pretty *now*.' P. 413. She uſes, alſo, more than once, *nor no*.

Were we diſpoſed, however, to pardon theſe violations of the laws of elegant writing, we cannot tolerate the accompliſhed Mrs. Piozzi *in pulling a thouſand queer faces,—in cutting comical faces*; in calling the men *fellows*, and her maids *wenches*; in deſcribing the houſe-maid ' ſwearing by Diana ſo comically *there is no telling*;' in talking of its being *a ſin and a ſhame*; in having a ' *mortal* averſion,' and in expreſſing her ſurpriſe ' that a parcel of ground ſhould be called a plant, *above all the world*.'

By ſuch vulgar and provincial phraſes, the volumes before us are deformed. We have noticed them profeſſionally; not with the ſmalleſt deſire of diminiſhing the literary fame to which Mrs. Piozzi is entitled; and as we are now to conduct our readers, in company with this lady, through France, Italy, and Germany, we would adviſe them, previouſly to their ſetting out, to regard theſe deformities as travellers conſider the diſagreeable parts of their journey, to paſs them over as faſt as they can, and to forget occaſional diſguſts in the ſubſequent pleaſure.

Paris is the firſt place of note, at which Mrs. P. makes any ſtay; and here we are no ſooner arrived, than we are led to reflect, *What changes fill the cup of alteration!*

' The French,' our traveller obſerves, ' are really a contented race of mortals;—precluded almoſt from poſſibility of adventure, the low Pariſian leads a gentle, humble life, nor envies that greatneſs he never can obtain, but either wonders delightedly, or diverts himſelf philoſophically, with the ſight of ſplendours which ſeldom fail to excite ſerious envy in an Engliſhman, and ſometimes occaſion even ſuicide, from diſappointed hopes, which never could take root in the heart of theſe unaſpiring people.' P. 13.

' A Frenchman, who ſhould make his fortune by trade to-morrow, would be no nearer advancement in ſociety or ſituation.—Emulation, ambition, avarice, muſt in all arbitrary governments be confined to the great; the *other* ſet of mortals, for there are none there of *middling* rank, live, as it ſhould ſeem, like eunuchs in a ſeraglio, feel themſelves irrevocably doomed to promote the pleaſure of their ſuperiors, nor ever dream of ſighing for enjoyments from which an irremeable boundary divides them.' P. 15.

When this account was given, (1784) it ſuited the French, but *now* it is as inapplicable to them as to us. The boundary that

that ſeparates Deſpotiſm from Liberty, is *not* irremeable. Our neighbours have paſſed it; and with the change of their government, they have aſſumed a new character. The *people* have found their conſequence, and aſpire to the privileges and honours of free citizens. This is a moſt ſplendid event in the hiſtory of Europe:—in the hiſtory of Mankind. As Engliſhmen, we may lament the loſs of America: but, as citizens of the world, we cannot but rejoice at it, ſince it has contributed to give liberty to ſo fine and populous a country as France.

In mentioning her viſit to the Engliſh Auſtin nuns at Foſſée, Mrs. Piozzi records a diſreſpectful and ſarcaſtic reflection, caſt on the memory of Mr. Pope, by the prioreſs, Mrs. Fermor, niece to Belinda, in the Rape of the Lock; in which, every admirer of that poet will perceive nothing of that comic quality remarked by Mrs. Piozzi, but muſt rather feel diſpleaſed with Mrs. Fermor's obſervation: which, probably, is not ſtrictly true, and which, certainly, is inelegantly expreſſed. We can ſcarcely believe that it may *juſtly* be ſaid of this inimitable writer, any more than of Mrs. P.'s late friend, Dr. Johnſon, *that he gave one no amends by his talk*, for his caprices, and the trouble he occaſioned in the family: *but only ſat dozing all day when the ſweet wine was out.* P. 21.

That Pope ſometimes dozed, when politeneſs might require that he ſhould have kept himſelf awake, is not, perhaps, to be denied: but we cannot admit, on this teſtimony, that he was an habitual dozer in company. His ſociety would not have been ſo coveted at the tables of the great, had he not contributed largely to *the feaſt of reaſon*, and diſplayed an uncommon *flow of ſoul*. It is beſt known to Mrs. Piozzi, what motive induced her to record this invidious anecdote:—but we muſt haſten to Lyons; and we ſhall extract, as a pleaſing ſpecimen of this lady's powers of rural deſcription, her view of the country on the banks of the Yonne.

'Certain it is, that I had formed no adequate notion of the fine river called the Yonne, with cattle grazing on its fertile banks: thoſe banks not clothed indeed with our ſoft verdure, but with royal purple, proceeding from an autumnal daiſy of that colour that enamels every meadow at this ſeaſon. Here ſmall encloſures ſeem unknown to the inhabitants, who are ſtrewed up and down expanſive views of a moſt productive country; where vineyards ſwell upon the riſing grounds, and young wheat ornaments the valleys below: while cluſters of aſpiring poplars, or a ſingle walnut-tree of greater ſize and dignity, unite in attracting attention, and inſpiring poetical ideas. Here is no tedious uniformity to fatigue the eye, nor rugged aſperities to diſguſt it; but ceaſeleſs variety of colouring among the plants, while the cærulean willow, the yellow walnut, the gloomy beech, and ſilver theophraſtus, ſeem

ſcattered

ſcattered by the open hand of laviſh Nature over a landſcape of reſpectable extent, uniting that ſublimity which a wide expanſe always conveys to the mind, with that diſtinctneſs ſo deſired by the eye; which cultivation alone can offer and fertility beſtow. Every town that ſhould adorn theſe lovely plains, however, exhibits, upon a nearer approach, miſery; the more mortifying, as it is leſs expected by a ſpectator, who requires at leaſt ſome days' experience to convince him that the ſquallid ſcenes of wretchedneſs and dirt in which he is obliged to paſs the night, will prove more than equivalent to the pleaſures he has enjoyed in the day-time, derived from an appearance of elegance and wealth—elegance, the work of Nature, not of man; and opulence, the immediate gift of God, and not the reſult of commerce. He who ſhould fix his reſidence in France, lives like Sir Gawaine in our old romance, whoſe wife was bound by an enchantment, that obliged her at evening to lay down the various beauties which had charmed admiring multitudes all day, and become an object of odium and diſguſt.'

Under the fertilizing aud enriching influence of a free government, to what may not ſuch a country attain, in the courſe of a few years?

From Lyons, the traveller proceeded to Turin; and in croſſing the Alps, ſhe gratifies us with ſuch a view from their lofty ſummits, that, for a moment, we ſeem tranſported to the ſpot:

'In theſe proſpects, colouring is carried to its utmoſt point of perfection, particularly at the time I found it, variegated with golden touches of autumnal tints; immenſe caſcades mean time burſting from naked mountains on the one ſide; cultivated fields, rich with vineyards, on the other, and tufted with elegant ſhrubs that invite one to pluck and carry them away to where they would be treated with much more reſpect. Little towns ſticking in the clefts, where one would imagine it was impoſſible to clamber; light clouds often ſailing under the feet of the high-perched inhabitants, while the ſound of a deep and rapid, though narrow, river, daſhing with violence among the inſolently impending rocks at the bottom, and bells in thickly-ſcattered ſpires calling the quiet Savoyards to church upon the ſteep ſides of every hill—fill one's mind with ſuch mutable, ſuch various ideas, as no other place can ever poſſibly afford.'

Deſcending to the claſſic plains of Italy, the various productions of ancient and modern art, as well as thoſe of Nature, come under Mrs. P.'s obſervation; and though ſhe follows a beaten track, and notices what has been often noticed before, ſhe has the merit of being ſenſible and amuſing. We cannot reſiſt the temptation of tranſcribing her excellent remarks at Mantua, on the incomparable works of Giulio Romano:

'What can be ſeen here, and here alone, are the numerous and incomparable works of Giulio Romano; of which no words that I can uſe would give my readers any adequate idea.—For ſuch excellence

lence language has no praiſe, and of ſuch performances taſte will admit of no criticiſm. The giants could ſcarcely have been more amazed at Jupiter's thunder, than I was at their painted fall. If Rome is to exhibit any thing beyond this, I ſhall really be more dazzled than delighted; for imagination will ſtretch no further, and admiration will endure no more.' P. 120.

After the accounts which have been given of Venice by Dr. Moore, and others, it will be unneceſſary to dwell on what Mrs. Piozzi has obſerved of this celebrated city and republic. Here ſhe neither contributes to our information nor to our pleaſure, by telling us, that *the Gondolas are nothing leſs than ſorrowful*,—that *the people are nothing leſs than cleanly*,—and that they have ſo little notion of ſleep, 'that *I* am perſuaded, if *one* were to live here (which could not be long, *I* think), *he* ſhould forget the uſe of ſleep.' What a confuſion of perſons!

Neither the ladies, who are ſaid *not to taſte their pleaſures, but ſwallow them whole*; nor Guarini's autograph of the Paſtor Fido, nor Bertoni's muſical pigeon, muſt detain us at Venice; nor have we leiſure for ſtopping at Ferrara, Bologna, Florence, Piſa, &c. for the purpoſe of obſerving on the obſervations of our fair traveller, except it be to ſay, that ſhe fails in her attempt to vindicate Milton's ſimile, 'thick as *autumnal* leaves in Vallombroſa;' for if the trees there are all evergreens, they do not ſhed *autumnal* leaves, nor ſcatter them thickeſt at that ſeaſon, but rather in the ſpring. We wiſhed to have given her *Ode to Society**, written at the Bagni de Piſa: but *we muſt drive on*, with as much celerity as ſhe did, through Sienna, to Rome. Arrived at the ſeat of empire of the ancient maſters of the world, this claſſical lady appears in her element; and her remarks and obſervations on the glorious remains of antiquity, which are to be ſeen in this city, evince her learning and her taſte.

Moderns have often expreſſed great ſurpriſe at finding the funeral urns, *ſarcophagi*, and ſepulchres, of the ancients, without thoſe *ſorry* decorations which are to be obſerved on nearly all our grave-ſtones and monuments. The former are not rendered unpleaſant by any baſſo relievos of *bones*, *death's heads*, and *ſkeletons*; nor, in ſhort, by any figures that can excite melancholy reflections on the ſubject of human mortality. Mrs. Piozzi endeavours to explain this fact; and though her ſolution will not apply, we apprehend, to all the figures that are to be ſeen on the funeral urns, and in the hypogæa, or ſubterraneous tombs of the ancients, it will account for many of them.

* The laſt ſtanza of which is peculiarly beautiful.

Some

Some of Horace's odes will probably ſerve to explain the reſt, in which he connects reflections on death with the moſt lively and pleaſurable ideas *. The dancing, and other ſprightly figures on the ancient urns, &c. are in character, and may be an emblem of their philoſophy. The urn and the tomb reminded them of death, and the ſprightly figures on them contained an exhortation to pleaſure as a proper improvement of life. Mrs. Piozzi's remarks are occaſioned by her viſit to the tomb of Cæcilia Metella. We ſhall give them in her own words:

'The tomb of Cæcilia Metella, wife of the rich and famous Craſſus, claims our next attention. It is a beautiful ſtructure, and ſtill called *Capo di Bove* by the Italians, on account of its being ornamented with the *oxhead and flowers* which now flouriſh over every door in the new-built ſtreets of London; but the original of which, as Livy tells us, and I believe Plutarch too, was this: That Coratius, a Sabine farmer, who poſſeſſed a particularly fine cow, was adviſed by a ſoothſayer to ſacrifice her to Diana upon the Aventine Hill; telling him, that the city where *ſhe* now preſided—*Diana*—ſhould become miſtreſs of the world, and he who preſented her with that cow ſhould become maſter over that city. The poor Sabine went away to waſh in the Tyber, and purify himſelf for theſe approaching honours†; but in the mean time, a boy having heard the diſcourſe, and reported it to *Servius Tullius*, he haſtened to the ſpot, killed Coratius's cow for him, ſacrificed her to Diana, and hung her head with the horns on, and the garland juſt as ſhe died, upon the temple door as an ornament. From that time, it ſeems, the ornament called *Caput Bovis* was in a manner conſecrated to Diana, and her particular votaries uſed it on their tombs. Nor could one eaſily account for the decorations of many Roman ſarcophagi, till one recollects that they were probably adapted to that divinity in whoſe temple they were to be placed, rather than to the particular perſon occupying the tomb, or than to our general ideas of death, time, and eternity. It is probably for this reaſon that the immenſe ſarcophagus lately dug up from under the temple of Bacchus without the walls, cut out of one ſolid piece of red porphyry, has ſuch gay ornaments round it, relative to the ſacrifices of Bacchus, &c.; and I fancy theſe ſtone coffins, if we may call them ſo, were often made ready and ſold to any perſons who wiſhed to bury their friend, and who choſe ſome ſtory repreſenting the triumph of whatever deity they devoted themſelves to. Were the modern inhabitants of Rome who venerate St. Lorenzo, St. Sebaſtiano, &c. to place, not uncharacteriſtically at all—a gridiron, or an arrow on their tombſtone, it might puzzle ſucceeding antiquarians, and yet be nothing out of the way *in the leaſt*.'

If we envy her in her rambles among the ruins, buildings, and curioſities of Rome, we pity her when ſhe attempts to mix

* See, in particular, lib. i. ode 4. lib. ii. ode 3. and lib. iv. ode 7.

† 'A circumſtance alluded to and parodied by Ben Johnſon in his Alchemiſt. See the conduct of Dapper, &c.'

with the Roman ladies. Who will not feel for her in the ſituation which the following extract deſcribes?

'The converſations of Cardinal de Bernis and Madame de Boccapaduli are what my countrywomen talk moſt of; but the Roman ladies cannot endure perfumes, and faint away even at an artificial roſe. I went but once among them, when Memmo the Venetian ambaſſador did me the honour to introduce me *ſomewhere*, but the converſation was ſoon over, not ſo my ſhame; when I perceived all the company ſhrink from me very oddly, and ſtop their noſes with rue, which a ſervant brought to their aſſiſtance on open ſalvers. I was by this time more like to faint away than they—from confuſion and diſtreſs; my kind protector informed me of the cauſe; ſaid I had ſome grains of merechale powder in my hair perhaps, and led me out of the aſſembly; to which no intreaties could prevail on me ever to return, or make further attempts to aſſociate with a delicacy ſo very ſuſceptible of offence.'

The *naſtineſs* through which the Roman nobles are obliged to wade, at the entrance of their palaces, is a proof, Mrs. Piozzi obſerves, that they are not diſguſted with *all kinds of ſcents*. It may be ſo, and let it be ſo. *De guſtibus* (as Partridge ſays) *non eſt diſputandum*.

Mrs. Piozzi, in her ſecond volume, takes us to Naples; and her remarks and obſervations on this city, its inhabitants, its neighbouring mountain, and the wonders of this volcanic region, will amuſe various readers. The electrician will ſpeculate on her account of the different colours of the lightning which are obſervable here, '—ſome of a *pale ſtraw or lemon* colour, ſome *white* like artificial flame produced by camphor, and ſome of a *bright blue*:' but he will not, probably, accede to her hypotheſis, that the lightning draws its different colours from the different nature of minerals:—the divine will ſpeculate on the ſuperior reſpect paid to St. Januarius and the Deity, when he reads that 'though the Neapolitans are famous for blaſphemous oaths, and the profanation of the moſt ſacred name, they are never heard to repeat the name of St. Januarius without pulling off their hat, or making ſome reverential ſign of worſhip:'—the naturaliſt will be gratified with an account of a pye-balled aſs 16½ hands high;—the lover of anecdotes, with a *very affecting ſtory*; and the general reader, with Mrs. P.'s account of the unſtately life of the King of Naples:

'He rides and rows, and hunts the wild boar, and catches fiſh in the bay, and ſells it in the market, as dear as he can *too*; but gives away the money they pay him for it, and that directly: ſo that no ſuſpicion of meanneſs, or of any thing worſe than a little rough merriment, can be ever attached to his truly honeſt, open, undeſigning character.

'Stories of monarchs ſeldom give me pleaſure, who ſeldom am perſuaded to give credit to tales told of perſons few people have

any

any acceſs to, and whoſe behaviour towards thoſe few is circumſcribed within the laws of inſipid and dull routine; but this prince lives among his ſubjects with the old Roman idea of a window before his boſom *I believe*. They know the worſt of him is that he ſhoots at the birds, dances with the girls, eats macaroni, and helps himſelf to it with his fingers, and rows againſt the watermen in the bay, till one of them *burſt out a-bleeding* at the noſe laſt week, with his uncourtly efforts to outdo the King, who won the trifling wager by this accident: conquered, laughed, and leaped on ſhore amidſt the acclamations of the populace, who huzzaed him home to the palace, from whence he ſent double the ſum he had won to the waterman's wife and children, with other tokens of kindneſs. Mean time, while he reſolves to be happy himſelf, he is equally determined to make no man miſerable.

'When the Emperor and the Grand Duke talked to him of their new projects for reformation in the church, he told them he ſaw little advantage they brought into *their* ſtates by theſe new-fangled notions; that when he was at Florence and Milan, the deuce a Neapolitan could he find in either, while his capital was crowded with refugees from thence; that in ſhort they might do *their* way, but he would do his; that he had not now an enemy in the world, public or private; and that he would not make himſelf any for the ſake of propagating doctrines he did not underſtand, and would not take the trouble to ſtudy: that he ſhould ſay his prayers as he uſed to do, and had no doubt of their being heard, while he only begged bleſſings on his beloved people. So if theſe wiſe brothers-in-law would learn of him to enjoy life, inſtead of ſhortening it by unneceſſary cares, he invited them to ſee him the next morning play a great match at tennis.'

To deſcribe the King of Naples, humble proſe was fully adequate: but Mrs. Piozzi's thoughts on the country and climate of this part of Italy, have, very naturally, called forth the powers of her Muſe:

'Let thy warm, thy wond'rous clime,
Animate my artleſs rhyme,
Whilſt alternate round me riſe
Terror, pleaſure, and ſurpriſe.—
Here the aſtoniſh'd ſoul ſurveys
Dread Veſuvius' awful blaze,
Smoke that to the ſky aſpires,
Heavy hail of ſolid fires,
Flames the fruitful fields o'erflowing,
Ocean with the reflex glowing;
Thunder, whoſe redoubled ſound
Echoes o'er the vaulted ground!—
Such thy glories, ſuch the gloom
That conceals thy ſecret tomb,
Sov'reign of this enchanted ſea,
Where ſunk thy charms, Parthenope.' Stanza II.

We forget ourſelves, and the wonders of this enchanting clime detain us, as Circe did Ulyſſes, when we ſhould be proceeding on our voyage: but we muſt break the charm, and haſten to a concluſion. As we paſs through Rome, however, on our return with this lady, we muſt notice her wrong tranſlation of the epigram, *Vendit Alexander claves* *, &c.

Freſh obſervations and reflections are made by Mrs. P. on her ſecond viſit to Bologna, Padua, Venice †, &c. On theſe, we muſt not enlarge: but, ſtumbling on the Avvocato B—, a lawyer at Milan, we muſt ſtop for a moment to preſent this ſingularly conſtructed gentleman to our readers. Dr. Johnſon, had he ſeen him, would have recalled what he once ſaid, *that nobody ever ſaw a ſtrange thing*. This Avvocato actually chews the cud like an ox, which he did in Mrs. P.'s preſence; and, on the ſlighteſt touch, even through all his clothes, throws out electric ſparks. For a more particular account, ſee vol. ii. p. 236—7.

Mrs. P.'s tour in Germany gives her an opportunity of remarking on Vienna and the Emperor, on Berlin, Potzdam, and the late King of Pruſſia. Of the Emperor, ſome intereſting particulars are related: but for theſe we ſhall refer to the work.

We have now to thank Mrs. Piozzi for treating us with this agreeable work. Her remarks are various, and, on the whole, ſenſible: but her introduction of Scripture does not always pleaſe us; nor is ſhe uniformly happy in her very frequent uſe of the ancient and modern poets.

Perhaps the vulgariſms which we have noticed, might be intended as marks of an eaſy ſtyle: but, aſſociated with ſuch words as *elaboration*, *reſuſcitation*, &c. they produce a moſt diſagreeable effect.

The age is faſtidious, and our language is, every day, growing more correct and refined. Mrs. P. cannot be ignorant, and ought not to be unmindful, of this fact; nor need her readers be told, that her mind is vigorous, that her obſervation has been extenſive, and that her erudition places her in a rank ſuperior to that of the generality of female writers.

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* The jeu d'eſprit in vol. ii. p. 216, is ſpoilt by an error of the preſs, *lætificabant* for *lætificabant*.

† At this place, ſhe ſeems to have been moſt delighted, for thus ſhe apoſtrophiſes (vol. ii. p. 184): 'Lovely Venice! wiſe in her councils, grave and ſteady in her juſt authority, ſplendid in her palaces, gay in her caſinos, and charming in all.'

ART.

ART. XIII. *The Engliſh Orator.* Book the Fourth*. By the Rev. Richard Polwhele, Tranſlator of Theocritus, &c. 4to. pp. 63. 2s. 6d. Cadell. 1789.

HAVING, in the former books of his Engliſh Orator, unfolded the general principles of eloquence, and ſhewn their application and uſe at the bar and in the ſenate, Mr. Polwhele completes the plan of this didactic poem by treating of the eloquence of the pulpit. This book abounds with judicious obſervations, and contains much good advice to preachers, reſpecting their previous qualifications; the choice of ſubjects for ſermons; the neceſſity of acquainting themſelves with the characters of their hearers, and adapting their diſcourſes to their underſtandings, ſituations, and characters; the propriety of addreſſing the paſſions, and the manner in which this may be done with the greateſt advantage; the importance of an unblemiſhed and reſpectable character; and other weighty topics. Conſidered merely in the light of a *concio ad cleros*, the lecture may be exceedingly uſeful; and it will not, probably, be read with the leſs attention or effect, for being clothed in the agreeable dreſs of elegant verſification. The great difficulty of keeping alive the fire of poetry through a long didactic piece, will be admitted by candid readers, as an apology for the proſaic caſt of ſeveral parts of this work; and the paſſages in which the author riſes into poetical conception and diction, if they will not wholly juſtify the boldneſs of the undertaking, will leave with the reader no unfavourable idea of his poetical talents. The fatal influence of the vices of the great, on village-ſimplicity, is well deſcribed in the following lines:

> ' Long by romantic Arun's ſtream was mark'd
> At little diſtance from a tuft of trees
> That half-conceal'd the ſteeple, a low roof,
> Where *Villicus*, a modeſt curate, paſt
> Full many a day—tho' unambitious, vex'd
> With griefs his ſpirit knew not to ſuſtain;
> And, tho' aſſiduous in his office, check'd
> By feelings that might damp no trivial ſenſe
> Of ſacred duty. Ever was he ſeen
> A faithful paſtor; whether the return
> Of Sabbaths call'd his oratory forth,
> (For he was eloquent as one inſtinct
> With Heaven's own Spirit) whether he was wont
> To join, on feſtivals, a ſcatter'd few

* For our account of Book I. ſee Rev. vol. lxxiv. p. 468. For Books II. and III. ſee Rev. vol. lxxviii. p. 350. In this laſt mentioned volume, was alſo given an account of Mr. P.'s tranſlation of Theocritus, &c. p. 308.

In pious prayer, while each clear echo told
The vacant pews; whether the waſting ſick,
Abandon'd by the help of man, implor'd
The ſweet conſolatory balm that ſoothes
The dying; or the laſt ſad office claim'd
His feeling tear that trickled at the ſobs
Of funeral woe, what time the evening ſun
Flung on the freſhneſs of the new-turn'd grave
A lingering beam. In admonition warm,
Oft did he caution the too thoughtleſs tribes
Againſt each ſin that eaſily beſets
The heart; and oft, more anxious than their fires,
Taught the ſurrounding innocents, who lov'd
His friendly ſmile, the leſſon to be good.
'Yet inauſpicious were his faireſt aims,
While the degenerate villagers deſpis'd
His fervid exhortation; wantoning oft
Amidſt the remnants of luxurious feaſts,
Where a contiguous manſion overbrow'd
The curate's little hamlet. In that dome
A new-ſprung lord (begot, where Ganges rolls,
By Murder on Chicane), revell'd uncheck'd;
Nor heeded the dull monitor within
Which points to virtue. Prodigal, yet void
Of any generous feelings, he pour'd forth
A waſte of wealth to feed the rich—the poor;
Who, indiſtinguiſhably blended, caught
The vices of his menial train, and ſpred
The quick contagious profligacy round.
'Shameleſs amid laſcivious eaſe, and loſt
In pleaſure's fond delirium, he diſplay'd
His boſom-harlots to the wondering view
Of ruſtics; or, enamour'd at a glance,
Vow'd to the ſimple girl unbluſhing love!
'Nor ſtrove he in God's hallow'd houſe (if there
He fill'd, for faſhion's ſake, the painful hour)
To check the look licentious, or the grin
Of levity, that, all irreverent, paſt
Thro' mimic pews—ah, more infectious far
Than chaſte devotion's fire, effus'd by thee,
Much injur'd *Villicus!* who, doom'd to meet
The ſneer of diſſolute contempt, the taunts
Of menial inſolence, yet bending o'er
Thy flock, wert wont with a preſageful eye
To mourn the ſpreading evil. And to mourn—
To preach, were frivolous alike—thy breath
Of eloquence as idle as thy tear!
Thus, the once animated ſtrain, too oft,
Faints into feeble lecture: thus, the ties
Of looſen'd duty languiſh on our hands,
All interrupted; and we leave our charge

With

With baffled hope. But *Villicus*, endued
With reſolution that ne'er ſhrunk from aught
Exterior, and that brook'd not ſin tho' dreſt
In faſhion's fluctuating colours gay,
Knew not to hover o'er the intruder, ſtruck
By trembling apprehenſions, but oppos'd
Her glaring front with irretorted aim.
Strong was his phraſe and ardent. And the hope
That he could preſs into the timid tribes
A ſenſe of virtue (for they flock'd around
To catch his bolder accents) gave new nerve
To zeal that might have long, unſlackening, toil'd,
Tho' vainly—had not the proud lordling's rage
Daſh'd his ſincereſt efforts by a power
The wealthy feel—a power to cruſh the weak;
And, wreſting from his graſp the ſcanty dole
Which unaffected duty had endear'd,
Bade many a ſycophantic tongue (that founds
A great man's echo) ſpread calumnious tales
To tarniſh with the aſperſing taint his fame;
Tho' all he preach'd was virtue, and his life
Was but a comment on the truths he preach'd!'

Mr. P. has added a pleaſing poetical Epiſtle to a College-Friend.

It is with ſatisfaction, that we announce to the public, Mr. Polwhele's uſeful undertaking of a work much wanted, the hiſtory of Devonſhire.

ART. XIV. *The Hiſtory of the Effects of Religion on Mankind*; in Countries ancient and modern, barbarous and civilized. Containing, Sect. I. The Expediency of true Religion in civilized States, with the Origin and Effects of Pagan Superſtitions. Sect. II. The Effects of Judaiſm on the Hebrews themſelves, and on the Sentiments of Pagans. Sect. III. Tendency and real Effects of the Chriſtian Code. Sect. IV. Origin, Progreſs, and Effects of Mahometaniſm. By the Rev. Edward Ryan, B. D. 8vo. pp. 373. 5s. Boards. Rivingtons. 1788.

HISTORY was ſtyled by the late king of Pruſſia, *the ſchool of princes:* it may, with equal propriety, be called the ſchool of mankind. If human nature ſhould ever arrive at maturity of wiſdom, it muſt be by remarking and comparing the various follies of its long, and as yet unfiniſhed, ſtate of childhood, in order to diſcover the cauſes from which they have ſprung, to become ſenſible of the miſchiefs which they tend to produce, and to diſcover by what means they may be moſt effectually corrected. The hiſtory of ſuperſtition, which is religious folly, muſt be, in this view, exceedingly uſeful. For nothing more ſeems neceſſary, to convince the world of the abſurdity

and hazard of embracing and propagating falſe notions concerning celeſtial powers, than fairly to repreſent, in diſtinct detail, the diſorders and miſeries which have originated from this ſource. At the ſame time, ſuch a repreſentation would not fail to ſhew the infinite value of that religion, wherever it be found, which reſts on rational principles, and is inſeparably united with good morals.

Something of this kind is attempted by Mr. Ryan in his firſt volume. On the one ſide, he collects, from various ſources, a long detail of facts, to illuſtrate the effects of pagan ſuperſtition among ancient nations, particularly the Greeks and Romans, in affording encouragement and protection to cruelty, impurity, and every other vice; in ſupporting and ſanctifying tyranny, civil and religious; in giving riſe to deſtructive wars; and in preventing the progreſs of knowlege. On the other hand, he repreſents, at large, the beneficial tendency of the doctrines of true religion as they are taught in the goſpel of Chriſt, *directly*, by an enumeration of its leading tenets and precepts; and *indirectly*, by relating many facts, in which the violation of the Chriſtian law, in nations profeſſing Chriſtianity, has been attended with miſchievous conſequences; and he then proceeds to illuſtrate the actual benefit that has ariſen from Chriſtianity, notwithſtanding the imperfect degree in which it has prevailed, by ſhewing, in a great variety of particulars, that it has aboliſhed or reſtrained cruelty, mitigated oppreſſion, checked licentiouſneſs, corrected vanity, diffuſed knowlege, and increaſed philanthropy.

As there is no part of this volume on which the author appears to have beſtowed more pains than that where he ſtates the actual effect of Chriſtianity, we cannot exhibit a more favourable ſpecimen of the work, than the following view of the influence of the goſpel in aboliſhing ſavage and inhuman practices:

'If we conſult the hiſtory of nations, we cannot entertain a doubt, that men, who embraced the goſpel, became reformed from ſeveral vices and criminal practices, common among Heathens, before it was introduced. Bardeſanes, the famous Syrian heretic, obſerved, that the Chriſtian code has been extremely uſeful in a moral and political view; ſince Chriſtians of all nations have retained the virtues, and rejected the vices of the different countries where it was promulgated. In Parthia, where polygamy prevailed, they are not polygamiſts; in Perſia, they do not marry their own daughters; in Bactria and Gaul, they do not violate the marriage bed; nor do they, whereſoever they reſide, yield to the influence of corrupt laws and wicked cuſtoms, familiar to others *. By the

* White's Sermons.

laws

laws of Zoroaſter the Perſians committed inceſt until they embraced the goſpel; after which period they abſtained from that crime, and obſerved that temperance and chaſtity enjoined by its precepts. This people expoſed the bodies of the deceaſed to be devoured by birds or beaſts of prey, but abſtained from this cuſtom, and decently interred them after it was promulgated. Euſebius has furniſhed a catalogue of abominable cuſtoms, ſome of which have been aboliſhed by the goſpel; and proves its profeſſors to be free from ſeveral crimes, not even condemned in the Pagan world. Chriſtianity was uſeful not only in its poſitive precepts, and the genius which it inſpired, but alſo in delivering men from deteſtable practices, perfectly repugnant to the feelings of Chriſtians. This learned writer aſſures us, that proſelytes to Chriſtianity no longer married their own mothers in Perſia; nor in Scythia did they as uſual eat human fleſh, and ſacrifice their children, prompted by ſuperſtition. The Maſſagatæ uſed to ſacrifice their relations, and eat their fleſh, when worn out with age; the Tibareni were wont to fling them down precipices; the Hyrcani and Caſpians expoſed them to be devoured by birds and dogs. Theſe and ſuch like cruel and inhuman cuſtoms prevailed not only among barbarous nations, but even among the Greeks, who were poliſhed and refined. In Salamis a man was ſacrificed to the daughter of Cecrops; and another at Chios was cruelly torn to pieces and ſacrificed to Bacchus: three were daily ſacrificed to Juno; and a man was dragged thrice round the altar in Diomede's temple, ſtruck by the prieſt with a ſpear, and ſacrificed to Diomede. The Greeks in general, before they went out to war, ſacrificed a human victim; Ariſtomenes ſacrificed three hundred together to Jove on that occaſion; the Celtæ and Carthaginians uſed human ſacrifices; and Italy was ſaid to have been viſited by calamities becauſe the tenth part of the men was not ſacrificed to the gods. In Laodicea a virgin was ſlain in honour of the Syrian Pallas; in Leſbos they ſacrificed to Bacchus, in Phocis to Diana, and the Tauroſcythæ offered up, at the ſhrine of the ſame goddeſs, as many as were driven to their coaſts by winds or waves *. It is unneceſſary to multiply inſtances of cruelty among Pagan nations; ancient hiſtory abounds with them; and the ſecond ſection of this work has already furniſhed many of this kind. It is admitted that human victims ceaſed in ſome of thoſe places before Chriſt's appearance, and that animal ſacrifices were ſubſtituted in their room: but theſe and other abominable cuſtoms were exploded, in many countries which embraced the goſpel, as will preſently appear.

'The Romans, though a poliſhed people, were cruel and bloodthirſty before the promulgation of the goſpel, and its eſtabliſhment in the empire. The breaking of a glaſs, or ſome ſuch trifling offence, was ſufficient to provoke Vidius Pollio to caſt his ſlaves into fiſh-ponds, to be devoured by lampreys. The effuſion of human blood was their frequent entertainment; ſome of their fellow-creatures were ſet to fight with beaſts, others to be devoured by

* Euſebii Præp. Evang. Lib. IV. Cap. vii.

them, and ſome to fight againſt each other*. Lipſius aſſures us, that no wars ever made ſuch havock on mankind, as thoſe games of pleaſure, which ſometimes deprived Europe of twenty thouſand lives in one month†. From the deteſtable practice of killing perſons at the funerals of great men, aroſe another cuſtom equally cruel and ſhocking to humanity, the fights of gladiators. The Romans, as if aſhamed of human ſacrifices, trained up perſons to engage in voluntary combat, and to fight until they killed each other at the tombs of the deceaſed. This was the origin of thoſe bloody ſhows afterwards ſo delightful to the people of Rome: theſe were the amuſements, with which the principal magiſtrates of Rome, and afterwards the emperors, entertained the citizens, and by which they acquired popularity among the people of that city. Julius Cæſar preſented three hundred and twenty pair of gladiators; even the worthy Titus exhibited a ſhow of gladiators, and Trajan, though not cruel in other reſpects, furniſhed another diſplay, where one thouſand pair of gladiators were exhibited on a theatre, for the entertainment of the ſpectators‡. In all thoſe ſpectacles, every pair of combatants was matched and pitted againſt each other, and obliged to maim and murder, in cold blood, thoſe who never had offended them. The paſſion for theſe bloody encounters roſe to ſuch an height, that ſenators and knights turned gladiators; and even women engaged in them, under Nero and Domitian. Theſe champions became formidable by their numbers; and one of them had the boldneſs to proclaim war againſt the Roman ſtate. In ſword-fights, the ſpectators did not ſo much praiſe ſkill in defence, as undauntedneſs in inflicting or receiving wounds; were diſpleaſed with the fencers, unleſs one of them was preſently ſlain, were impatient of delays, as if they thirſted for blood; and carefully examined thoſe who lay weltering in blood, leſt they ſhould deceive by a feigned death‖. Chriſtian divines ſoon exerciſed their pens againſt theſe practices; Conſtantine the Great reſtrained them by edicts, and the emperor Honorius entirely aboliſhed them§.

'The following inſtances may evince the utility of Chriſtianity in baniſhing idolatry, and barbarous practices from ſome countries, where it did not immediately produce virtue, among converts to the goſpel. The Gauls and ancient Saxons employed various abſurd methods of diſcovering, whether perſons ſuſpected of any crime were innocent or guilty. Sometimes the perſon accuſed was obliged to engage in ſingle combat, to prove his innocence; and both prieſts and people prayed in ſilence, during the combat, that the innocent might be victorious. Sometimes he was forced to the diſagreeable alternative of graſping red hot iron, or acknowledging himſelf guilty; ſometimes, to walk blind-folded and bare-footed over red-hot ploughſhares, placed at certain diſtances; and ſometimes, to thruſt his arm into boiling water. In

* Hackwell's Apology, Book IV. Ch. iv. Sect. 7.
† Ibid. Sect. 8. ‡ Kennet's Antiq. Book V. Part II. Chap. iv.
‖ Hackwell, Book IV. Chap. iv. Sect. 9. § Ibid. Sect. 10.

all

all theſe caſes, he was judged innocent or guilty, according to the effects which theſe trials produced. In ſome inſtances, a perſon was flung into a river with a rope about his arms; if he ſtaid at the bottom, until he was drawn up, he was looked on as innocent; but if he floated, he was conſidered as criminal. Theſe four ſorts of ordeal laſted for a conſiderable time, after the introduction of Chriſtianity, but were aboliſhed by a decree of pope Stephen II. as impious and unjuſt, and frequently expoſing the innocent to manifeſt hazard *. It is generally admitted, that the Iriſh were extremely fierce and barbarous, before the time of St. Patrick, and that their ferocity was ſomewhat abated after that primitive Chriſtian preached the goſpel among them. St. Jerome tells us, that the Scots adopted Plato's community of wives, and had their appetites no better regulated than thoſe of beaſts; that the Attacotti, a people of Britain, eat human fleſh, and reckoned the haunch of a ſhepherd or the breaſt of a woman, a delicious repaſt †. Whether the Attacotti were a people of Scotland or not, let antiquarians determine; my object is only to prove, that ſome nations of Britain were extremely barbarous, before the Chriſtian code, that ſoftener of manners, was publiſhed among them. Gildas ‡ the Wiſe affirms, that Britons, before they were civilized by the goſpel, were rude, barbarous, and impure in their manners, ſacrificed human victims, and that their idols were more numerous than the idols of Egypt. Collier is of opinion, that the inhabitants of Great Britain were extremely cruel, before the introduction of Chriſtianity, and he founds his opinion on the following facts. In Gaul, before that period, the druids managed the ſacrifices, interpreted omens, and directed all matters relative to their ſuperſtitions. In times of public diſtreſs, they offered animal ſacrifices, and in caſe of ſickneſs or other calamity, which befel individuals, they required human victims to appeaſe their deities. Their idols were hollow and capacious, and in them they placed wretched victims, and burned them to death. They generally ſacrificed thieves, robbers, or other criminals; but where they were not ſupplied with a ſufficient number of theſe, they ſacrificed the innocent. Cæſar || gives this account of the Gallic druids, and acquaints us, that theſe borrowed their ſuperſtitions from thoſe of Britain; whence the eccleſiaſtical hiſtorian fairly concludes, that the Britons were as ſuperſtitious in their worſhip, and as barbarous in their manners, as the Gauls; and ſtrengthens his concluſion by the authority of Tacitus, who affirms, that in the iſle of Angleſea druids uſed to ſacrifice priſoners taken in war, and put perſons of both ſexes to death, for the purpoſe of inſpecting their entrails, and prying into futurity §. This rough people were ſoftened in their manners, and human ſacrifices exploded in Great

* Hackwell, Book IV. Chap. ii. Sect. 5.

† Hieronymus adverſus Jovinienum, Lib. II. edit. Paris, 1706, p. 207.

‡ De Excidio Britanniæ. || De Bello Gallico, Lib. VI.

§ Collier's Eccl. Hiſt. Cent. 1.

Britain,

Britain, Gaul, and other places, by the promulgation of a code, whoſe ſpirit is ſo adverſe to cruelty and bloodſhed.'

The general change which took place in the particulars referred to in the above extract, and in ſeveral others diſtinctly illuſtrated by Mr. Ryan, are unqueſtionable proofs, not only of the beneficial tendency, but of the actual benefit, of Chriſtianity, even though it ſhould be allowed that other cauſes concurred with Chriſtianity in producing this change. The extenſive appeal here made to facts, is ſuch, as muſt, in our opinion, leave a ſtrong impreſſion on impartial readers in favour of true religion.

We heartily approve the author's deſign; and with reſpect to the execution, we readily allow him the merit of induſtrious compilation, of clear arrangement, and, commonly, of correct expreſſion: but, on account of the importance of the cauſe in which he is engaged, we exceedingly regret, that he has ſo frequently neglected to ſupport his facts by references to original authors; and that, in his zeal to eſtabliſh his point, he has afforded ſome occaſion of ridicule, if not of triumph, to the *gainſayers*—an appellation which he every where applies to free-thinkers—by advancing unſupported aſſertions, and admitting fanciful hypotheſes. Roſs's Hiſtory of all Religions, Broughton's Dictionary, Tooke's Pantheon, Hackwell's Apology, Skelton's Deiſm Revealed, and other modern works, ought not to be referred to as authorities for any ancient facts, by an author who would be thought to do more than write *ad populum*. In ſupport of acknowleged facts, ſuch references mean nothing: in juſtification of aſſertions, which affect the reputation of the firſt names of antiquity, ſuch authorities are, to ſay the leaſt, contemptible. An accuſation of an unnatural crime is alleged againſt Socrates and Plato on the authority of Skelton: Socrates is charged with allowing a community of wives on the credit of Tertullian; and other ſevere cenſures are paſſed on many reſpectable ancients, on evidence, which any one, who conſiders the time when the authors wrote, and the ſlight grounds on which their aſſertions are frequently advanced, muſt allow to be very queſtionable.

The confidence with which Mr. Ryan advances his aſſertions, ſometimes without proof, and often on very ſlender grounds, will naturally awaken ſome degree of diſtruſt on the minds of his readers. No cautious writer, who is acquainted with the uncertainty which attends the early part of hiſtory, would have poſitively aſſerted, that the Medes and Perſians ſprung from Shem; that it is univerſally acknowleged that

Ham

Ham ſettled in Egypt; and that Mr. Bryant has *proved*, that ſeveral Pagan fables refer to Noah and his ark. Who will think the authority of St. Jerom ſufficient to prove, that the Scots adopted Plato's community of wives? or who can believe, on any authority, that there ever was a country, in which all women were prohibited to bring children into the world till the age of thirty-ſix?

In explaining the origin of idolatry, Mr. Ryan has adopted the moſt fanciful, and, in our opinion, the leaſt probable, hypotheſis that was ever invented on this ſubject, viz. that of the Abbé le Pluche; which ſuppoſes that certain ſymbols, or emblems, uſed among the Egyptians, to expreſs the idea of God and his attributes, the phenomena of nature, and other ſubjects, were afterward miſtaken for figures of gods, and gave riſe to all the heathen divinities. At the ſame time, Mr. R. rejects, with great contempt, the ſyſtem of mythology, which ſuppoſes the moſt ancient gods of Egypt to have been deified men; and he pronounces it to be unſupported by a ſingle concluſive, or even probable, argument. Yet, afterward, in ſpeaking of paganiſm as a mere political engine, he allows, that 'the popular deities of the heathen were but *kings and men* who contributed largely to the benefit of their country;' and, in another place, he ſeems inclined to favour a *third* ſyſtem, that which makes idolatry to conſiſt in the worſhip of natural bodies. 'The greater part of mankind,' ſays he, 'in the early ages of the world, believed the ſtars, ſun, moon, and other planets, to be eternal, and conſidered theſe and other parts of the viſible world as *chief objects* of adoration.'

There is no point which Mr. Ryan takes more pains to aſſert, and none which he more feebly maintains, than the notion, that the ancient philoſophers derived their wiſdom from the Hebrews. In ſupport of this opinion, he chiefly quotes the ancient Jewiſh writers and the Chriſtian fathers, who, like Mr. R. thought it neceſſary to annihilate natural religion, in order to do honour to revelation. Led away by this favourite notion, he ſuppoſes that Zoroaſter might have been enabled to reform the religion of the Perſians, from his acquaintance with the Hebrews, and their ſcriptures, during the Babyloniſh captivity; and, though the moſt ancient records of natural religion are found in the hiſtory of the Chaldeans and the Egyptians, he thinks it probable, that the Chaldeans learned theology from the Hebrews during their captivity; that, becauſe Solomon married an Egyptian princeſs, the Egyptians were indebted to his countrymen for their beſt notions concerning the origin of things; and that theſe paſſed from them to Pythagoras, Plato, and other Grecian philoſophers.

phers. Without attending to the eſſential difference between the theological doctrines of Plato and of Moſes, he thinks it probable, that Plato borrowed his idea of God and his perfections from the Moſaic and prophetic writings; he apprehends that the name *I am*, given to God by Moſes, might have ſuggeſted to Plato an idea of the eternity and ſelf-exiſtence of the Deity; and that when Plato ſpeaks of man as reſembling God, he borrows the notion from Moſes, who ſays that God made man in his own likeneſs. On the authority of Euſebius, he aſſerts that Plato deſcribed the deluge in the ſame order with Moſes. He adds, "Give me neither poverty nor riches," ſays Solomon, and Plato baniſhes both theſe extremes from his republic. The wiſe man in his proverbs [ſurely the author has here miſtaken *Solomon* for *Solon*] enjoins us to call no man happy before he die; and Plato, in his ſeventh book of Laws, objects to praiſing men before we ſee an end of their works; and Plato's language concerning the divine omnipreſence, according to his conception, was evidently borrowed from a ſublime paſſage in the Pſalms.

On ſuch ſlight grounds as theſe, Mr. R. maintains that Plato took his notions from the Hebrew ſcriptures; and where this ground fails him, ſtill he does not deſert his opinion; for he adds, 'In ſome inſtances, Plato does not adhere ſtrictly to the ſentiments of the ſacred writings, but alters and diſguiſes them, perhaps to conceal his *theft*; and, ſometimes perhaps, errs from ignorance of the ſcriptures.' To ſuch ſhifts are writers driven, when they are determined, at all events, to ſupport an opinion. Mr. Ryan goes on to aſſert, that Homer's deſcription of the gardens of Alcinous was probably taken from the paradiſe of Moſes, and that the poets' Até, caſt down from heaven by Jove, 'marks the fall of Lucifer, mentioned by Iſaiah.' Not recollecting that, in all the moſt ancient ſyſtems of theology, the Deity is repreſented as an etherial fire, he ſuppoſes that Plato borrowed his notion, that God exiſts in a fiery ſubſtance, from the appearance of Jehovah to Moſes *in a flame of fire in a buſh*. Mr. R. in ſhort, maintains, that both ancient and modern philoſophers have ſtolen their notions of God from the ſcriptures; and have attempted to conceal the theft by abſtract reaſonings on his nature and attributes.

If, inſtead of advancing theſe vague conjectures and bold aſſertions, the author had carefully inquired into the degrees of credit due to his ſeveral authorities; and had examined the whole ſubject with that patience of labour, and that accuracy of thinking, which diſtinguiſh a writer, whom he very unjuſtly cenſures, the great philoſophical hiſtorian BRUCKER, we

do

do not ſcruple to ſay, that he would have written a much more uſeful work. Brucker, much as Mr. R. is diſpleaſed with him for denying that the heathen philoſophers borrowed their wiſdom from the Hebrews, aſſigns very good reaſons for his opinion; and, with a maſterly hand, traces the origin of pagan philoſophy, both Barbaric and Grecian, to other ſources. In ſeveral parts of his valuable work, this point is diſtinctly diſcuſſed; particularly in a Note (to which Mr. R. does not appear to have adverted), to be found in (Edit. Leipſ. 1766), V. II. p. 931; where he treats of the Jewiſh Cabbaliſtic philoſophy. Brucker never calls in queſtion any of the authorities ſo confidently quoted by the preſent author, without having diſtinctly examined what degree of credit is due to them. Where he gives his own opinion on any doubtful ſubject, it is, conſtantly, either ſupported by all the evidence which very extenſive reading could furniſh, or fairly acknowleged to be a mere conjecture. Thoſe who are acquainted with his *Critical Hiſtory of Philoſophy*, and who know that he devoted his whole life to inquiries of this kind, will not be diſpoſed to reject his opinion concerning *facts* in this branch of hiſtory, on the curſory report of a writer who has not been careful to ſtate the hiſtorian's opinions correctly. After having ſaid, 'that Brucker thinks it probable that Zoroaſter did not borrow his doctrines from the Hebrews, ſince by the diverſity of their laws and rites they admitted none, except proſelytes, to a participation of their religion:'—he adds:—'but ſurely theſe proſelytes were likely to propagate the Jewiſh tenets to their pagan neighbours;' and even this writer aſſures us, that different perſons conſidered Zoroaſter as inſtructed by Jeremiah, or Daniel, during the Babyloniſh captivity, from his extraordinary knowlege of the Old Teſtament and Pſalms. Some might ſuppoſe, from this repreſentation, that Brucker had ſtated theſe different opinions as deſerving of attention, and had left the matter *ſub judice:* whereas the fact is, that the hiſtorian, having mentioned three different aſſertions of three Arabian writers (namely, that Zoroaſter was inſtructed by Elias, or Jeremiah, or Eſdras), immediately proves at large, from the character and views of theſe writers, that every ſuppoſition of this kind was not only uncertain, but without any foundation; and ſhews it to be inconſiſtent with the account given of his deſcent in the ancient ſacred book of the Perſians, the Sad-der. He adds, *Sic ut mirum videri queat, viros acutos fidem ſine examine ejuſmodi narratiunculis dare potuiſſe.*

We have thought it neceſſary to make theſe remarks, to put our readers on their guard againſt admitting, with too much facility, the opinions of Mr. Ryan; and we hazard theſe

ſtrictures, without any apprehenſion of being claſſed among the author's *gainſayers*; for we are clearly of opinion, that the cauſe of revelation is as much injured by injudicious attempts to depreciate the natural exertions of the human mind, as by vain boaſts of the perfection and all-ſufficiency of its powers. In order to eſtabliſh the value and utility of Divine Revelation, it is wholly unneceſſary to overload the picture of human error and folly; for the faireſt view, which can poſſibly be taken of the ancient ſtate of religion and morals, will leave no room to doubt, that the introduction of the Chriſtian religion was a moſt ſeaſonable and happy event, altogether worthy of the interpoſition of Divine Providence.

Mr. R. propoſes to complete his deſign in two ſubſequent volumes.

ART. XV. *Remarks on the internal Evidences of the Chriſtian Religion.* By Gilbert Wakefield, B. A. and late Fellow of Jeſus College, Cambridge. 8vo. pp. 165. 2s. 6d. Deighton. 1789.

THE internal evidences of the Chriſtian religion, which are exhibited in this work, are derived from various ſources; ſuch as—the ſuperlative excellence of its morality; the ſimplicity with which it exhibits the doctrines of religion; the divine wiſdom of its Founder; the magnanimity, diſintereſtedneſs, and dignity of his character; the honeſty with which the apoſtles relate their own failings; the peculiar complexion and phraſeology of St. John's Goſpel; the caſual marks of authenticity every where obſervable in the writings of the evangeliſts, &c. &c. Theſe topics are briefly, but forcibly, illuſtrated, in a ſeries of remarks, which the judicious friends of Chriſtianity will peruſe with pleaſure. As a ſpecimen, we ſhall ſelect the author's remarks on St. John's Goſpel:

'From the peculiar complexion and phraſeology of St. John's Goſpel a critical obſerver may deduce no inconſiderable argument in behalf of the Chriſtian revelation.

'It is well known, that John was the diſciple on whom our Lord repoſed a greater confidence, and whom he regarded with ſentiments of peculiar friendſhip and affection. When Jeſus had declared, that one of the apoſtles then at table with him would be his betrayer, we are told, that Simon Peter *beckoned* to John, who *was leaning on Jeſus' boſom*, to aſk him of whom he ſpake*: a queſtion which intimates no leſs than John's ſituation at the table, a more intimate familiarity. Our Lord's recommendation of Mary to his protection, and the manner of that recommendation, is a further

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* See John, xiii. 23, 24. xxi. 22.

proof,

proof, independent of the apoſtle's own expreſs teſtimony to the ſame effect, of mutual eſteem and love. And this reciprocal attachment argues a *congenial temper*, and a *ſimilar form of mind.*

'Add to this, that John was called to be an apoſtle in an early period of our Lord's miniſtry: a longer time, therefore, of attendance on the public life of Jeſus, as well as more frequent opportunities in private, would unavoidably operate in producing a more exact reſemblance of character between them.

'Now, what is the natural, and indeed neceſſary, concluſion from theſe conſiderations? Truly, that the goſpel of this beloved diſciple muſt contain, in all probability, a more *true* and *lively repreſentation* of the life and converſation of his Maſter. If ſo, and Jeſus Chriſt be that Word and Wiſdom of God, which the evangeliſts declare him to have been, St. John's goſpel will contain more and clearer marks of authenticity,—will wear a complexion eminently characteriſtic of its original,—and will betray an intrinſic uſefulneſs and excellence, above the reſt.

'And ſuch, I am perfectly perſuaded, is the *fact*. This poſition, however, admits of no reference but to the private judgment of the unprejudiced and competent examiner. Yet I muſt be permitted to declare my opinion, that St. John's goſpel is the leaſt underſtood of all the *four:* and that a more cloſe and critical peruſal of it will gradually diſcloſe its excellencies with increaſing luſtre, and give perpetual corroboration and clearneſs to the argument advanced in this *remark*. "Time," ſays an illuſtrious ancient, "overthrows the fictions of opinion, and eſtabliſhes the deciſions of truth and nature."

This work, being chiefly deſigned for popular uſe, has few quotations from the ancients.

Art. XVI. *Agnes de Courci*, a domeſtic Tale. By Mrs. Bennet. 12mo. 4 Vols. 10s. ſewed. Hookham. 1789.

Modern noveliſts may be ſaid to poſſeſs their principal ſhare of excellence (ſome few excepted), in an artful conſtruction of their *fables*. That a happy combination of incidents is requiſite to the perfection of the novel, as well as of the drama, we do not pretend to deny: but that a particular intricacy, or *perplexity*, is wanting to either, we cannot ſo readily admit. It is owing to this miſtaken opinion reſpecting *plot*, that ſo many performances, eſpecially in the latter line of writing, are ſcarcely comprehenſible; while, from the pantomimical tricks with which they frequently abound, they ſeem to be calculated for the amuſement of children, rather than for the inſtruction and entertainment of rational minds. Yet thus will it ever be, when *genius*, properly ſo denominated, is abſent: for, as a celebrated critic obſerves,—"it is much more difficult to paint manners than to plan action: becauſe *that* requires

quires the philoſopher's knowledge of human nature, *this* only the hiſtorian's knowledge of human events *."

With reſpect to the production before us, it muſt be obſerved that, as a well-wrought ſtory, it is entitled to particular regard. The *inventive* faculty of its authoreſs is not to be diſputed: but *character*, that great, that almoſt indiſpenſable requiſite in all ſuch performances as the preſent, is ſeldom to be found in it. The reader's attention is ſo much taken up by the events, that the *perſonages*, who ſhould undoubtedly be the *firſt*, become the *ſecondary*, conſideration with him; and thus the very *eſſence* of ſuch a compoſition (which, like the dramatic, conſiſts in a true and faithful diſplay of *manners*) is, in ſome degree, deſtroyed. In a word, it is a body without its proper ſpirit: the *animating principle* is weakened; it is nearly loſt.

We have heard it remarked of this novel, and by people whoſe opinions, in many caſes, might be worthy of attention, that a ſtriking predilection for the Roman Catholic religion is found in many of its pages; and that the work is, conſequently, open to cenſure. The fact is, however, that every thing here ſaid of that religion, is ſpoken by a perſon ſuppoſed to have been educated in its belief; and, in this particular, we ought to acknowlege that the writer is regardful of *character*. They, therefore, who object to any ſuch matter, or to a *ſentiment* (very reprehenſible, perhaps, in itſelf), ſeem to have forgotten that the *author* of a novel, as of a drama, never ſpeaks; and that it is only with a view to preſerve the truth of the repreſentation, when any thing cenſurable is put into the mouths of his actors. A man who has been deſcribed as wicked, ſhould not be made to utter a ſtring of virtuous and moral ſentences; and if he ſometimes offends us by the freedom of his expreſſion, we muſt call to mind the *reaſons* for it; pardoning the writer for any apparent infringement of *order*, in conſideration of his attention to nature and conſiſtency: but this will be fully illuſtrated by a ſhort quotation from the elegant critic whom we have already cited. He is ſpeaking of the *uſefulneſs* of the chorus in tragedy:

"It is neceſſary to the truth and decorum of characters, that *manners*, bad as well as good, be drawn in ſtrong, vivid colours, and to that end, that immoral ſentiments, forcibly expreſſed and ſpeciouſly maintained, be ſometimes *imputed* to the ſpeakers. Hence the ſound philoſophy of the chorus will be conſtantly wanting to rectify the wrong concluſions of the audience, and prevent the ill impreſſions that might otherwiſe be made upon it. Nor let any one ſay, that the audience is well able to do this for itſelf; Euri-

* Notes on the Epiſtle to Auguſtus.

pides

pides did not find even an Athenian theatre ſo quick-ſighted. The ſtory is well known (Sen. Ep. 115.), that when this painter of *manners* was obliged by the rules of his art, and the character to be ſuſtained, to put a run of bold ſentiments in the mouth of one of his perſons, the people inſtantly took fire, charging the poet with the *imputed* villany, as though it had been his *own*. Now if ſuch an audience could ſo eaſily miſinterpret an attention to the truth of character into the real doctrine of the poet, and this too, when a chorus was at hand to correct and diſabuſe their judgments, what muſt be the caſe when the *whole* is left to the ſagacity and penetration of the people? The wiſer ſort, it is true, have little need of this information *." &c.

As the preſent performance, though certainly wanting in *eſſentials*, is yet diſtinguiſhable in many of its parts, we ſhall preſent our readers with a ſpecimen of the writer's ſtyle; which, indeed, is not very accurate. To follow her in the *ſtory* is impoſſible.—The hero of the tale is no more! His funeral, and the circumſtances attendant on it, are thus deſcribed:

'The moon, Madam, faintly ſhone; we ſaw her tranſient beams through the trees, as we paſſed the *now* deſerted hermitage; —the white obeliſk, which the lamented Edward conſecrated to Friendſhip, ſtruck us with ſorrow and regret; the wind-chair, from whence he took views of the fine vale of Belle-Vue, now never more to be occupied, looked, I thought, like a gaping ſepulchre; and the timber, and bricks, which lay in confuſed heaps round the houſe they were intended to decorate, gave it already the appearance of that ruin in which it will ſoon lie. The whole time we were paſſing the wall, our own feelings were too acute for utterance, but the ſobs, and whiſpering lamentations of the men, women, and children, who followed the hearſe, were too general not to be heard.

'When the corpſe was taken out of the hearſe, ſix young men, clad in decent mourning, inſiſted, though in the moſt reſpectful whiſpers, on carrying it; the undertaker's men, with ſome reluctance, therefore, reſigned their office, and we proceeded to the body of the church, which was ſo filled with decent people, that when our proceſſion came in, it was extremely crowded; a great number eagerly preſſed round the coffin, ſome to touch, others to ſee, what contained the laſt remains of him they called the good young ſquire.

'I directed the pall to be removed, and they who could read ſobbed over the ſimple inſcription.

'I could not help particularly remarking a very decent white-headed old man, whoſe ſpectacles were often put on to read the inſcription, but as often taken off to be wiped; and he was, after numberleſs efforts, obliged to relinquiſh the attempt, and retired, audibly ſobbing, among the crowd. This was old Lucas of the Mill.

* Notes on the Art of Poetry.

'When their affectionate curiosity was gratified, the service was concluded; and the Major, myself, and Mr. Mountford, hastened from the sacred spot where now rests the mortal part of our beloved Edward. But the vault was no sooner closed, than the grief, which respect had kept silent among the people, broke out into the most clamorous wailings.

'The friend of the poor, of mankind, was no more. "He never *strained* on a tenant in all his days," said a rough-looking farmer. "I shall never have so good a landlord!" "My own son," cried a decent elderly woman, "was not dearer to me!" "How respectful was he to the aged!" said an old officer on half-pay. "And how good to the sick!" joined a pallid-looking husbandman. "How charitable to the poor!" was echoed by them all. "And," said a pretty damsel, modestly advancing, her face covered with tears, "how tender-hearted to poor maidens! These were the gloves he gave me at Patty Lucas's burial: I little thought I should wear them at his own!" This simple remembrance renewed the sighs and groans of the whole assembly: *one* remembered when he was last seen in the village; *another* had particularly remarked how blooming Madam Agnes and the good Squire looked, when they went to pay Master Thrifty his rent, for farmer Clod's sick widow.

'This brought another mourner to our particular notice; it was the widow herself; a thin, sickly-looking woman, with a fine infant in her arms, and three others hanging to her gown and apron. "Yes," said she, "he preserved a home for the widow, and he fed her fatherless children! he was too good for this world! my dear Johnny is now with him, and who knows but I may see them both in a better place!" Another repeated his very words; and, as if by consent, they again all crowded towards the vault, the Rector at their head; insomuch that we pressed with difficulty through them, and returned home so unfit for conversation, that we parted without breaking silence.'

This is a natural and pleasing picture.

With a transcript (if so we may say) of the *warning voice* of the fair writer, respecting the arts of seduction in her own sex, we must now lay aside the work:

"—— Oh! my brother—if there is a female whose honour and whose peace is dear to you, preserve, carefully guard her, from the unapprehended, and therefore more to be feared, danger of corruption from her own sex. Without the aid of vicious or inconsiderate woman, the arts of man would be essayed in vain. Oh! that my experience had not rendered *me* thus wise. Trace the origin of female ruin to its first source, in all situations and degrees of life, and you in general find it in the arts or folly of their own sex.'

This opinion has long been our own; and it affords us some kind of satisfaction to see it confirmed by the attestation of a female pen.

Art.

MONTHLY CATALOGUE,

For FEBRUARY, 1790.

LAW.

Art. 17. *The Statutes at Large*, from the twenty-ſixth Year of the Reign of King George III. to the twenty-ninth of King George III. incluſive. To which is prefixed, a Table of the Titles of all the public and private Statutes during that Time. With a copious Index. 4to. Vol. XI. to Mr. Runnington's Edition. 1l. 5s. Boards. King's Printers. 1789.

IT will not be expected that we ſhould *review* the Statutes, as they iſſue, in volumes, from the preſs: but we inſert them in our Catalogues, as their collective appearance may be matter of uſeful information to ſome of our readers, in the country, *eſpecially*.

This volume makes an *eleventh* volume to Mr. Runnington's edition; it ſtands, alſo, as the *fifteenth* to Dr. Ruffhead's. Of *both* theſe editions, diſtinct accounts have been given in our Reviews. See GENERAL INDEX to our *Seventy* Vols.; and likewiſe, vol. lxxviii. p. 234.

Art. 18. *Alfred's Appeal.* Containing his *Addreſs* to the Court of King's Bench, on the Subject of the Marriage of Mary Anne Fitzherbert*, and her Intrigue with Count Bellois. 8vo. pp. 88. 2s. Bourne. 1789.

Alfred † has here given us the intereſting detail of ſo much of his late proſecution, and trial, in the court of King's Bench, as relates to his highly ſpirited defence,—in the courſe of which, he boldly retaliated on Mr. Erſkine, with "daſh for daſh, and ſplaſh for ſplaſh." Indeed we have ſometimes thought that the impetuous eloquence of that animated orator, may have, occaſionally, required a little *check*, when he has deſcended to *perſonal* ſeverities; and, in the inſtance before us, it appears that he met with rebukes, which do not ſeem to have been unſeaſonable, or unmerited.—This remark, however, proceeds from no want of reſpect for the talents of this very able pleader,—whoſe abilities we admire,—at whoſe powerful exertions we have many times been aſtoniſhed,—and with whoſe ſucceſsful manner of addreſſing himſelf to the beſt feelings of the human heart, we have often found ourſelves at once affected and delighted.

With reſpect to the author of this appeal to the public, we are truly ſorry for the ſeverity of his ſentence: but we hope his fortitude, and his yet unbroken ſpirit, will enable him to ſupport it; and, indeed, we doubt not, if, happily for him, his health ſhould remain uninjured by confinement, that he will manfully endure the vengeance of the law: for he really ſeems to poſſeſs enthuſiaſm

* The proſecutrix. See the publications which have appeared under the titles of *Nemeſis*, *Alfred*, &c.

† Or, Dr. Philip Withers.

enough, like the devoted Indian captive, to hurl defiance at his tormentors.

But increaſing years (if Alfred is young) may abate ſomewhat of that fervour and zeal with which this dauntleſs writer has been obſerved to aſſert whatever cauſe he has eſpouſed,—and in the maintenance of which, his want of coolneſs and moderation may have chiefly contributed to prevent his ultimately meeting with that ſucceſs which his quickneſs of wit, his acuteneſs in argument, and his energy of expreſſion, *might*, otherwiſe, have enſured to him, in the various controverſies wherein we have ſeen him engaged.

BIOGRAPHY.

Art. 19. *The Heir Apparent:* or, The Life of Commodus; the Son and Succeſſor of the good M. Aurelius Antoninus, Emperor of Rome. Tranſlated from the Greek of Herodian. With a Preface adapted to the preſent Times. 12mo. pp. 163. 2s. 6d. ſewed. Dodſley. 1789.

The life of Commodus is here brought forward as an example of the baneful influence of *unlimited* power, on the morals and conduct of princes; probably not without an oblique reference to affairs which lately engaged the public attention. Independently of this circumſtance, it is entitled to praiſe as a judicious and elegant tranſlation of one of the lives of Roman emperors written by Herodian; a work which is leſs attended to than it deſerves, and of which a good tranſlation is wanted, to take place of that of *Hart*, printed in the year 1749.

A ſeverely ironical dedication *to the Patrons of Boxing*, is prefixed.

REVOLUTION IN FRANCE.

Art. 20. *A Letter to the National Aſſembly of France*, from Robert and Hercules Crammond. 4to. pp. 14. 1s. Sold at No. 25, Duke-ſtreet, Lincoln's Inn Fields.

The joint authors of this letter appear to be ſincerely impreſſed with the higheſt veneration for the 'Great and venerable Senators,' to whom it is addreſſed; and, animated by the moſt ardent wiſhes for the *complete ſucceſs* of the vaſt enterpriſe ſo happily begun in that kingdom, they have here ſtepped forward, with a zeal becoming every good citizen of the world, to throw their mite of ſalutary counſel into the public treaſury of wiſdom. Nor is their mite too inſignificant to be regarded with reſpect. They have offered a number of general obſervations, and pertinent hints, the ſuggeſtions [as they modeſtly intimate] of mature reflection, on the important ſubjects of legiſlation and police, and on the moſt natural and certain means of rendering a nation proſperous and happy, under the auſpices of Freedom and Equity. Meſſrs. Crammond really appear to have thought much, and juſtly, on the foundation and deſign of government, and the natural and ſocial rights of men; and we were particularly pleaſed at meeting with the following paſſage: 'We ſhall cloſe our obſervations on laws, in general, by candidly declaring, that thoſe of the moſt civilized nations, taken collectively, ſeem to us very imperfect, and that *we earneſtly* hope your judicious Aſſembly will be more employed in

in producing SUBLIME ORIGINALS, or in GRAND IMPROVEMENTS, than in minutely copying the conſtitutional laws of any country.'

It ſeems to us, that the Gallic Aſſembly are well diſpoſed to follow the advice of theſe volunteer counſellors; and that indeed they have never been unmindful of the great duty of THINKING FOR THEMSELVES; (a duty incumbent on all MEN!) though we may not wholly conſider them in the light of 'ſublime originality,'—ſince they have, certainly, formed their ideas, and plans, on the models, with which it is the glory of this nation to have furniſhed them: and if they improve on the pattern that, happily for France, has been ſet before them, let not their conſequent felicity be the ſubject of our envy, but of our emulation.

SLAVE TRADE.

Art. 21. *Doubts on the Abolition of the Slave Trade*, by an Old Member of Parliament. 8vo. pp. 123. 2s. 6d. Stockdale. 1790.

This pamphlet is not fabricated in haſte, by ſome intereſted individual, to ſerve a deſpicable purpoſe: it is evidently the production of a gentleman who has laboured at his ſubject, and who has beſtowed on it much thought. The ſlave trade is a ſpecies of commerce at which humanity revolts, and of which it demands an immediate abolition: but humanity, undirected by wiſdom (eſpecially in a matter of this kind), may be productive of much miſery on the one hand, and of injuſtice on the other. Legiſlators, when they mean to do good by remedying abuſes, ſhould debate the previous queſtion, what miſchief are we likely to occaſion, and to what an extent? In debating this previous queſtion, in reference to the propoſed abolition of the ſlave trade, the *Doubts of the Old Member of Parliament* may be of conſiderable uſe; and they merit the attention of our ſenators. He conſiders this meaſure, 1ſt, As required by religion, juſtice, or humanity: 2dly, In a mercantile and political view, as it may affect the national trade and ſtrength; 3dly, If it be likely to attain the end propoſed, and is, in fact, practicable?

Under the two laſt diviſions of his ſubject, his *Doubts*, like Sir Iſaac Newton's *Queries* at the end of his Optics, appear to be ſomething more than the modeſt name implies. He concludes with earneſtly requeſting 'every member of parliament, before he votes on this moſt important queſtion, to recollect, that, as the abolition of the ſlave trade is avowed to be a meaſure, not of policy, but humanity, not of advantage but juſtice, not of expedience but experiment, it is the duty of the legiſlature to be ſatisfied that the claim of humanity and juſtice is well founded; that the experiment promiſes ſucceſs, and that the intereſt and ſtrength of the nation are not hazarded in a vain purſuit of unattainable purity and perfection'

☞ We have received a letter from the author of this tract, deſiring us to point out a miſtake in p. 122, occaſioned by the printer's hurry for the copy, *viz.* 'It is there ſtated, that 70,000,000 is Mr. Chalmers's valuation of the Weſt India property; whereas it is the valuation made by the merchants and planters. The Privy

Council's Report, part IV. No. 17 and 18, gives three different eſtimates:

'1. By Mr. Chalmers, - - £. 36,810,309
'2. One, ſeemingly by the privy council itſelf, 64,668,658
'3. One by the merchants and planters, - 70,000,000

'The argument ſtands nearly the ſame, there being as little likelihood that parliament will indemnify the planters for 36,810,395l. as for 70,000,000l. But it is a groſs inaccuracy, and the note is not impertinent.'

We underſtand that the author of the "*Doubts*, &c." is John Ranby, Eſq. a gentleman formerly at the Bar.

Art. 22. *Obſervations on the true Methods of Treatment and Uſage of the Negroe Slaves* in the Britiſh Weſt India Iſlands. And a Refutation of the groſs Miſrepreſentations calculated to impoſe on the Nation, on that Subject. By Thomas Atwood. 8vo. pp. 15. 1s. Mott, in Nagg's Head Court, Grace Church-ſtreet.

Mr. A. earneſtly contends, in this ſmall and ill-written pamphlet, that the ſtate of the negroe ſlaves in our Weſt Indies is highly preferable to that of their countrymen who remain in their native African ſoil, under the cruel dominion of the worſt of deſpots. He tells us, that he was, for twenty-one years, an eye-witneſs of the manner in which the blacks are, generally, with ſcarce any exception, treated by their maſters, the Weſt India planters; and he ſcruples not to declare his preference of their condition to that of the poor labourers in England.—As we cannot pretend to controvert matters of fact, which, he avers, paſſed under his own actual obſervation, neither can we afford the moſt unreſerved credit to the repreſentations of a perſon who manifeſts ſo little candour of diſpoſition, as to deſcribe the advocates for the abolition of ſlavery, as 'a ſet of men who, under the appearance of being actuated by motives of humanity, are induſtriouſly endeavouring to ruin the Engliſh Weſt India iſlands, and contriving to leſſen the importance of thoſe ſettlements to Great Britain.'—Surely this indiſcriminate cenſure argues great ignorance of the characters of many of the *perſons* here pointed at, or a *want* of impartiality, which is a thouſand times more blameable than mere ignorance! Mr. Atwood's ill writing may be excuſed: but bad language, *bad* in every ſenſe of the words, is intolerable!

NOVELS.

Art. 23. *The Vicar of Lanſdowne*; or Country Quarters. A Tale. By Maria Regina Dalton. 12mo. 2 Vols. 6s. ſewed. Johnſon. 1789.

This authoreſs is greatly ſuperior to the *mob of noveliſts who write with eaſe*:—(For that performances of the preſent kind are *eaſily written*, we may fairly conclude, from the very great number which are continually preſented to us.)—She aims, occaſionally, at a diſplay of *character*; and not unfrequently delineates it with tolerable ſucceſs. This, as we have repeatedly obſerved, is the principal excellence in a novel, as it is in a dramatic production. Miſs Dalton too, in a plain and ſimple tale (which we would always prefer to that which is complex, becauſe the figures may con-

conſequently be drawn with a bolder hand) has contrived to intereſt us ſufficiently in the event. Attention is kept awake, while the ſentiments are ſuch as every good and ſuſceptible heart muſt thoroughly approve.

As this writer will probably appear again before the tribunal of the public, we are induced to preſent her with a word of advice, viz. "*to admire ſuperior ſenſe and doubt her own.*" The following quotation from the preface to this work, will ſhew that ſhe does not deem too humbly of her own abilities. Her novel is far from being faultleſs in point of compoſition; and her *ſaucy humility* had better have been ſpared:

'To you, O ye critics! I addreſs my fervent prayer; and I implore you to diſregard this humble Tale. The amuſement of a few ſolitary hours cannot be worthy of your high attention. Unſtudied, unornamented as it is, it may, perhaps, beguile ſome tedious interval, if your cenſures do not cruelly cruſh the flattering hope, and ſtifle my poor bantling on its firſt ſtruggles into life. Permit it, I entreat you, to paſs by in unheeded inſignificance, and reſerve your ſagacious animadverſions for thoſe ſtupendous works, that, like the pyramids of Egypt, riſe ſucceſſively above each other, and provoke, by their pretenſions to fame, an inquiry into the nature of their ſtructure, and the baſis of their elevation.'

Having hinted at ſome errors in this production, we had, at firſt, an intention of pointing them out. Its general merit, however, is ſo conſiderable, that we have dropped that deſign.—For, to talk in the quaint kind of language of the authoreſs, '*a ſhort time produced reciprocal dilection in our boſoms, indicative of the pureſt friendſhip.*'—A friendſhip, by the way, which we ſhall willingly cultivate, *if to this lady it may ſeem good.*

Art. 24. *Darnley Vale*; or Emelia Fitzroy. By Mrs. Bonhote*, 12mo. 3 Vols. 7s. 6d. ſewed. Lane. 1789.

The main object of this performance is to prove, that a woman, when diſappointed in a *firſt* attachment of the heart, may be perfectly happy in a *ſecond*. This is exemplified in the hiſtory of Emelia Fitzroy. Being deſerted by Mr. Vernon, to whom her affections had long been given, ſhe is afterward married to Lord Elham, a nobleman of the moſt amiable and engaging manners; while her quondam admirer, having, "like the baſe Indian, thrown a pearl away richer than all his tribe,"—is (we ſuppoſe to puniſh him for his *apoſtacy*) wedded to a downright virago; in whoſe ſociety, he experiences every miſery which the married ſtate affords when the connexion has been improperly formed. With regard to the other characters, they are of the ordinary ſize and quality; and, like the walking ladies and gentlemen of the ſtage, ſerve to fill up the ſcene without having any material buſineſs in the piece. The volumes are pleaſingly, and, with ſome few exceptions, very correctly written; and the leſſons in virtue and morality do the greateſt honour to the writer's heart. A beautiful

* For this Lady's "Parental Monitor," ſee Rev. vol. lxxix. p. 173.

picture of *female friendſhip* is likewiſe to be found in theſe pages. We recommend it to the attention of women of every degree.

Art. 25. *The Modern Huſband.* 12mo. 2 Vols. 5s. ſewed. Hookham. 1789.

The 'Modern Huſband,' is one of thoſe "half-form'd inſects," one of thoſe

"Unfiniſh'd things we know not what to call,
Their generation's ſo equivocal."

Having, however, ſeized the little animal, in what way can we beſt diſpoſe of it?—Cruſh it?—No! Begone, poor devil,—as Captain Shandy obſerved of the fly that he had caught, and which had teized him all dinner time—Begone! there is room enough in this world both for thee and us.

POETRY.

Art. 26. *The Day of Pentecoſt*, or, Man reſtored. A Poem, in Twelve Books. By W. Gilbank, M. A. Rector of St. Ethelburga, London, and Chaplain to his Royal Highneſs the Duke of Glouceſter. 8vo. pp. 256. 5s. Boards. Robſon, &c. 1789.

Mr. Gilbank here undertakes to give a comprehenſive view of the hiſtory and doctrine of divine revelation, in a form which may ſerve to attract the notice of readers, who might not otherwiſe attend to the ſubject. The motive is ſo laudable, that we ſhall not ſearch for defects in the execution. The incidents of the piece are founded on the ſcripture narrative: the poetry, though it may not often riſe into excellence, ſeldom degrades the ſubject by ſinking into meanneſs.

Art. 27. *Chriſtmas in a Cottage.* By Lucinda Strickland. 4to. pp. 16. 1s. Becket. 1790

Mr. Robinſon's pretty verſes, entitled, *The Caſſina**, are here profeſſedly imitated;—'not in their drift,' however, 'but in their diction.' 'You,' ſays the fair writer of the poem now before us, in her dedication to the author of the Caſſina, 'copied from elegant life; I ſtrove to catch the features of a more humble group.' Nor has the ingenious lady been wholly unſucceſsful in her attempt to ſketch the ruſtic picture of a *merry-making*, ſuch as may yet ſometimes be ſeen in parts remote from the metropolis; though the old modes of celebrating this motley feſtival, among the country people, ſeem to be wearing out, every where.

Some lines in this production are ſo faulty, that we almoſt wonder at the general merit of the whole. One would ſcarcely imagine it poſſible for the author of ſo beautiful a line as

'—— Her eye was as ſoft as the ſky in the brook—,'

to have written,

'But reveals to the ſwain, he *triumphs* in her eyes.'

Such a line as the laſt might well induce the haſty reader to conclude, from a glance only at this paſſage, that its author could have little reaſon to boaſt the poſſeſſion of a poetic ear: but, on

* See Review, vol. lxxvi. p. 178.

peruſing

perusing the whole, that judgment would, perhaps, give way to a more favourable opinion.

The part that pleased us most, is the affecting story told by the good curate, who presided at the cottager's festive board. Its conclusion affords another excellent line:

'Tis virtue to give fallen virtue a tear.'

Art. 28. *Poems:* By John Rannie. 4to. pp. 75. 3s. Sael. 1789.

The tender passion is here chanted, in all the variations of pastoral, elegy, ode, ballad, &c. The pieces which come under the first denomination, are chiefly in the style of Ambrose Phillips, and the rest of those romantic imitators of the old exploded pastoral,—which, we hoped, had long since given way to nature, and common sense. Mr. Pope had much to answer, for having, by his example, countenanced this simple species of writing: but his youth, and immature judgment, when he wrote his Pastorals [those beautiful *nothings*], may, in some measure, plead his excuse.

Art. 29. *The Harp:* A Legendary Tale. By Hector M'Neill. In Two Parts. 4to. 16 Pages. 1s. 6d. Printed in Edinburgh, and sold by Johnson in London. 1789.

A pathetic tale, which gave occasion to the Scotch proverb, "I'll never burn my harp for a woman," is here related with elegant simplicity, both of sentiment and diction. The poem has afforded us much pleasure in the perusal; and it is only because it is impossible, from detached passages, to form a judgment concerning the merit of a tale of this kind, that we make no extract from it. We do not hesitate to style it a charming piece of sentimental poetry.

On a second edition, the author will doubtless correct the inaccuracy in the 6th stanza, of *bore* for *borne*; and in the 23d, he will perhaps think the 2d line improved, by reading, *Life has not* fled, &c.

Art. 30. *The Poor Soldier*; an American Tale: founded on a recent Fact. Inscribed to Mrs. Crespigny. 4to. pp. 43. 2s. 6d. Walter, Charing-Cross. 1789.

To those readers who are so unfashionable as not to be ashamed of shedding a tear over real distress, this tale, which is founded on the misfortunes of a late American loyalist, will be highly acceptable. The story is truly touching, and it is told at large, in easy and elegant verse.

Art. 31. *The Rout:* or, A Sketch of Modern Life. From an Academic in the Metropolis, to his Friend in the Country. 4to. pp. 28. 2s. Dodsley. 1789.

If this description of a fashionable rout be not written with the wit or gaiety of a Swift or a Prior, it is yet by no means destitute of humour; as the reader will perceive from the following specimen:

'And now the busy hour approaches;
Hark! to the chariots, chairs, and coaches:
Noisy; as when five draymen meet,
And swear and bawl, in Watling-street.

Drawn

Drawn up, there's ſcarce a foot to ſpare,
From Portland-place to Portman-ſquare.
No paſſenger could paſs, that night,
But for the flambeau's friendly light;
By which ſome loop-hole *may* be ſeen,
For buſy folks to thruſt between.
' But, woe betide thoſe hapleſs wretches,
Whom gout or ſtone on *ſopha* ſtretches;
If Heaven have doom'd them to that ſtreet,
Where theſe nocturnal Furies meet:
When (for ſuch tender nerves how ſhocking!)
Ev'n Highgate echoes to their knocking.
Each liveried raſcal ſeems the proudeſt,
Contending, who ſhall knock the loudeſt.
Not thundering Jove can mortals fright
More than the thundering of that night.'

Art. 32. *Ode for the New Year*, 1790: As it was intended to have been rehearſed at St. James's. Fol. 6d. Axtell.

Although the Laureat's annual New-year's Ode has not been performed *this year*, as uſual, yet we have not been left altogether *Odeleſs*. A piece bearing the ſanction of Mr. Warton's name, (though wrong ſpelt, as this name generally is) has appeared in the papers; and we have here alſo a pretty poem, of the ſame kind, from ſome other quarter. LIBERTY is the great object of this bard's encomium;—GALLIC liberty, too! a phenomenon which, not many months ago, we had not the leaſt conception that we ſhould live to ſee.—We *do* ſee it, however; and, on this glorious occaſion, we ſincerely join the poet, who thus triumphantly greets it!

' All hail this æra, firſt and beſt,
That bids futurity be bleſt,
Diſtinguiſh'd as the whiteſt age
Diſplay'd on Time's immortal page.
And hail to thoſe to whom 'tis giv'n to ſee
This year—the opening dawn of perfect liberty!'

If this *well principled* poet means to be a candidate for the laurel, at the next vacancy, he may depend on our hearty recommendation,—ſhould the office not happen to expire with its preſent poſſeſſor,—of which, we underſtand, ſome idea has been entertained: but far diſtant be the event!

Art. 33. *The Sorrows of Slavery*, a Poem; containing a faithful Statement of Facts reſpecting the African Slave-trade. By the Rev. J. Jamieſon, A. M. F. A. S. S. 12mo. pp. 80. 1s. 6d. Murray. 1789.

The ſad tale of ſlavery is here repeated, rather as a ſimple narrative, than with the pathos and energy with which, ſuch a ſubject might have been expected to inſpire the mind of a poet.

POLITICAL, and TEST ACT.

Art. 34. *An Addreſs to the Electors of Great Britain and Ireland*, on the approaching General Election: containing plain conſtitutional

tional Truths, and ſeaſonable Obſervations, reſpectfully offered to their ſerious Conſideration. By an independent Freeholder. 8vo. 1s. 6d. Walter, Piccadilly.

This very ſenſible addreſs is conceived in the ſtyle of true patriotiſm, and founded entirely on thoſe good, old, whig principles, by which the political happineſs of this country can alone be ſecured. The (to us) unknown author takes occaſion, from the approach of a general election for national repreſentatives in the Houſe of Commons, 'to bring important truths to remembrance, that the lower claſſes of electors may have juſt notions of the excellent conſtitution, and thoſe ineſtimable privileges they enjoy; and thereby be the better enabled to vote with diſcernment. For this purpoſe, he has availed himſelf of the opinions and ſentiments of the beſt writers on legiſlation and government.' *Advert.*

'As the conſtituents of parliamentary repreſentation,' ſays he, p. 6. 'it becomes you to be circumſpect in the diſcharge of your duty; and, above all things, to be careful not to ſuffer yourſelves to be tempted to make raſh promiſes, or to enter into premature engagements.'

Again, p. 30. 'Let not the electors of Great Britain ſuffer the tools and implements of corruption, nor any ſiniſter or ſelfiſh views, nor the tamperings or threatenings of landlords, nor aſſurances of ſupport from the great, in our trades or manufactures, draw them aſide from the ſtrait path of conſtitutional rectitude.—Fear no man's frown, however elevated by power, dignified by ſtation, or important from wealth; nor diſgrace yourſelves by waiting, with cringing littleneſs, to catch the gracious nothing of a great man's nod; but ſtand faſt in that liberty wherewith the conſtitution hath made you free.—And never ceaſe to remember, that he who winks at *vice* and *corruption*, becomes a partner in the guilt.'—

He concludes—'The truſt that you will ſhortly be called to renew, is the moſt important truſt of legiſlation, which involves all that is honourable and happy in life. If your lives and property,—if your liberties, civil and religious, are worth your care,—aſſert the *freedom of election*,—vindicate your excluſive right to chuſe your own repreſentatives, and exerciſe that power as becomes good citizens and ſubjects, by electing thoſe men to repreſent you, whom you have every reaſon to believe will uniformly promote the freedom and welfare of their country.'

But, perhaps, the moſt uſeful part of this tract is that in which the author endeavours to guard the worthy electors againſt the miſchiefs which proceed from ignorance of the origin and nature of the parliamentary part of our conſtitution, and the rights and duties of DEPUTATION *. The people are here clearly and plainly inſtructed in all the great and leading points of this important ſubject,—a ſubject with which their own beſt intereſts are ſo intimately connected: but of which, we fear, very few of the 'lower claſſes of electors' are properly informed.

* He alſo correctly marks and laments *(en paſſant)* that great opprobrium of our conſtitution, the *inequality of repreſentation*.

With

With reſpect to Ireland, too, the *addreſſer* offers ſome popular hints, and cautions, which are by no means unworthy of the attention of our fellow-ſubjects on the other ſide of the water.

Art. 35. *Naked Truth:* addreſſed to the People of England, on the ſucceſsful Struggles of Liberty. With a few gentle Hints to a Heaven-born Miniſter. 8vo. pp. 4to. 1s. 6d. Kerby. 1790.

A warm and lively declamation in favour of the happy revolution in France, and of the general cauſe of liberty,—but *not* in favour of our preſent miniſter, or his meaſures. The writer has, evidently, perhaps haſtily, taken up the pen in behalf of oppoſition. Many productions of this kind may be expected from the literary champions on both ſides, as the general election approaches nearer and nearer: but few of them, we venture to predict, will be written with more ſpirit, and animation, than the preſent little tract.

Among other points of political reformation*,—an object, of which *minorities* never loſe ſight,—this bold diſrober of TRUTH fixes his eye (but with no friendly regard) on our Univerſities; which he ſtigmatizes as 'perverted monaſtic inſtitutions, neither calculated for the preſent enlightened ſtate of ſociety, nor formed for enforcing diſcipline, morals, or religion:'—but we forbear to rehearſe all that he has advanced in this invective, leſt we be deemed ſharers in the offence which will be given by the rudeneſs of this attack.

Art. 36. *Curſory Reflections on public Men and public Meaſures on the Continent.* In a Letter to a Friend. 8vo. pp. 117. 2s. 6d. Stockdale. 1790.

Good ſenſe, intelligence, judgment, and a ſpirited ſtyle, characterize this tract, and its author.

This well-informed writer concludes his remarks on the preſent ſtate of the principal POWERS of the CONTINENT, with an animated felicitation of *this* country, on the increaſe of its proſperity and happineſs, to a degree beyond the example of any former times; and which he aſcribes, humanly ſpeaking, to the wiſdom and vigour of our adminiſtration. He is a warm friend to freedom. He rejoices in the deliverance of France from the miſeries of deſpotiſm, and in the ſucceſsful attempt of the brave Brabanters to recover their ancient conſtitution; BOTH of which events, he apprehends, on the grounds here judiciouſly aſſigned, will, in all probability, prove highly advantageous to the political and commercial intereſts of *our* country, as well as propitious to the general welfare of Europe. His Letter is dated from 'Mayence, Nov. 30, 1789.'

* Such as, 'A reform in the repreſentation and duration of our parliaments,'—'A liberal amendment in the diſcipline and doctrines of the church, with a more equal diſtribution and leſs oppreſſive mode of ſupporting the clergy,'—'A reviſal and melioration of our civil and penal laws,'—and a preciſe aſcertainment of the 'neceſſary and proper expenditure of royalty, in a country groaning under enormous and increaſing impoſts,'

We

We muſt not forget to note, that among the 'PUBLIC MEN' who figure in this repreſentation, the Emperor of Germany makes the worſt appearance.

Art. 37. *The Debate in the Houſe of Commons*, on Mr. Beaufoy's Motion for the Repeal of ſuch Parts of the *Teſt* and Corporation Acts as affect the Proteſtant Diſſenters, May 8, 1789. 8vo. pp. 98. 1s. 6d. Johnſon.

The reader will here find this important queſtion well argued, *pro* and *con*. The ſpeakers were,

For the Repeal,	*Againſt the Repeal,*
Mr. Beaufoy,	Lord North,
Sir Harry Hoghton,	The Chancellor of the Exchequer,
Sir James Johnſtone,	Mr. Iſaac Hawkins Browne.
Mr. W. Smith,	*The laſt very moderate.*
Mr. Fox,	
Mr. Windham.	

Majority on the diviſion, againſt the repeal, 20.

Art. 38. *The Speeches of Lord North*, on a Motion for a Repeal of the Corporation and Teſt Acts, as delivered in the Houſe of Commons, March 28, 1787, and May 8, 1789. 8vo. pp. 30. 1s. Walter, Piccadilly.

On this queſtion, the Coalition were at variance. The Diſſenters have printed the ſubſtance of Mr. Fox's ſpeech; and it is fair to oppoſe it with the arguments of his right honourable friend.

Art. 39. *The Diſpute adjuſted*, about the proper Time of applying for a Repeal of the Corporation and Teſt Acts; by ſhewing that *no* Time is proper. Firſt publiſhed in 1732, again in 1736; now republiſhed at the Clarendon Preſs, Oxford. 8vo. pp. 16. 6d. Rivingtons.

When old pamphlets are revived, we expect to find them altogether applicable to preſent circumſtances; which is not exactly the caſe with this now before us.

Art. 40. *Letter to the Rev. Dr. Price.* Containing a few Strictures upon his Sermon lately publiſhed, entitled, "The Love of our Country." By John Holloway. 8vo. pp. 39. 6d. Forſter.

Mr. Holloway 'conſiders himſelf in the ſituation of David going to meet Goliah.' The compariſon is not altogether inapplicable. He is not equal to Dr. Price in literary ſtature: but he has thrown a ſtone from his ſling which has hit the tall (we do not mean corporeally,) champion of liberty in an unguarded part; and though he has not ſubdued him, he has made him cry *peccavi*. Mr. H.'s ſtrictures are occaſioned by Dr. P.'s improper reflections on Methodiſm. The Doctor has been convinced of his miſtake; and, in the third edition, has expunged the obnoxious paſſage. We wiſh he had alſo ſubjoined a note of recantation, and generouſly ſet the literary world an example of making *the repentance as public as the offence*.

Art. 41. *Obſervations on Dr. Price's Revolution Sermon*, and on the Conduct of the Diſſenters, and Mr. Pitt, reſpecting the Repeal of the

the Teſt Act, and the Engliſh Repreſentation in Parliament; with Remarks on the public and private Character of the Miniſter and his Opponents. 8vo. pp. 60. 2s. Fores.

This Collection of obſervations on Dr. P. is introduced by a dedication to the Archbiſhop of Canterbury, in which the Author tells his Grace, 'it muſt always, and neceſſarily, be in his power to cruſh to atoms (the Diſſenters) theſe wolves in ſheeps clothing, theſe hydra-headed monſters of diſputation, theſe Antichriſts of religion.' He afterward addreſſes theſe Antichriſts in religion, as Chriſtians (perhaps only for argument's ſake), and calls on Dr. P. and his party to practiſe that Chriſtian rule, which requires *the returning of good for evil.* He employs, in general, the ſame mode of reaſoning as the advocates for the Teſt; and in his warm deſire of vindicating the church, oppoſes himſelf to an imaginary attack. Dr. P. does not ſay that it is *an iniquity* in the members of the church to receive the ſacrament *kneeling:* but this may be introduced to have a fling at the Diſſenters for receiving it, according to our author's phraſe, on *their bums.* No lover of decency can approve of one church thus ridiculing the religious rites of another.

Art. 42. *The Danger of repealing the Teſt Act*; in a Letter to a Member of Parliament, from a Country Freeholder. 8vo. pp. 69. 1s. 6d. Lowndes.

This ſenſible and well-written letter is entitled to more ſpace than the crowd of pamphlets on this ſubject, which are daily increaſing on us, will allow us to aſſign to it in our Journal. It is chiefly intended as an anſwer to a pamphlet entitled, "*The Right of the Proteſtant Diſſenters to a complete Toleration aſſerted*;" for an account of which, ſee Review, vol. lxxx. p. 561. The Country Freeholder, who is, probably, no inconſiderable perſon, has given his ſubject much thought; and though we differ from him in ſome points, there are others in which we agree. Both his praiſe and his cenſure of the Diſſenters are, we think, overſtrained. In diſcuſſing the objections to the Teſt, he enters more into the ſimple merits of the queſtion than the writers on this ſide have generally done; and we recommend his remarks to the attention of Diſſenters. His reply to the objection, 'that this law encourages the unprincipled to profane a ſacred ordinance of religion,' is the beſt that could be given. 'The time was (ſays the author) when I lamented this as a ſerious evil. The rubric of the church, I thought, empowered the miniſter to refuſe the ſacrament to the notoriouſly unworthy; and yet I conceived that an action would lie againſt him if he rejected any one, whatever his moral character was, who was qualifying himſelf for an office. Here I thought the miniſter laid under a very diſagreeable and cruel dilemma. But maturer thought has altered my opinion. The conſideration of worthineſs and unworthineſs is a point that lies between God and a man's own conſcience. The miniſter's buſineſs is to inſtruct and admoniſh: the guilt of profanation belongs to the unworthy communicant. The miniſter, ignorant as he is not only of the hearts but of the *ſecret lives* of mankind, cannot diſcriminate between the good and bad; and, if

he could, it is a power not to be truſted to him, unleſs we inveſt him too (as the Pope inveſts his emiſſaries) with *impeccability*.'

The author is of opinion, that the Papiſts cannot, with ſafety, be admitted into civil offices, till the Pope ſolemnly renounces his dangerous pretenſions; and he is averſe to granting the preſent wiſh of the Diſſenters, as he thinks *the propoſed repeal has the ſubverſion of the eſtabliſhment in view as its ultimate object*: he would rather make the liturgy of the church more palatable to them by ſome little alterations; and by ſending the Athanaſian and Nicene creeds to repoſe undiſturbed at the end of the eighth article. This would certainly *compel* many of the Diſſenters *to come in*.

Art. 43. *A Review of the Caſe of the Proteſtant Diſſenters*, with reference to the Corporation and Teſt Acts; in which the Reaſons alleged by the Nonconformiſts for the Repeal of thoſe Laws are examined under the three general Heads, to which they are reducible, of Grounds of Claim, Religious Motives, and Political Conſiderations, and ſhewn to fail in each Branch. 8vo. pp. 63. 1 s. 6d. Robſon.

Αμυνω (ſays this reviewer of the Diſſenters' printed Caſe of 1787), ὑπερ ἱερων και ὑπερ ὁσιων; in doing which, he employs many of the ſame weapons uſed by the Country Freeholder and others.

'Upon the Reſtoration, it was deemed neceſſary for the preſervation of the conſtitution, and to prevent, for the time to come, ſuch miſchiefs as religious differences, or the pretence of religious differences, had ſo lately produced; that perſons ill-affected to the eſtabliſhed church ſhould be excluded from certain places of truſt and authority. Some criterion therefore was to be eſtabliſhed, for diſtinguiſhing between the well and the ill-affected. That the diſcrimination might be made in the leaſt irkſome manner to the ſubject, no ſubſcription was required to articles of doctrine, no declared approbation of diſcipline and rites: but government ſeems to have looked out for ſome ſuch mark as might be found in the ordinary habits and practices of every man's life, by which its beſt friends might be known from thoſe whoſe affections were more doubtful. It was taken for granted, that every true Chriſtian muſt frequently commemorate the Redeemer's death, by that rite which all true Chriſtians confeſs our Lord himſelf appointed for that purpoſe; and that thoſe Chriſtians, who were not diſſenters from the eſtabliſhed church, muſt join in the celebration of this rite in their pariſh churches, after the manner of the church of England. Thus the taking of the ſacrament, after the manner of the church, ſeemed to be ſuch a mark, as government wiſhed to find, of a friendly conformity. A mark which the voluntary habits of the ſubjects life afforded, which rendered explicit declarations unneceſſary.'

This author, we think, is miſtaken, when he afterward aſſerts, that the Teſt Act has neither aboliſhed, nor in the leaſt degree abridged, the clergyman's power of repulſing from the Lord's table *the open and notorious evil liver*, with which the rubric inveſts him. It is generally ſuppoſed that the miniſter would be open to an action at law, who was to refuſe the ſacrament to any one who came for the avowed purpoſe of qualifying.

Art.

Art. 44. *Obſervations on the Caſe of the Proteſtant Diſſenters*, with reference to the Corporation and Teſt Acts. 8vo. pp. 19. 6d. Robinſons. 1790.

One of the objections of the Diſſenters to the Teſt Act is, that it expoſes a ſacred rite to profanation: but this, the author of theſe Obſervations thinks, is no better reaſon for aboliſhing the Teſt, than the practice of perjury affords for aboliſhing the uſe of oaths. The Obſervations refer to the Diſſenters' printed Caſe, in their laſt application to the legiſlature.

Art. 45. *A Church of England Man's Anſwer to the Arguments and Petition of the Proteſtant Diſſenters againſt the Teſt.* 8vo. pp. 28. 6d. Rivingtons. 1790.

This writer argues with great temper; and, without deviating into any illiberal abuſe of ſeparatiſts, he contends, that there is nothing *penal* in their excluſion from civil offices of truſt and power. He goes over the old ground in replying to the arguments for the abolition of the Teſt; and concludes with wiſhing that this great conſtitutional barrier (as he terms it) may not be thrown down.

Art. 46. *Obſervations on Dr. Price's Revolution Sermon.* 8vo. pp. 59. 1s. 6d. Stockdale. 1790.

We have now a writer before us, whoſe ſentiments are greatly at variance with thoſe delivered by Dr. Price in his revolution ſermon. He treats the Doctor with very little ceremony; he abominates the French revolution; and he is averſe to all reform in our own conſtitution. *Poſterity has done nothing for him, and he is for doing nothing for poſterity:* but thinks it 'better to leave future ſecurity to the wiſdom of futurity.'

Our children's children would not thank us, were we to act on ſuch a maxim.

The Obſerver, when he accuſes Dr. P. of *arrogance above all arrogance* (p. 31.), for his remarks on the ſilence of the goſpel reſpecting *the love of our country*, ſhould have pointed out at leaſt one paſſage where this duty is inculcated.

Art. 47. *Letter and Queries to Dr Prieſtley*, relative to the Principles of the Corporation and Teſt Acts, occaſioned by his Sermon preached at Birmingham on Nov. 5, 1789. 8vo. pp. 36. 1s. Bew. 1790.

This queriſt treats Dr. Prieſtley with rather more reſpect than the Obſerver, in the former article, has ſhewn to Dr. Price. His pamphlet conſiſts of a few introductory remarks, and forty-two queries; in the laſt of which, we cannot approve the author's vulgar, uncandid, and ſcurrilous expreſſions.

Art. 48. *A Dialogue between Biſhop Hoadley and Biſhop Sherlock*, on the Corporation and Teſt Acts. 8vo. pp. 46. 1s. 6d. Davis.

So important is the ſubject of this Dialogue deemed, that the mighty dead are called up to debate on it. The learned biſhops ſpeak in character: but their re-appearance on the ſtage of ſublunary controverſy has thrown no new light on the topics of debate.

Art. 49. *Theodoſius:* or, *A ſolemn Admonition* to Proteſtant Diſſenters, on the propoſed Repeal of the Corporation and Teſt Acts. In which are conſidered the political and religious Characters of Dr. P——, Dr. Price, Mr. Fox, Judge *****, Mr. Sheridan, Mr. *****, Mr. Sawbridge, Mrs. F**********, &c. 8vo. pp. 68. 1s. 6d. Buckland.

Theodoſius would paſs for an old gentleman ninety years of age; and the ſhort Greek motto in the title is ſo full of miſtakes, that it ſeems to have been tranſcribed by a perſon who could not clearly read his Greek Teſtament. Theodoſius is alſo narrative, which is another mark of age: but in no other reſpect does he keep up to his feigned character. He is vehement, ſatirical (though he takes care, by the help of *** *not to be libellous*), blaſphemous, abuſive, abſurd. In the poſtſcript, he defies Dr. Prieſtley to ſingle theological combat: but we ſhall be ſurprized if the Doctor anſwers the challenge.

Art. 50. *An Addreſs to the Biſhops*, upon the Subject of a late Letter from one of their Lordſhips to certain Clergy in his Dioceſe; with the Letter prefixed. 8vo. pp. 14. 6d. Kearſley.

Strictures on the circular letter ſaid to have been ſent to the clergy of his dioceſe, by the Biſhop of St. David's. Their complexion may be inferred from the motto prefixed:

"Stay, my Lord,
And let your reaſon with your choler queſtion,
What 'tis you go about." SHAKESPEARE.

Art. 51. *A full and fair Diſcuſſion of the Pretenſions of the Diſſenters* to the Repeal of the ſacramental Teſt; firſt publiſhed 1733, and now re-printed at Oxford. 8vo. pp. 26. 6d. Rivingtons.

The number of pamphlets given in this claſs, will ſhew that the trouble of this re-publication might have been ſpared.

Art. 52. *An Addreſs to the Inhabitants of Nottingham*, occaſioned by a Letter lately ſent to the Mayor, and ſome other Members of the Corporation of that Town. With an Appendix, on the Subject of the Teſt Laws. By Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge. 8vo. pp. 31. 1s. Johnſon.

Labitur et labetur in omne volubilis ævum. Controverſy, on the ſimpleſt points, can never be brought to an iſſue, if writers, with their right hand and their left, will drag in all the extraneous matter within their reach. Why muſt the debate on the Teſt Act be ſwelled by the *Trinity*, *Original ſin*, and *the Deſcent into hell?* Earneſt as Mr. W. may be to ſerve hereby what he thinks the truth, we cannot approve ſo unneceſſary a jumble. The queſtion is not, whether our eſtabliſhed church holds the pureſt doctrine? but, whether it ought excluſively to enjoy all civil offices? and whether its ſacrament ſhould be deemed a neceſſary inſtrument of civil qualification? More ſhould not be diſcuſſed at preſent.

This Addreſs was occaſioned by a note from the *Junior Council* to the Mayor of Nottingham, threatening him with a proſecution, if he did not qualify according to law; and we learn that the threat has ſince been put in execution. For this ſeverity, the parties

are cenſured by Mr. Wakefield, who expreſſes his utter diſapprobation of the principle and tendency of the Teſt laws, which he pronounces unjuſt, inſufficient, and ridiculous; and he glances at the approaching general election as the cauſe of the law proceſs inſtituted againſt the diſſenting Mayor of Nottingham.

Art. 53. *Facts*, ſubmitted to the Conſideration of the Friends to civil and religious Liberty, but more particularly addreſſed to the Proteſtant Diſſenters of England and Wales; containing Biſhop Horſley's *extraordinary Letter to the Clergy of his Dioceſe*; and the Subſtance of Mr. Fox's Speech on the Repeal of the Teſt Laws. 8vo. pp. 44. 1s. Johnſon. 1790.

In addition to the particulars mentioned in the title, this pamphlet exhibits King William's ſpeech to his parliament; in which, he expreſſes *a hope that they will leave room for the admiſſion of all Proteſtants to civil offices that are willing and able to ſerve*—the clauſe of an act paſſed in the year 1779 in Ireland for the relief of the Iriſh Proteſtant Diſſenters from the diſabilities of the Teſt—and ſtrictures on Bp. Hallifax's ſermon, 30th of January, 1788.

The author does not ſeem to expect a repeal of the Corporation and Teſt Acts: but he pronounces their continuance *a perſecution*, as they 'degrade the Proteſtant Diſſenters from the rank of citizens.'

Art. 54. *A Letter to a Friend*, on the Teſt Act, by a Chriſtian Believer, Philanthropiſt, and North-Briton. 8vo. pp. 37. 1s. Stockdale. 1790.

To repeal the Teſt Act, according to Lord North, would be a violation of the articles of Union; this North-Briton, on the other hand, conſiders the ſtatute as *virtually* done away by the 4th and 25th of theſe very articles; in which it is agreed "that there be a communication of all rights, privileges, and advantages, which do or may belong to the ſubjects of either kingdom"—and "that all laws and ſtatutes in either kingdom, ſo far as they are contrary to or inconſiſtent with the terms of theſe articles, or any of them, ſhall, from and after the Union, ceaſe and become void."

We ſhall make no remarks on this author in the character of a North-Briton reaſoning on the articles of Union: but, in the character of a Chriſtian-believer, we will venture to ſay that he will pleaſe neither Churchmen nor Diſſenters. He ſuppoſes the ſacrament to be no part of modern Chriſtianity: but a rite binding only on the immediate followers of Chriſt. St. Paul, unfortunately for this ſuppoſition, does not appear to have been of that opinion.

Thus we have endeavoured, with all impartiality, to notice the pamphlets, *pro* and *con*, which we have hitherto been able to peruſe on this ſubject. After reading them attentively, and endeavouring to ſeparate every thing foreign and extraneous from the queſtion, we muſt give it as our opinion, that the complainants have reaſon on their ſide; and that the alarm of the church is groundleſs: but let not our readers hence infer any intereſted partiality. As reviewers, we diſclaim all connection with religious

party: we behold, with an equal eye, the low-roofed meeting-houſe, and the lofty turrets and cloud-capt ſpires of the magnificent cathedral: having no concern with ſects or eſtabliſhments, but looking only to the nobler intereſts of ſcience, liberty, and truth. Were the members of the national church to promote the repeal of the above-mentioned ſtatutes, it would certainly do them honour in the eyes of philoſophers; and, conſidering the advancement of liberty in Europe, it appears to us a meaſure POLITICALLY expedient.

THEOLOGY *and* POLEMICS.

Art. 55. *Letters to Dr. Prieſtley*, in Anſwer to his Letters to the Jews. Part II. occaſioned by Mr. David Levi's Reply to the former Part. Alſo Letters, to Dr. Cooper, in Anſwer to his *One great Argument in favour of Chriſtianity from a ſingle Prophecy:* to Mr. Bicheno; to Dr. Krauter; to Mr. Swain; and to Anti-Socinus, *alias* Anſelm Bayley: occaſioned by their Remarks on Mr. David Levi's Anſwer to Dr. Prieſtley's firſt Letters to the Jews. By David Levi, Author of *Lingua Sacra*, &c. 8vo. pp. 159. 3s. ſewed. Johnſon, &c. 1789.

A great part of theſe letters is taken up in vindicating the author from the charges which Dr. Prieſtley had brought againſt him for ignorance, want of candour, &c. and, therefore, has little connection with the main argument. In the remainder, objections are advanced againſt Chriſtianity, either from doctrines which, many Chriſtians maintain, are not to be found in the Scripture; or from an opinion not eaſily eſtabliſhed, that miracles, though real, are no proofs of a divine miſſion; or from explanations of the Jewiſh prophecies, which the learned advocates for the Chriſtian explanation of them will find no difficulty in refuting. The letter to Dr. Cooper examines and cenſures his explanation of Iſaiah, vii. 10.

Art. 56. *A Letter to the Right Rev. Lewis, by Divine Permiſſion, Lord Biſhop of Norwich*, requeſting his Lordſhip to name the Prelate to whom he referred, as "*Contending ſtrenuouſly for the general Excellence of our preſent authoriſed Tranſlation of the Bible.*" 8vo. 6d. Johnſon. 1789.

Although we agree with the writer of this pamphlet, that Biſhop Lowth was a friend to the deſign of reviſing our Engliſh verſion of the Bible; and though we, therefore, think that the Biſhop of Norwich, if he referred to Dr. Lowth, in the paſſage of his charge which is here cenſured, had not ſufficient reaſon for introducing him as a ſtrenuous advocate for the *general excellence* of the preſent tranſlation; yet we are of opinion, that this anonymous writer has treated the worthy prelate with unmerited abuſe: for, ſince Biſhop Lowth admits the *general excellence* of our common verſion in point of *language*, it is eaſy to conceive, that the Biſhop of N. might quote his authority, in ſupport of his own opinion of the neceſſity of *caution* in ſuch a work, without any intentional miſrepreſentation. Thus much may, we think, be fairly urged in behalf of the Biſhop of N. even if it be allowed, that Dr. Lowth was the prelate to whom he

alluded: but as no name is mentioned, nor any paſſage quoted; this is, after all, not ſufficiently certain, to be made the ground of an *anonymous* charge of *pious fraud.*

SINGLE SERMONS.

Art. 57. *Diſcourſe on the Love of our Country,* &c. By Richard Price, D. D. 3d Edition, with Additions to the Appendix, containing Communications from France, occaſioned by the Congratulatory Addreſs of the Revolution Society to the National Aſſembly of France, with the Anſwers to them. 8vo. 1s. 6d. Cadell.

While Dr. Price muſt feel a little compunction for the harſh epithets which he employed again Methodiſm, and which he has expunged from this edition, he muſt, on the other hand, plume himſelf on the flattering teſtimonies of applauſe for his zeal in the cauſe of liberty, tranſmitted to him from the National Aſſembly, and from other patriotic ſocieties in France; and which are given in the additions* to the Appendix.

Art. 58. *Chriſtian Liberty: or the Right of Private Judgment aſſerted.* Preached at Stowmarket, Dec. 1, 1789, before the Deputies from the ſeveral Proteſtant Diſſenting Congregations in the County of Suffolk, aſſembled for the Purpoſe of deliberating upon Meaſures proper to be purſued for obtaining a Repeal of the CORPORATION AND TEST ACTS. By John Mead Ray. 8vo. pp. 26. 6d. Buckland.

To ſome among the Diſſenters, we have been indebted for many ingenious diſcuſſions on the ſubject of LIBERTY; and in the little pamphlets and ſermons publiſhed with a view to the repeal of the Corporation and Teſt Acts, they appear to underſtand its nature and genuine properties. In Mr. Ray's ſermon, we find much good ſenſe and ſolid argument, united with a conſiderable degree of candour and liberality. From his text (1 Theſſ. v. 21.), *Prove all things: hold faſt that which is good*, he maintains the right of private judgment and free inquiry:—ſhews it to be the duty of every one to hold faſt thoſe principles which appear to him juſt and ſcriptural;—and, conſequently, that no one ought to ſuffer any *diſgrace* or puniſhment for the exerciſe of his religious liberty.

'Every underſtanding is not alike ſtrong and vigorous. Our early prejudices and aſſociations have been different. We have formed connections with different denominations; we have received a bias from that particular denomination with which we have been moſt in the habits of intercourſe: it will not therefore be at all extraordinary, if inquiries conducted under the influence of different early prejudices are not brought exactly to the ſame iſſue. But that iſſue to which they are brought, be it what it may, is the good we are to hold faſt.'

There is an openneſs and a candour in theſe remarks. Were the various parties of Chriſtians to conſider themſelves equally the

* Theſe Additions are diſtributed *gratis* to the purchaſers of the firſt and ſecond editions.

creatures

creatures of prejudices and early prepoſſeſſions, they would all be more diffident, more tolerant, and leſs diſpoſed to preſcribe and anathematize one another.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, *Coventry, Feb.* 1, 1790.

'IT was with real pleaſure that I received from my bookſeller, the firſt number of your *enlarged* Review. An extenſion of your plan has long been ardently wiſhed by your numerous readers here; and on the authority of the opinion of many, I preſume to think that the circulation and ſale of your invaluable publication will be *increaſed*, rather than reduced, in conſequence of it. A book may be too *little*, as well as too *big*. Your work ſtood in the former predicament—an increaſe was an improvement; and every approach towards perfection is entitled to patronage, and praiſe.

'As nothing relative to the number of volumes into which your annual labours are intended to be divided, appears in your Addreſs to the Public, I venture to ſuggeſt my opinion, that *three* will be a proper number. Your former diviſion will produce a volume too thick to pleaſe the eye; but *four* Reviews and an Appendix will conſtitute a very handſome volume. If you are thereby drawn in to give an additional Appendix, I ſhall be pleaſed; I am *ſure* the Public will be pleaſed, and I *hope* you will have no reaſon to be diſſatisfied.

'I have, however, done all I intended by throwing out theſe hints; and muſt refer it to you either to attend to them, or reject them, as you think proper. If my letter induces a *ſingle* conſideration of the ſubject, and is acquitted of impertinence, I ſhall have reaſon to be obliged to your condeſcenſion, and alſo to your candour.

'I am, Gentlemen,

'Your moſt obedient ſervant, B. D.'

Could old and old-faſhioned Reviewers be ſuppoſed capable of making *a genteel bow*, the moſt agile of our corps ſhould be deputed to diſplay his accompliſhment, to the polite and friendly writer of the above letter. As each of us, however, is more likely to *ſhake* his head, and to exclaim, *non ſum qualis eram*, than to let it deſcend by gradation ſlow and meaſured, we can only offer and expreſs *our thanks*.

With reſpect to B. D.'s hint of dividing our labours into *three* annual volumes,—the idea had already occupied a place in our minds; and it demands, and will obtain, farther conſideration.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, *Berlin, Jan.* 20.

'In your number for September laſt, you gave an account of Dr. Gillies's *View of the Reign of Frederic II.* If you think the following obſervations on that work, in addition to thoſe which you have made, are not impertinent, I ſhall be glad to ſee them inſerted in your much-eſteemed Review. After the moſt attentive peruſal

of

of Dr. G.'s work, I am convinced, with you, that the author aims at an higher purpoſe than barely relating Frederic's exploits, by comparing them with thoſe of Philip of Macedon. In this age of political ſpeculations, and political revolutions, Dr. Gillies, by explaining the ſucceſsful exertions of Philip and Frederic, in peace and in war, appears to have illuſtrated and enforced the great principles which promote and ſecure national proſperity; to prove, that, amid the diverſity of laws and inſtitutions prevailing at remote periods, theſe principles ſtill remain unalterable; and, in oppoſition to imperfect ſyſtems built on the practice of a ſingle age or country, to educe, from the adminiſtration of two enlightened princes, the firſt in ancient, the ſecond in modern times, a ſuccinct, yet clear and complete ſyſtem of political economy; equally adapted to various forms of government, and equally advantageous under different modifications, and various conditions of civil ſociety.

'Dr. G. having analyzed national proſperity into "*ſubſiſtence, defence, phyſical and moral improvement, enjoyment, and the aſſured proſpect of the continuance of thoſe benefits*," every page of his work relates to one or other of thoſe great objects; and he ſhews how all of them were effectually obtained, not by the fabulous heroes of political romance, but, by real ſtateſmen; whoſe lives and actions he has clearly and compendiouſly exhibited, from the moſt authentic documents that, perhaps, any portion of hiſtory can boaſt. The *Cyropaideia* of his admired Xenophon*, probably, ſuggeſted to Dr. G. his View of the Reign of Frederic. In their end and tendency, the two performances coincide; though the materials of the former are often ſupplied by fancy, while thoſe of the latter are always borrowed from facts.

'I am, Gentlemen, your's, &c. D. M.'

*** The writer of a letter ſigned *Lector*, which was received too late to be anſwered in our Review for January, ſays, that wiſhing to find an account of a work intitled "Athenian Letters," he had *vainly* ſearched for a reference to them in our General Index. Our laſt Appendix, p. 591, *et ſeq.* will inform him of ſome particulars concerning that curious and little-known work; and that, as it was never *publiſhed*, no account of it could be given in our Review, nor in any periodical publication of the times.

††† A Correſpondent, who ſigns 'J. Johnſtone,' and dates from Plymouth Dock, ſpeaking of the Captains Portlock and Dixon having denied the exiſtence of Croſs Sound, as laid down by Capt. Cook, informs us that he viſited that part of the weſtern coaſt of America, which lies between Prince William's Sound and Nootka, in the year 1788; that he fell in with Croſs Sound, in the ſituation in which Capt. C. placed it; and that he found it to correſpond, exactly, with the deſcription given of it by that celebrated navigator. Mr. Johnſtone adds;

* 'See his Grecian Hiſtory, vol. iii. *paſſim*.'

'Where-

'Wherever I have followed Capt. Cook, I have been charmed with his accuracy; and even thoſe conjectures which he has hazarded, when opportunity would not enable him to ſpeak with certainty, have diſcovered a mind of aſtoniſhing ſagacity: whatever, therefore, tends to diminiſh his well-earned fame, ought firſt to be conſidered with caution, and admitted only from irrefragable conviction.'

Mr. Johnſtone intimates an intention of publiſhing an account of his voyage, which we ſhall be happy to ſee: as we cordially welcome every thing that tends to the increaſe of uſeful knowlege.

‡‡‡ By the favour of a friendly Correſpondent (a ſtranger to us), we have obtained a ſight of a volume of *poſthumous* ſermons, by the Rev. William Farrington, being the work alluded to by a writer who ſigned "HINT." See Review for December laſt, p. 576. HINT ſuppoſed we had, in this inſtance, overlooked a publication which we ought to have noticed: but he was miſtaken. Mr. Farrington's ſermons were never publiſhed, otherwiſe than by a private ſubſcription for the benefit of his widow and children *; and not having been advertized, they could not claim, nor be expected to find, any place in our Review. The volume was printed at Warrington, in 1769, of which pariſh, the author was rector.

† We had not heard of the work to which *Philædes* refers, till the receipt of his letter: we have ſince procured a copy of it; and due attention will be paid to what he has communicated concerning it.

‡ We are obliged to '*a Correſpondent*,' who expreſſes 'conſiderable pleaſure' at the extention of our limits. He may be aſſured that, as ſoon as more preſſing and more temporary matters are diſpatched, we ſhall ſit down to the conſideration of the performance mentioned in his letter.

†*† DISEASE in SHEEP, called the *Scab*.

As we have been led into an error, in mentioning the recipe for the cure of the diſorder uſually called *the Scab in Sheep* (ſee Rev. for Dec. p. 530), we take the firſt opportunity of rectifying it. In our laſt Review, p. 119, article †††, a correſpondent hinted to us, that a portion of hog's lard was wanting in the recipe: but, depending on the accuracy of the *Tranſactions of the Society*, from which, as we then ſaid, we had correctly copied it, we added, that, we believed, the lard was not neceſſary. Since then, however, the Society have cancelled that leaf of their volume (p. 89 and 90), and have printed a new one; in which, the recipe is now rendered complete, by the addition of '*Four pounds of hog's lard*,' *which are eſſentially requiſite*. This leaf may be had *gratis*.

‡*‡ Our beſt thanks are due to H. L. for his obliging communication, on the difficult paſſage quoted by us in our account of Mr.

* We are informed that the ingenious landſcape painter of this name, is one of his ſurviving ſons.

Madan's

Madan's tranſlation of Juvenal and Perſius, from Juv. ſat. i. l. 155: *Pone Tigellinum*, &c. (ſee Rev. for Dec. laſt, vol. lxxxi. p. 485): but we muſt freely confeſs, that his *new enplanation* does not appear, to us, a ſolution of the difficulty. He conceives the meaning of it to be, "ſatirize Tigellinus, and you will at once acquire fame, and accompliſh an arduous or difficult taſk," for ſuch it certainly muſt be "to draw out a wide furrow in the midſt of ſand:" but, ſurely, Juvenal could not mean to intimate that there was any *difficulty* in ſatirizing the minion of the Emperor, to whom he here refers, under the name of Tigellinus; for, in the beginning of this ſame ſatire, he ſays, *Difficile eſt ſatiram non ſcribere*. The paſſage does not expreſs the *difficulty* of laſhing the favourite, but the *danger* of doing it; and the line in queſtion might relate to a circumſtance ſubſequent to the puniſhment of the *tæda*, viz. the dragging away, through the arena, the carcaſe of the unhappy victim; for, in this cruel puniſhment, the whole body was not conſumed.

Reſpecting the *erratum* pointed out by this Correſpondent, we have only to ſay, that the paſſage was correctly copied from the book; but we ſuppoſe H. L. to be right, and the book wrong.

†*† Our learned Correſpondent I. C. is entitled to our thanks for his polite letter of Feb. 1ſt. He objects to the commendation which we have beſtowed, in our laſt Review, on Dr. Geddes's tranſlation of חמשים, Exodus, xiii. 18. Notwithſtanding his objections, however, we ſtill adhere to our former opinion. We have no doubt that חמשים is a military term; and if I. C. will take the trouble to compare the Arabic verſion of this paſſage in Walton's Polyglott, and will turn to Joſh. i. 14. iv. 12. Judges, vii. 11. where the word again occurs, and to page 148 of Pocock's Notes on the *Porta Moſis*, he will find that Dr. G.'s verſion does not reſt on the mere conjecture of Buxtorf.

†‡† J. T.'s letter, giving us information of a work which he ſuppoſes to be written by Frith, the maniac, is received. We imagine this Correſpondent to be a wag.

§‡§ At preſent, we are rather inclined to think that *Tranquillus* has choſen a *wrong* path: but however that may be, he *certainly* purſues it with too much *ardour*, and is too laviſh of his whip and ſpurs. His ſignature does not accord with his ſtyle. *Sat ſap. verb.*

☞ *Lector*, 'A Friend to Truth,' &c. in our next.

ERRATA *in our laſt Number.*

Page 56. line 26. for לעגה, *read* .נ..
57. — 2. *for* often, *read* ſoften.
59. — 8. *for* conſidered, *read* conſiders.
65. — 8. *for* מלא כתן, *read, in one word,* מלאכתו.
66. — 9. *for* I am the Lord your phyſician,' *read*, I, the Lord, am your phyſician.

THE

MONTHLY REVIEW,

For MARCH, 1790.

ART. I. *Letters on the Works and Character of J. J. Rouſſeau.* To which are added a Letter from the Counteſs Alexandre de Vaſſy to the Baroneſs de Stael, with the Baroneſs's Anſwer, and an Account of the laſt Moments of Rouſſeau. By Mademoiſelle Necker, Baroneſs de Stael*. Tranſlated from the French. 12mo. pp. 140. 3s. ſewed. Robinſons. 1789.

"WOMEN," as was obſerved by the ingenious Hannah More†, "admire paſſionately; men approve cautiouſly. One ſex will think it betrays a want of feeling to be moderate in its applauſe; the other will be afraid of expoſing a want of judgment by being in raptures with any thing."

This being the caſe, it cannot be wonderful if *our* old-faſhioned and grave judgment ſhould not, at all times, keep pace with the warm feelings of a *ſenſible* French woman. The Baroneſs de Stael, in ſtudying her favourite Rouſſeau, ſeems to have caught a portion of his enthuſiaſm, which rapidly hurries her on, without allowing her to ſeparate and arrange her thoughts. They, therefore, too frequently appear vague, indiſtinct, and confuſed. This obſcurity is not a little increaſed by the language; which abounds with abſtract terms, and figurative expreſſions: ſo that we ſometimes are obliged to content ourſelves with gueſſing the fair author's meaning.

'It is probable,' ſays the writer‡, 'that they who may indulgently deign to predict in me ſome talents, will be the firſt to reproach me with having haſtily undertaken to treat a ſubject, to which my abilities, even when matured by time, will never be equal. But *how is it poſſible* to poſtpone to a diſtant and uncertain day the declaration of a ſentiment by which we are ſtrongly impreſſed?'

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* Daughter of the celebrated M. Necker, and lady of the Baron de Stael, a Swediſh nobleman.

† In her introduction to "Eſſays on various Subjects."

‡ Preface, p. iv.

Doubtleſs we agree that this is difficult: to a young lady particularly, perhaps ſcarcely poſſible; and we take this to be a better plea for the preſent publication, than what is afterward offered, when we are aſked *, 'Is it not in our juvenile years that we owe the greateſt acknowledgments to Rouſſeau?' If by this it is meant to affirm, that Rouſſeau's writings are calculated for the peruſal of young perſons, we think quite otherwiſe: if, on the contrary, it only reminds us of the benefits derived from his advice in the education of youth, though we allow the fact, we cannot avoid obſerving, that Rouſſeau's authority can never be quoted in defence of an early publication from the pen of a female.

After ſaying thus much, it is neceſſary to declare, that we are not cenſuring the preſent production as crude and premature: we object only to the mode of juſtifying that, which, perhaps, does not need any juſtification.

On the ſubject of Rouſſeau's ſtyle, we meet with the following obſervations:

'Much has been ſaid in favour of the perfection of Rouſſeau's ſtyle. I know not if this be preciſely the eulogium due to it; perfection ſeems more to conſiſt in the abſence of defects than in the exiſtence of great beauties; n meaſure than in diffuſeneſs; in that which an author always is, than in that which he ſometimes ſhews himſelf to be; in a word, perfection gives an idea of proportion rather than of grandeur. But Rouſſeau is alternately elevated and depreſſed; he is ſometimes below, and at others, even above perfection. He collects all his warmth to a center, and, to blaze forth, unites all the rays whence light only would have proceeded, had they remained ſeparate. If man has but a certain proportion of mental vigour, let him exert it all at once; and exhauſt himſelf if it be neceſſary; let him ſuffer me to deſcend, provided he has once elevated me to the ſkies. Nevertheleſs Rouſſeau, joining to warmth and genius what is preciſely called wit, that faculty of ſeizing diſtant and ſubtle affinities, which, without extending the boundary of thought, marks out new tracts in the regions through which it has already paſt, and without giving rapidity to ſtyle, yet animates it by contraſts and oppoſition; he often fills up by ingenious thoughts the intervals of his eloquence, and thus by not ſuffering the intereſt of the reader to diminiſh, conſtantly keeps hold of his attention. His ſtyle receives a perfect clearneſs from a great propriety in the choice of terms, and a remarkable ſimplicity of grammatical conſtruction: his thought is faithfully rendered by his expreſſion, but the charm of this is due to his mind. M. de Buffon gives a colouring to his ſtyle by imagination, Rouſſeau animates his by his character: the former chooſes his expreſſions, but theſe eſcape from the latter. The eloquence of M. de Buffon can belong to none but men of genius: paſſion alone may be a means of obtaining that of Rouſ-

* Preface, p. iv.

ſeau.

ſeau. But what greater eulogium can be given him than that of finding in moſt of the ſubjects upon which he has written, the warmth with which the tranſports of love, hatred, or other paſſions, may at once in life inſpire thoſe by whom they are felt? His ſtyle is not always harmonious; but in the paſſages inſpired by his ſoul, though there exiſts not the imitative harmony of the poets, nor the ſucceſſion of ſonorous words which would be pleaſing to thoſe even by whom their meaning were not underſtood; yet is there, if I may be permitted the expreſſion, a kind of natural harmony, the accent of paſſion, and forming with it a perfect concord, like a well-compoſed air with the words it expreſſes. He is blameable in ſometimes having made uſe of expreſſions which a better taſte would have rejected; but by the affectation with which he employs them, it appears that he is well aware of the criticiſm to which they are expoſed. He ſeems to take a pride in forcing his readers to approve them; and, perhaps from a kind of republican ſpirit, he will not acknowledge the exiſtence of low or elevated terms, of rank, even among words; but if he hazards ſome expreſſions which a juſtneſs of taſte would have rejected, he reconciles this to himſelf by whole paſſages perfect in every reſpect. He who rejects rules, after once having confined himſelf to them, gives a ſufficient proof that he does not condemn them from an incapacity to follow what they preſcribe.'

The above obſervations are, on the whole, judicious.—The idea, however, of Rouſſeau's republican ſpirit not acknowleging any difference of rank even among words, is ſtrikingly fanciful: we could not but ſmile when we ſaw the ſingularity of the maſter thus reflected by his fair pupil.

Rouſſeau has been reproached for ſome ſentiments reſpecting women, contained in his diſcourſe againſt the eſtabliſhment of public ſpectacles at Geneva. Mad. de Stael's remarks on this head, are juſt; they alſo give an inſight into her character:

'Although,' ſays ſhe, 'Rouſſeau has endeavoured to prevent women from interfering in public affairs, and acting a brilliant part in the theatre of politics; yet in ſpeaking of them how much has he done it to their ſatisfaction! If he wiſhed to deprive them of ſome rights foreign to their ſex, how has he for ever reſtored to them all thoſe to which it has a claim! and in attempting to diminiſh their influence over the deliberations of men, how ſacredly has he eſtabliſhed the empire they have over their happineſs! In aiding them to deſcend from an uſurped throne, he has firmly ſeated them upon that to which they were deſtined by nature; and although he be full of indignation againſt them when they endeavour to reſemble men, yet when they come before him with all the charms, weakneſſes, virtues, and errors of their ſex, his reſpect for their perſons amounts almoſt to adoration. To conclude, he admits the paſſion of love: his pardon is granted. What ſignifies it to women, that his reaſon diſputes with them the empire, when his heart is devotedly theirs; or of what importance is it to thoſe even whom nature has endowed with tenderneſs, that they ſhould

be deprived of the falſe honour of governing him whom they love? Theſe, becauſe they adore him, prefer feeling his ſuperiority, and admiring it; thinking him far ſuperior to themſelves and depending on him, they voluntarily ſubmit to his authority, lay every thing at his feet, themſelves even giving the example, and wiſh for no other return than that of the heart, of which, in loving, they have become worthy. However, the only wrong with which, in the name of my ſex, I can reproach Rouſſeau, is his having advanced, in a note annexed to a letter on public ſpectacles, that women are incapable of works which require to be written with energy or paſſion. Let him, if he pleaſes, refuſe women thoſe rare literary talents, which, far from gaining them the affections of men, make them their competitors; and that exceſſive vigour of mind, that profound faculty of attention, with which great geniuſes are endowed. Their weak organs are not formed for theſe, and their heart, too frequently affected by their ſentiments or misfortune, conſtantly influences their mode of thinking, and does not ſuffer them to fix on objects foreign to their reigning idea. But let him not accuſe them of being unable to write with warmth or incapable of deſcribing love. It is by the heart only that they are diſtinguiſhed; this gives impulſion to their minds, and aids them in finding ſome delight in a deſtiny of which ſentiments are the only events, and affection the ſole intereſt; it is this which unites them to the fate of him they love, and creates them a happineſs of which the only ſource is the felicity of the objects of their tenderneſs. Finally, it is the heart which ſerves them inſtead of inſtruction and experience, and renders them worthy of feeling that of which they are incapable of judging. Sappho only among women, ſays Rouſſeau, knew how to ſpeak of love. Although they might bluſh to make uſe of her warmth of expreſſion, the reign of a wild delirium, rather than a profound paſſion, they would at leaſt be able to expreſs what they feel; and this ſublime ſorrow, that melancholy grief, thoſe all-powerful ſentiments which enable them to live and die, would perhaps produce more deep emotions in the heart of the reader than all the tranſports to which the exalted imagination of poets and lovers give birth.'

The authoreſs next enquires into the merits of that bewitching and ſingular novel, the new Eloiſa. She admits, p. 20, that 'it will be thought dangerous to be concerned for Julia; that it is giving a charm to crimes, and that the injury this novel may do to young girls yet in a ſtate of innocence, is more certain than the utility of which it may be to ſuch as are not.' She terms the Eloiſa a moral diſcourſe, and is of opinion, that 'it is for none but pure hearts that moral diſcourſes ought to be written:' but do not theſe aſſertions imply a contradiction: for how can a diſcourſe, which is of uſe to none but pure hearts, be ſuppoſed to be injurious to young girls in a ſtate of innocence? And why are moral diſcourſes to be addreſſed only to pure hearts? Shall we content ourſelves with animating

animating thoſe who have never ſtrayed; without attempting the more glorious taſk of recalling the erring to their duty? or, to come to the point, if we are to expect utility from the Eloiſa, muſt it not be to thoſe who, like Julia, have fallen, but may yet, from the excellence of her example, be reclaimed?

Neither can we allow that it is neceſſary to 'mingle paſſion with virtue, to gain them both a due attention,' p. 26: and that Rouſſeau therefore followed the beſt method of inſtructing us in our duty, by intereſting our paſſions. On the contrary, we are convinced, that to induce men to act wiſely, we muſt apply to their reaſon, and not to their feelings; we muſt improve their judgment, not inflame their paſſions. Nay, we will aſſert, that it is even unwiſe to lead to virtuous actions by raiſing powerful emotions of the heart: as we thus, to the neglect of our reaſon and judgment, give additional licence to that which was before ungovernable, and which may, in future, ruin the cauſe it at preſent ſupports. To enlarge no further on the ſubject, let thoſe who have read the Eloiſa in an early period of life, ſay, if after having their minds agitated with the language of paſſion, they ſat down coolly to examine arguments, and form reſolutions for future conduct? or did they not, let them honeſtly avow it, *ſkip over* pages of inſtruction, to ſearch for ſcraps of *adventure?—We*, at leaſt, can recal the day, when— "But, oh! vain boaſt!—'tis not ſo now."

The following remark is judicious:

'Cuſtom confines our young girls to convents. There is no danger that the novel of Rouſſeau will ever give them the leaſt averſion to ſuitable marriages. Theſe never depend upon themſelves: every perſon about them ſtudies the means of preſerving their hearts from tender impreſſions: they are watched over by the virtue, and ſometimes by the ambition alſo of their parents. Men themſelves, whimſical in their principles, wait until they are married before they ſpeak to them of love. At this epocha the face of every thing about them is changed; they who approach them attempt not to fill their heads with romantic ideas, but to tarniſh their minds with inſipid pleaſantries upon every thing they have learned to reſpect. It is then they ought to read Eloiſa.'

Certainly, Rouſſeau's novel is capable of doing leſs harm and more good to the females of France, than to our fair countrywomen.

The remainder of this letter contains ſome ſound criticiſm. Among other obſervations, the Baroneſs is of opinion, 'that the pleaſantries of *Clara* have not either taſte or grace.'

The third letter treats of the Emilius. Our ſprightly authoreſs re-echoes, with exclamations of rapture, the leading ſentiments of this celebrated treatiſe:

'How admirable,' ſhe obſerves, 'is that education, which, without either trick or violent conſtraint, treats the child as a feeble

man, and not as a dependent being; which forces him to obedience, not by making him bend under the authority of a governor or father, with whoſe rights he cannot be acquainted, and whoſe power would be hateful to him; but under ſilent yet inflexible neceſſity, that eternal power which will command him when all the efforts of his maſters will be vain; a power not degrading to the perſon who ſubmits to it, and which does not accuſtom one man to be obedient to others.'

But, ſurely, where reſtraint is impoſed, it ſhould be made neceſſary to the welfare of the child, not agreeable to the caprice of the parents. Surely the child ſhould find, that the controul of his parent is the conſequence of greater knowlege, not of greater ſtrength. In the latter caſe, following the parent's example, the child would become a tyrant over thoſe who were weaker than himſelf: in the former, he would ſeek to enlarge his power by cultivating his underſtanding, and increaſing his knowlege.

In ſpeaking of the education of females, the fair writer is unwilling to allow *that* weakneſs and inferiority on which Rouſſeau inſiſts: 'Women would perhaps contribute to the happineſs of their huſbands, were they by choice, rather than weakneſs, to confine themſelves to their deſtination, and to ſubmit to the object of their tenderneſs rather from love than the want of protection.' P. 67.

On the ſubject of marriage, we have the following remarks:

'Rouſſeau, it will be ſaid, gave himſelf no concern about the whimſical inſtitutions of vanity; he did not ſupport an edifice he wiſhed to throw down; why, therefore, has he made Sophia too weak for the moſt happy ſituation in the world? How, in a ſublime piece of eloquence, the ſupplement to this work, has he deſcribed Sophia betraying her huſband? Rouſſeau himſelf condemned her education, and ſacrificed it to the deſire of diſplaying that of Emilius, in expoſing to view his courage in the moſt violent ſituation of the heart. How was he able to reſolve to ſhew us Sophia inferior to all, unfaithful to him whom ſhe loves? He has ſhewn her to be more than weak. Did ſhe want ſtrength of mind? She had married her lover. For what reaſon is the heart made ſorrowful by the melancholy concluſion of the hiſtory of Emilius and Sophia? Why are they ſeconded who, not believing the durability of ſentiments, think it a matter of indifference to begin or end by not loving each other; or why are women degraded by making her fall who ſeemingly ought to have been their model? Ah! Rouſſeau, this was knowing them badly; their heart may lead them aſtray, but it has the means of defending them. Not one of thoſe whom virtue alone could not reſtrain, united to thy Emilius and beloved by him, would have exchanged peace and happineſs for ſhame and deſpair; not one, weak even as thou haſt ſuppoſed and deſcribed them, would have baniſhed herſelf from a terreſtrial paradiſe, by breaking the bonds of Hymen formed by love.'

At

At the cloſe of this, and in the following letter, which treats of the political works of Rouſſeau, the Baroneſs, in the moſt animated ſtrain, alludes to her father, and the preſent ſituation of France. As a ſpecimen, we give the concluſion of the fourth letter:

'Riſe, therefore, O Rouſſeau! riſe from thy aſhes; appear, and let thy efficacious wiſhes encourage in his career the man who ſets off from the extremity of evil, having for his aim the perfection of that which is good; the man whom France has named her guardian angel, and who, in her tranſports for him, has ſeen nothing but his duty towards her; him whom all ought to ſecond as if they ſupported the public welfare: in fine, the man who is deſerving of a judge, an admirer, and a fellow citizen like thee.'

Letter v. treats of the taſte of Rouſſeau for muſic and botany, and the VIth and laſt, contains an account of Rouſſeau's character and death. The character is chiefly drawn from his confeſſions, which are in every perſon's hands, and of which we have already given a full account *. The Baroneſs aſſerts, that Rouſſeau ended his life by ſuicide. Her information on this ſubject came from a Geneveſe who lived with him, and who 'received from him, a little time before his death, a letter which ſeemed to indicate ſuch a deſign:

'After the event, having taken infinite pains to gain ſome account of his laſt moments, he learned, that in the morning of the day on which Rouſſeau died, he roſe in perfect health, yet ſaid he was going to ſee the ſun for the laſt time, and drank, before he went out, ſome coffee which he himſelf had made. He returned in a few hours, and then began to be in extreme pain; but conſtantly forbade thoſe about him to ſend for any aſſiſtance, or give notice to any body of his ſituation. A few days previous to this melancholy moment, he had perceived the vile inclinations of his wife toward a man of the loweſt claſs. This diſcovery ſeemed to overwhelm him with affliction, and he remained eight hours together by the water-ſide in the moſt profound meditation. It ſeems to me, that if theſe particulars be added to his habitual melancholy, and the extreme increaſe of his terrors and diffidence, it is not poſſible to doubt, but that this great and unhappy man voluntarily terminated his exiſtence.'

We are happy, however, to learn from the Counteſs de Vaſſy's letter, that this ſuppoſition is groundleſs:

'The detail you give of the circumſtances which preceded his laſt moments, is not exact. Rouſſeau could have no knowledge of the infidelity of his wife, or at leaſt of the perſon whom he permitted to bear his name; becauſe it was not until more than a year after his death, that her miſbehaviour was ſuch, as to make it impoſſible for her to remain any longer at Ermenonville.'

We were much affected with the ſenſible writer's deſcription of her feelings on viſiting the urn of her favourite Rouſſeau—

* See Rev. vol. lxvi. lxvii. and lxix.

of the author of Julia.' We wiſh to extract it: but we have already tranſgreſſed in the length of this article. We muſt, therefore, take leave of our fair letter-writer.

ART. II. Mr. Howard *on Lazarettos*, &c.
[*Article concluded.*]

HAVING already conſidered that part of this excellent work which relates to lazarettos and priſons, we ſhall now proceed to examine the author's ſentiments on hoſpitals, poor-houſes, and ſchools; offering occaſionally, though but ſeldom, a few remarks of our own.

In this work, Mr. Howard has given us his thoughts relative to what ought to be the conſtruction of an *hoſpital:*

'The ſituation of an infirmary, or hoſpital, ſhould be on elevated ground, near a ſtream of water, and out of a town *. The wards, if only one for each ſex, to be from twenty-five to thirty feet high, arched, and without apartments over them; otherwiſe, the building to conſiſt of only *two ſtories* beſide the cellars, and the area extended as far as neceſſary upon this plan, that the inconvenience of higher rooms may be avoided. The firſt floor raiſed four or five ſteps from the ground, and the aſcent made eaſy to the entrance. The *wards* fifteen feet high to the cielings, and diſtinct ones for medical and chirurgical patients. Two doors to each ward, one of them iron latticed, or canvaſs. *Staircaſe* of ſtone, ſpacious, convenient and eaſy, as in Italy, Marſeilles, Malta, &c. No room to contain more than eight *beds*. The *windows* lofty and oppoſite, or large circular apertures (as at Leeds infirmary) opening into paſſages not leſs than ſix feet wide: haſps and ſtaples for the upper ſaſhes, to prevent their being ſhut at improper times: one of the windows ſhould open from the cieling to the floor, either as folding doors, or like thoſe at Guy's hoſpital: a ſtone gallery for more readily opening and ſhutting the windows, as in the Italian hoſpitals. The *cielings* lathed and plaſtered, and proper apertures in them. The fire-places in the middle of the

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* It is evident how different this is from the ſituation of moſt of the London hoſpitals; which, in general, are in cloſe and confined places. St. Bartholomew's is, indeed, in ſome reſpects, well placed, as being in the vicinity of a large market, and thus affording immediate relief in accidents: but both the hoſpital and the market ſhould be out of the town. This ſhould be the caſe with all markets to which beaſts are driven, either for the purpoſe of ſale or ſlaughter. 'At Vienna, (Mr. H. ſays,) the butchery is, with the utmoſt propriety, carried on in the ſuburbs, and the meat is prepared for ſale there, before it is brought to the public markets. The ſame order is obſerved in all the other cities of the empire; and this may be one reaſon why I never ſaw, in any city on the continent, an overdriven ox.'

longer

longer ſide of the wards: the beds in ſpacious receſſes, as at Toledo and Burgos; or to each bed a *receſs* with curtains, as at Genoa, Savona, &c. The bedſteads iron, painted, and with a ſcrew, that the backs may be eaſily raiſed or lowered: the beds on varniſhed boards or laths, with hair mattreſſes. In each ward a ciſtern, baſin and towel for the patients. Vaults on the outſide of the wards, and water-cloſets, as at Guy's hoſpital: for every improvement that may render ſuch places leſs offenſive, ſhould be carefully adopted in all houſes containing a number of inhabitants. Airy rooms and refectories for convaleſcent patients: one *ſpare* and *unfurniſhed* ward; each ward to be taken in ſucceſſion, and called the ſpare ward. The kitchen, waſh-houſe, brew-houſe, and bake-houſe, out of the houſe: but if the kitchen be in the houſe, it ſhould be lofty, as in Chriſt's hoſpital (not under ground), and the entrance through the ſervants' hall. A convenient bath, with an eaſy deſcent into it. A piazza and ſpacious walk, to induce patients to take the air and exerciſe. The wards waſhed once a-week—ſcraped and lime-whited at leaſt once a-year. (The machines at *Northwich* for ſupplying the ſalt mines with freſh air, being on a ſimple conſtruction, would be of *admirable uſe* in hoſpitals, eſpecially if ſituated in cloſe and confined places.) The patients waſhed at their admiſſion in the cold or warm bath, and to conform ſtrictly to the rules of *nicety* and *cleanlineſs*.

'It may be proper to ſuggeſt, that many of theſe ideas may be adopted with equal propriety in the *conſtruction* and *regulation* of *poor-houſes*.'

In the management of inſtitutions ſo liberally founded as hoſpitals are in Great Britain and Ireland, it is with pain that we are obliged to notice inſtances of abuſe. In Ireland, eſpecially, theſe are but too common:

'The *infirmary* at *Maryburgh*, for *Queen's County*, is an old houſe, in which are four rooms for patients. The floor of the room below was dirt, and the walls were black and filthy: it had in it three patients. In two of the rooms above there were thirteen beds and fifteen patients. In a room called the *tower*, two patients, and a little dirty hay on the floor, on which they ſaid the nurſe lay. This room was very dirty, the cieling covered with cobwebs, and in ſeveral places open to the ſky. Here I ſaw one naked, pale object, who was under the neceſſity of tearing his ſhirt for bandages for his fractured thigh. No ſheets in the houſe,—and the blankets were very dirty. No vault: no water.—The diet is a threepenny loaf and two pints of milk; or rather, if my taſte did not deceive me, of milk and water.—The ſurgery was a cloſet about ten feet by ſix; the furniture conſiſted of ten vials, ſome of them without corks, of a little ſalve ſtuck on a board, ſome tow, and pieces of torn paper ſcattered on the floor. This hoſpital, beſides the 100*l.* a year, has a county preſentment of 200*l.* the ſame as that at Caſhel. Theſe two are the only infirmaries in the kingdom which have this large county preſentment.

'The hoſpital at *Omagh*, for the county of *Tyrone*, is an old ruinous houſe;—very dirty.—Patients lay on ſtraw on the floors:—

one

one of them a man eighty years of age.—No ſheets:—hardly a blanket to cover them. On application to the vice-treaſurer, he replied, "They may find their own ſtraw and blankets." A very ſickly boy had not his clothes taken off for a fortnight.—Two lay in the bathing-tub, which was five feet nine inches by three feet ſix.—No water:—no vaults. Patients, eight men and four women. The felons in the *gaol* were better accommodated as to cleanlineſs and bedding, and their cells were leſs offenſive.'

The following abuſe is, as Mr. H. properly remarks, too prevalent in *our* hoſpitals, and more ſo in our diſpenſaries:

At Lifford hoſpital, 'the payment of 3*l.* 8s. 3d. qualifies a perſon to vote as a governor. I am well informed, that the ſurgeon (Mr. *Spence*) ſpent 500*l.* in procuring votes to enſure his election. The ſame ſcandalous abuſe, by which the lives and health of the poor are in a manner put up to auction, prevails, as is well known, in many of the *London hoſpitals.*'

The general defects in our London hoſpitals are thus ſtated by Mr. H.; and we chooſe rather to quote his words, than to ſpecify any inſtances of particular neglect:

'The ſecurities and fees required at admiſſion into many of the hoſpitals bear hard upon the poor, and abſolutely exclude many of thoſe who have the greateſt occaſion for charitable relief. The nurſes' fees in particular open a door to many impoſitions.

'The viſits of governors are too often only a matter of form; the viſiter hurrying out of an offenſive room, and readily acquieſcing in the reports of nurſes, &c. Hence I apprehend, many inſtances of neglect in ſurgeons and their dreſſers, as well as other officers, go unnoticed.

'I have never found any clergyman adminiſtering conſolation and admonition to the ſick; and prayers are uſually attended by very few.

'White-waſhing the wards is ſeldom or never practiſed; and *injurious* prejudices againſt waſhing floors, and admitting freſh air, are ſuffered to operate.

'Bathing, either hot or cold, is ſcarcely ever uſed; I ſuppoſe, becauſe it would give trouble to the attendants.

'There are no convaleſcent wards or ſitting rooms, ſo that the patients are often turned out very unfit for work, or the common mode of living.

'The admiſſion of great quantities of beer for the patients from ale-houſes, by alleged, or pretended orders from the faculty, is a great and growing evil. Every *proper* article of diet ſhould be provided by the hoſpital, and *no other*, on any account, be admitted.'

Before we quit this ſubject, we ſhall give the author's ſentiments on foundling hoſpitals; of the juſtice of which, we have long been convinced. After obſerving that, in the foundling hoſpital at Dublin, children are received *at all times*, he adds:

'*Foundling hoſpitals* may be conſidered in *two* lights; *one* as charities for the maintenance and education of poor deſerted children, who

who otherwiſe might fall victims to ill treatment and neglect. The *other*, as means to prevent child-murder, by providing a refuge againſt the ſhame and diſgrace attending the diſcovery of illegitimate pregnancy. For both theſe purpoſes it is requiſite that admiſſion into ſuch hoſpitals ſhould be *eaſy*; but, particularly for the latter, it is eſſential that it may be obtained without any *form*, or *delay*, and in *perfect ſecrecy*. It is another queſtion, whether ſuch inſtitutions may not do more harm than good, by encouraging licentiouſneſs; but certainly they cannot prevent the murder of children unleſs the mother can get rid of the charge without diſcovery.

'Thoſe hoſpitals, therefore, in which admiſſion is made very difficult, and only to be obtained by powerful intereſt and recommendation, ſeem to me abſolutely uſeleſs, and only to ſerve as a proviſion for the baſtards of gentlemen, or of ſuch as by their connections have no need of public relief.'

On the ſubject of work-houſes, we meet with ſome uſeful information: but we muſt content ourſelves with a ſingle extract:

'I could wiſh that all *old* and *infirm* people, in all pariſh work-houſes, had *one third* of their *earnings*, as is the caſe at Hamburgh, &c. which I am perſuaded would even be for the *advantage* of ſuch pariſhes.—I muſt add, that I by no means approve of the idea of pariſhes giving no relief to perſons out of their work-houſes; for, even the beſt eſtabliſhments of this kind have ſomething in them repugnant to the feelings of an Engliſhman. An ingenious writer has propoſed *pariſh work-ſhops* (ſimilar to what I have mentioned at Vienna): and was not Mr. *Henry Fielding*'s propoſal of the ſame nature? "that poor people might relieve themſelves; and by repairing to them in the day-time, and receiving what they earned, they would be enabled to return to the comforts of their *own fire-ſide*, and be at liberty to engage in any other occupation that might offer." "For the original inſtitution of the poor laws is, (in Judge Blackſtone's words), to relieve the impotent poor, and them only; and to find employment for ſuch as are able to work; a *plan* more humane and beneficial than even feeding and clothing of millions, by affording them the means (with proper induſtry) to feed and clothe themſelves."

'If all pariſhes were to procure the means of labour, both for men and women, I am perſuaded it would keep many out of thoſe places of confinement, pariſh work-houſes: and as for ſuch perſons as have nothing but their labour by which to ſupport themſelves, they ſhould be compelled to work, in well-regulated houſes of correction, unleſs in caſes of ſickneſs, age, and incapacity.'

We now come to that part of Mr. Howard's book which treats of ſchools; and to theſe ſeminaries, on his different tours in IRELAND, he appears to have paid peculiar attention. The ſubject, indeed, demanded it. The *Iriſh* have thirty-eight CHARTER SCHOOLS, for the education of *Popiſh and other poor natives*; beſide two called the *Ranelagh ſchools*, which admit only the children of Proteſtants. Independent of theſe, are

four

four NURSERIES, for the reception of children under ſix years of age. To all of theſe, the author's attention was directed. We cannot give his particular obſervations, but we are ſorry to ſay, that the ſum of them is, that theſe excellent charities are much neglected; and that what was intended, and ought to be made, a ſource of happineſs to the children, is, by miſmanagement, rendered an evil. Moſt earneſtly do we wiſh to ſee the ſame minute enquiry, which has here been made into the *Iriſh* charter ſchools, carried into our free ſchools in England. We ſuſpect that a liſt of ſimilar abuſes would be the reſult. To the enormity of abuſe, in one inſtance, we can bear teſtimony. At a liberally endowed public ſchool in Hertfordſhire, not a ſingle boy, for whoſe benefit it was inſtituted, is educated; the maſter being afraid leſt, by mixing them with his private ſcholars, he ſhould leſſen the number of the latter. Yet he is contented to receive, not only the *very* liberal allowance made to himſelf, but an ample proviſion for an undermaſter. The method by which he contrives this, and, at the ſame time, quiets his conſcience, is curious. "He is *obliged* (as he *holds out* to the poor inhabitants in the neighbourhood) to teach their children nothing but *Latin* and *Greek*; and if theſe will be of any ſervice to them, and can be learned without teaching them *Engliſh*, they may ſend their boys, and he will inſtruct them!!"

Referring thoſe who are *perſonally* intereſted in the conduct of charity-ſchools, to the book itſelf, we ſhall finiſh our view of the ſubject in Mr. Howard's words; adding to them the account of the CHESTER ſchool, which appears, in ſome reſpects, to be attended with peculiar advantages:

'I cannot forbear here expreſſing a *wiſh* that the *benefits of education* were more *generally* extended *over* IRELAND, than they are by *theſe* ſchools. If FREE-SCHOOLS were inſtituted in EVERY PARISH, for inſtructing in the *lower parts* of learning, and the *principles of morality*, children of *each ſex*, and of *all perſuaſions*, it would perhaps more than any thing tend to ſoften the manners of the Iriſh poor, and enable their youth to reſiſt the various temptations to vice, to which they are inevitably expoſed in their crowded huts and cabins.

'The lower claſs of people in Ireland are by no means averſe to the improvement of their children. At the cabins on the road-ſide I ſaw ſeveral ſchools, in which, for the payment of 3s. 3d. Iriſh per quarter, children were inſtructed in reading, writing, and accounts. Some of theſe I examined as to their proficiency, and found them much forwarder than thoſe of the ſame age in the charter ſchools. They were clean and wholeſome, and conſiſted of the children of both Proteſtant and Catholic parents. I hope I ſhall not be thought, as a *Proteſtant Diſſenter*, indifferent to the Proteſtant cauſe, when I expreſs my wiſh, that theſe diſtinctions were

were leſs regarded in beſtowing the advantages of education; and that the increaſe of *Proteſtantiſm* were chiefly truſted to the diſſemination of *knowledge* and *ſound morals.*

'In Scotland, almoſt every village has its ſettled ſchool-maſter; the beneficial effects of which are evident: for it is principally owing to this, that the numerous emigrants from that country, diſperſed over almoſt all Europe, appear with credit, and advance themſelves in their ſeveral ſtations. The Sunday ſchools lately eſtabliſhed by the benevolence of the public, in ſo many parts of England, will doubtleſs in ſome degree produce ſimilar good effects, if the benefactors abate not of their zeal and attention. But no plan that I have ſeen for the extended inſtruction of the poor ſeems more judiciouſly calculated for the purpoſe, than one lately inſtituted by the truſtees of the *Blue-coat Hoſpital* in the city of Cheſter, where, to an ancient eſtabliſhment of an *hoſpital* for *poor children*, a charity for the education of a large number of out-ſcholars has been annexed, and has been productive of the happieſt effects. I will therefore here tranſcribe the following particular account of it.

"Of late years, the whole income of this charity has been expended in the maintenance and education of thirty boys, whom we now call in-ſcholars. The annual expence of each in-ſcholar has been about 13 l. and the education of each boy for four years has coſt 52 l. Such large charitable benefactions being beſtowed on a few, a much larger number of boys, equally deſtitute, have been ſuffered to grow up to men unemployed and uninſtructed.

"In 1781, when the income of the hoſpital was augmented, it was propoſed to educate ſixty more boys, as out-ſcholars, to be taught reading, writing, and ſome arithmetic; but not to be clothed, maintained, or lodged in the houſe. This propoſal was not accompliſhed till the autumn of 1783. The improvement of the ſixty new ſcholars, in reading, writing, and *behaviour*, was ſo remarkable, and ſo pleaſing, that, in December 1784 a propoſal was made to double the number, which was unanimouſly approved by a full and reſpectable meeting of the truſtees. Two maſters now teach one hundred and twenty out-ſcholars. The ſalary of the firſt maſter is 40 l. and of the ſecond 25 l. a-year. Hence the expence of each out-ſcholar is 10 s. 10 d. a-year to the maſter. The annual expence of each boy in books is 1 s. $3\frac{1}{2}$ d. and in coals $4\frac{1}{2}$ d. A green cap, which coſts 1 s. 6 d. is given to each ſcholar every year. Hence it appears that the whole annual expence of each out-ſcholar is 14 s. Conſequently, more money is beſtowed on one in-ſcholar, than would educate eighteen out-ſcholars.

"A good education is now given to thirty in-ſcholars, and one hundred and twenty out-ſcholars, which comprehend above *one third of all the boys in Cheſter.* The boys are appointed ſcholars about nine years old, in order to have their inſtruction completed about the age of going apprentice. When the out-ſcholars are of two years ſtanding, fifteen of the beſt are annually elected in-ſcholars, for two years; and the boys not thus elected remain two years longer in the out-ſchool.

"It

"It is an intereſting truth, which deſerves public attention, that two maſters can teach one hundred and twenty ſcholars. At the examination of laſt April, all the boys who had been two years in the ſchool, though ſeveral did not know a letter on their admiſſion, could read and write very well, underſtood ſome arithmetic, and had very perfectly learned their catechiſm *."

At the end of this volume, thirteen tables are added; as likewiſe a republication of Sir Stephen Theodore Janſſen's table: forming together a liſt of the number of executions for forty years paſt. The utility of theſe cannot be doubted,

Having thus taken a review of the important contents of this work, we have only to return our warmeſt acknowlegements to its author. Indeed, when we conſider the elegance as well as the utility of this book; when we reflect on the quantity of moſt intereſting information which is preſented to our eyes, with all the recommendations of beautiful types and paper, and illuſtrated with the moſt ſuperior and accurate engravings; and when we recollect the expence, the labour, and the danger, which have attended its production; we do not heſitate to rank it among the moſt valuable Engliſh publications; nor to pronounce it a work which will reflect honour on this country, and add another unfading ſprig of laurel to the well-earned wreath which has long decorated the brows of its excellent author.

Since the above article was written, the pleaſure with which we had been contemplating the purſuits of Mr. Howard, has ſuffered the moſt lamentable alloy, by the information of his death, as given in the public prints.

While proceeding, with zeal unabated, and with ardour undiminiſhed, in thoſe paths which were pointed out by the pureſt benevolence, and in which he was guided by the moſt expanded and moſt perſevering philanthropy, he met the common fate of mortals; leaving thouſands to deplore, with unfeigned grief, his too early, and we may add, unfortunate departure. He died at Cherſon, January 20th (as the papers inform us), after an illneſs of only twelve days, occaſioned by a fever which he caught, while adminiſtering comfort and relief to the poor diſeaſed wretches in the hoſpital at that place.

For the credit of this country, we truſt that thoſe honours will now be paid to the memory of ſo truly ADMIRABLE a character, which his modeſty and delicacy would not permit him to accept while living. His own labours are, indeed, *monumenta ære perennia*; and if his departure from this world is ſuffered to paſs uncommemorated, HIS ACTIONS will, in fu-

* 'Report of the ſtate of the Blue-coat hoſpital in Cheſter, from the 1ſt of May 1786, to the 1ſt of May 1787.'

ture ages, at once obtain the juſt tribute of praiſe, and reflect the moſt deſerved cenſure on the ungrateful age to which he was ſo ſingular an ORNAMENT and BENEFACTOR.

ART. III. *Letters to a Young Lady*, on a Variety of uſeful and intereſting Subjects, calculated to improve the Heart, to form the Manners, and enlighten the Underſtanding. By the Rev. John Bennet. 12mo. 2 Vols. About 250 Pages in each. 5s. 6d. ſewed. Cadell, &c. 1789.

EDUCATION is a theme which is now become ſo trite, and has exerciſed the pens of ſo many writers, that we are almoſt diſguſted at the ſight of a work which bears relation to it, and can no longer expect any thing new, or uncommonly ſtriking, on the ſubject. Sometimes, indeed, the diſcuſſion of it gives riſe to bold and ſingular opinions: but, in general, we meet only with common obſervations, and plain moral ſentiments, which muſt ſuggeſt themſelves to the mind of every conſiderate and virtuous parent.

In our Review for July 1788, we gave an account of Mr. Bennet's former publication, entitled, 'Strictures on female Education;' which were given to the world as introductory to the preſent work. The author's advice and inſtruction to his fair countrywomen are comprehended under the following Heads: I. 'Religious knowlege; with a liſt of proper writers.' II. 'Polite knowlege, as it relates to the *belles lettres* in general.' III. 'Accompliſhments, as diſplayed in muſic, dancing, dreſs, politeneſs, &c.' IV. 'Prudential conduct and maxims, with reſpect to amuſements, love, courtſhip, marriage, &c.'

Many of the obſervations and reflections which occur in theſe diviſions, are ſuch, that, had we not already met with others of exactly the ſame import in the volumes of Dr. Fordyce and Mrs. Chapone, we might beſtow on them the higheſt praiſe: but if Mr. Bennet has not the merit of originality in his deſign, he has preſented us with a pleaſing ſketch of the proper "furniture for a woman's mind"—A ſketch at which the Dean of St. Patrick's, were he living, would perhaps affect to ſmile. We are, however, perſuaded, that the preſent ſtate of female education is widely different from that of the time of Swift; and that

"A ſet of phraſes learnt by rote,
A paſſion for a ſcarlet coat,"

are not the *prevailing* characteriſtics of the ſex.

The ſecond volume preſents us with remarks on ſome of our more celebrated writers; among whom, of courſe, we find the leviathan

leviathan of literature, Dr. Samuel Johnſon. The conduct of the late Earl of Cheſterfield toward that diſtinguiſhed author is ſufficiently known. We ſhall, however, tranſcribe Mr. Bennet's account of the matter, for the ſake of the manly and ſpirited reflections which accompany it. May it ſerve as a leſſon to *patrons* and to *literary men!*

"If a perſon, however great, had uſed me ungenerouſly, I would certainly expoſe him to public cenſure, and drag him before the formidable tribunal of my country. I would appeal from the oppreſſion of an individual, to the general equity and candour of mankind. This, I ſhould conceive, not merely an act of juſtice to myſelf, but likewiſe to the world. It is a common intereſt, that tyrants, however high in rank, or in ſelf eſtimation, ſhould meet with their deſerved infamy and contempt. Such a diſplay of true ſpirit wonderfully ſtops the progreſs of deſpotiſm, and teaches inſolence the hard leſſon of moderation. But then it ſhould be done in the moſt open manner. I would candidly ſubſcribe my name to the charges I adduced; and, whilſt I ſhewed the world that I feared not the perſon of man, I would convince mine adverſary, that I was far above the meanneſs of taking an unmanly or ungenerous revenge. This honeſt courage was poſſeſſed, in an eminent degree, by the late Dr. Johnſon. Nothing has pleaſed me more in the hiſtory of his life, than his truly magnanimous conduct to the late Earl of Cheſterfield. When he undertook to compoſe his elaborate dictionary, he ſolicited the favour of inſcribing it to his Lordſhip, who was then, if I miſtake not, ſecretary of ſtate. Flattered with appearing the patron of literature, Cheſterfield accepted the honour of the dedication, and an honour it would have been to any nobleman in the world. In the progreſs of this long and tedious work, he received no very ſolid marks of encouragement from his patron, and ſuſpected, on the whole, that the courtly peer meant only to amuſe him. Johnſon had too much ſpirit either to brook the idea of neglect, the chicanery of a miniſter, the violation of a promiſe, or the ſervility of an abject dependence. He was not likely to be dazzled with the glitter of a coronet, or intimidated with the ceremonious pageantry of office. He therefore wrote a formal letter to the nobleman, upbraiding him with inſincerity, diſclaiming his protection, and aſſuring him that he did not want, and never would receive, any of his favours. The conſequence of this fracas was, that he afterwards ſtung Cheſterfield with ſuch bitter invectives, and ſo many pointed ſtrokes of raillery and ſatire, as made him heartily repent of having rouſed his reſentment, and deſirous, at any rate, of a reconciliation. Johnſon, however, perſiſted in his antipathy, and never afterwards, I believe, wrote a dedication. If Cheſterfield intended only to dally with the author of this dictionary, he ſhould certainly have conſidered, that men of great abilities have too much penetration not to ſee through any flimſy diſguiſes of a miniſter; too much irritability not to be exaſperated with hypocriſy and artifice; and too lofty a reliance on their own native powers, to be afraid of any peer or monarch in the world. Johnſon, it is true, had not then attained all his eminence

nence and diſtinction. He was, comparatively, but riſing into notice. The day, that ſhould announce him the hero of literature, was only in its dawn. But contraſted with his ſolid merit, what is the paltry tinſel of ſtation, from which ſome people immediately become ſupercilious and forbidding? If Cheſterfield did not think the author of the Rambler greater than himſelf; if, from the foot alone, he could not prognoſticate the future ſtrength, and immenſe proportions of this literary Hercules, he had not a ſingle grain of that ſhrewdneſs or diſcernment for which he has been ſo much complimented by the world. Such is my idea of the true and genuine ſpirit which ſhould characterize a ſcholar and a gentleman. It is not a ſtiletto, ſtabbing in the dark, but a challenge to a fair and generous onſet, in which your antagoniſt has the opportunity of ſelf-defence, and of managing all his weapons to advantage.'

So much for *nobility!* "No man will ever injure an eminent character with impunity," ſaid one who was equally acquainted with the human heart and with the ſtrength and power of wit. The common ſituation of the man of letters, who has, too often, nothing to recommend him but his genius, is ſo finely and ſo *feelingly* deſcribed by La Bruyere, that our readers, we believe, will not be diſpleaſed at ſeeing it here:

"*Quelle horrible peine a un homme qui eſt ſans proſneurs et ſans cabale, qui n'eſt engagé dans aucun corps, mais qui eſt ſeul, et qui n'a que beaucoup de merite pour toute recommendation, de ſe faire jour à travers l'obſcurité, ou il ſe trouve, et de venir au niveau d'un ſat qui eſt en credit.*"

It is obſerved too, by the *Spectator*, that "the virtues and qualities of a man, which ſhould ſooneſt recommend him, are often the main obſtacles to his preferment." How painful is the reflection to an ingenuous mind!

With the following juſt and charitable apology for the general behaviour of Johnſon, we ſhall cloſe our account of this book:

'If all the *private* anecdotes of every perſon's life and temper muſt be arraigned before the tribunal of the public, who could eſcape? If Johnſon *was* unaccommodating, rough, and moroſe, let it be remembered, that theſe were but little *pimples* on a ſkin where the *heart* glowed with univerſal benevolence. Let it be conſidered, that conflicts, diſappointments, and misfortunes, are unfriendly to ſweetneſs of manners or diſpoſition; that ſevere application has a tendency to render any man irritable and peeviſh; that gaiety and ſprightlineſs *conſiderably* ariſe from an eaſe of circumſtances: and let us oppoſe to theſe, a piety that was profound and warm almoſt to *ſuperſtition*, and unwearied labours for the ſervice of mankind, which ſcarcely knew a moment's interruption.'

Before we take leave of Mr. Bennet, it may not prove unſerviceable to him, juſt to hint at one or two expreſſions in the preſent work which ſeem to bear the marks of affectation, and which may be thought to border on fanaticiſm: *viz.* 'If you can acquire this ſpiritual abſtraction, you will, at once, have

made your fortune for eternity.' 'Pore on plants and flowers till they perfume you with a real devotion.' This is a ſtrain of writing which we never can commend; and in which, we are perſuaded, the author's good ſenſe will never again ſuffer him to indulge.

ART. IV. *Practical Eſſays on Agriculture:* Containing an Account of Soils, and the Manner of correcting them. An Account of the Culture of all Field Plants, including the artificial Graſſes, according to the old and new Modes of Huſbandry, with every Improvement, down to the preſent Period. Alſo an Account of the Culture and Management of Graſs Lands; together with Obſervations on Incloſures, Fences, Farms, and Farm-houſes, &c. Carefully collected and digeſted from the moſt eminent Authors, with experimental Remarks. By James Adam, Eſq. 8vo. 2 Vols. 12s. Boards. Cadell. 1789.

JUDICIOUS compilations on uſeful ſubjects, are of conſiderable value; as they bring together, under a comprehenſive view, what has been ſaid by different authors on particular points of inquiry: but unleſs the collector be very judicious, and capable of abridging with neatneſs and ſkill, ſuch compilations become either too voluminous, or incomplete. On the ſubject of agriculture, however, compilements promiſe to be leſs uſeful than on moſt other branches of knowlege; for writers too often hazard opinions on it that are not founded on facts, nor on experiment, with the ſame degree of confidence as if they had been the certain reſult of long and practical obſervation. He, therefore, who undertakes to make an uſeful collection on this ſubject, ſhould not only be well acquainted with all that has been publiſhed concerning it, but ſhould, moreover, be ſo thoroughly acquainted with the practice of agriculture himſelf, as to be capable of diſtinguiſhing the facts that have been falſely aſſerted, in different publications, to be founded on experience, from thoſe that perfectly agree with practice, and accurate obſervations. Without this degree of knowlege, whatever other acquirements the author may poſſeſs, his work will rather be calculated to miſlead than to inform the candid inquirer; and will prove not uſeleſs alone, but, in many caſes, even detrimental to thoſe who conſult it.

We ſincerely regret that it is not in our power to rank the eſſays now under conſideration, in the claſs of uſeful performances. The practical knowlege of the author ſeems not to have been very extenſive on any branch of the ſubject that he has treated; and on many of the heads on which he has enlarged,

enlarged, it is plain that he has had little experience. His ſelections on theſe branches, eſpecially, are therefore too voluminous, and frequently injudicious. He warmly recommends, on ſeveral occaſions, modes of practice which, to a perſon acquainted with the ſubject, are plainly incapable of being carried into execution; while he ſometimes overlooks the moſt judicious ſyſtems of management that have been deſcribed by the beſt practical writers. Indeed, his reading does not appear to have been ſo extenſive on the ſubject of agriculture, as to enable him even to make a proper ſelection from the beſt publications. He has evidently, however, read many treatiſes on the ſubject: but his turn of mind ſeems to have led him to ſtudy more attentively thoſe writers who have attempted to explain the theory of agriculture on what they call philoſophical principles, rather than thoſe who have endeavoured to extend our knowlege of it by practical obſervations, founded on facts that have occurred to themſelves. Miller ſeems to be an author whom he has ſtudied with the moſt ſedulous attention. Mortimer, Bradley, Tull, and Du Hamel, have alſo been very particularly attended to; and he relies much on their experiments. Home *, alſo, and Fordyce †, are frequently quoted as authorities of the higheſt note: nor muſt Hunter ‡ be omitted, who ranks high in Mr. Adam's apprehenſion; and Mills ‖, whoſe opinions are always treated with ſingular reſpect. To theſe muſt be added a copious liſt of, frequently, nameleſs authors, who have publiſhed their ſpeculations in the *Muſæum Ruſticum*—the Tranſactions of the Society of Arts—of the Bath Society, and French Memoirs on Agriculture;—all of which Mr. Adam ſeems to have read with great attention: but it does not appear that he has heard that a writer of the name of *Marſhall* exiſts; for we do not recollect to have ſeen that author, or any of his works, once referred to in theſe volumes §. The ſame may be ſaid of Dickſon ¶, Kaims **,

* Francis, author of Principles of Agriculture and Vegetation, 8vo.

† George, Dr. author of Elements of Agriculture and Vegetation, 8vo.

‡ Dr. author of Georgical Eſſays, 5 vol. 8vo.

‖ John, author of a Syſtem of Huſbandry, 4 vols. 8vo.

§ Mr. Marſhall is author of Minutes of Agriculture, 4to.—Experiments in Agriculture, and on the Weather, 4to.—The Rural Oeconomy of Norfolk, of Yorkſhire, and of Glouceſterſhire, 2 vols. 8vo each.

¶ Adam, author of a Treatiſe on Agriculture, 2 vols. 8vo, and of the Agriculture of the Ancients, 2 vols. 8vo.

** Lord, author of the Gentleman Farmer, 8vo.

Wight *, Randall †; all authors who have written on agriculture from their own experience. Anderſon ‡ is, we think, ſlightly mentioned once—but that notice relates only to an eſſay publiſhed in the Bath Society Papers; and it would ſeem that this writer's other works on agriculture had never been read by Mr. Adam. Peters ‖, Hart §, Kent ¶, Stillingfleet **, &c. if mentioned at all, are ſo ſlightly noticed, as to leave it doubtful if he has ever peruſed their reſpective writings. How far ſuch a compiler can be juſtly ſaid to have given 'an account of *every improvement* (in agriculture), down to the preſent period—carefully collected and digeſted from the moſt eminent authors,' the candid reader is left to judge. Even the voluminous Arthur Young is but ſlightly mentioned in this work; nor do his *Annals of Agriculture* ſeem to have been included in Mr. Adam's liſt of periodical publications. It is not ſo ſurpriſing that Mr. David Young ſhould have eſcaped notice; though the writings of others, who have doubtleſs had leſs experience in agriculture, and who ought, therefore, to be reckoned of leſs authority by a compiler, have been tranſcribed for whole pages together, and mentioned with applauſe.

After this account of the ſources whence the materials of this collection have been chiefly drawn, it will ſcarcely be expected that we ſhould enter into a minute inveſtigation of the particular parts of which this work conſiſts. Suffice it, therefore, to obſerve generally, that the author has intended theſe eſſays as, in ſome meaſure, a complete ſyſtem of huſbandry: though if this was his aim, many particulars, that are of the higheſt importance for the practical farmer to know, are entirely omitted. Such, for inſtance, as every thing that reſpects the diſtribution of crops, and the general œconomy of a corn farm, and all that relates to the conſuming the produce of a graſs farm, the management of live ſtock, &c.

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* Andrew, author of the Preſent State of Huſbandry in Scotland, 8vo, 4 vols.

† J. author of the Semivirgilian Huſbandry, 8vo; and on the new Seed-furrough Plough, 4to.

‡ James, author of Eſſays on Agriculture, 2 vols. 8vo. An Inquiry into the Cauſes that have retarded the Advancement of Agriculture in Europe, 4to.

‖ Mat. Rational Farmer, 8vo. Winter Riches, or Syſtem of Agriculture, 8vo. Agriculture, or the good Huſbandman, 8vo.

§ Walter, on Huſbandry, 8vo. Eſſays on Huſbandry, 8vo.

¶ Nat. Hints to Gentlemen of landed Property, 8vo.

** Benj. Miſcellaneous Tracts relating to Natural Hiſtory, Huſbandry, and Phyſic, 8vo. 3 vols.; with a Supplement. The Calendar of Flora, 8vo.

Incomplete,

Incomplete, however, as this ſyſtem is, we have much to regret that the greateſt part of what is here preſented to the Public reſpects articles of which the author has had no experience himſelf; and which, unleſs it had been for completing his ſyſtem, he ſhould have omitted entirely. Deſirous as we are of giving the reader a ſpecimen of this work, to enable him to judge for himſelf of the manner in which it is executed, we find ourſelves at a great loſs for a proper ſelection. The inſtances where the author himſelf hazards an opinion are few; and thoſe in which he gives the various and contradictory opinions of others are, in general, too long for our miſcellany. The following, however, we think, may be admitted as an impartial ſpecimen:

In the third eſſay, ſection 1ſt, which treats of *plowing*, the author gives the following directions for extirpating weeds:

'Weeds (he obſerves) may be divided into four claſſes:—1ſt, Such as have creeping perennial roots; 2d, Such as grow in cold wet ſoils; 3d, Such as are of a large ſucculent body; and 4th, Such as having ſmall ſeeds, or ſeeds which ripen before the corn, ſow themſelves. Each of theſe requires a different treatment. The firſt are moſt eaſily deſtroyed by ſummer-fallowing, by which the roots are cut and turned up, to be withered by the ſun and air; after which, they are dragged out by the harrows, and ſhould then be burnt. This repeated as often as conveniently can be, eſpecially during a dry ſeaſon, will ſcarcely fail to have the deſired effect.

'Coltsfoot, which is propagated by the root, and is a very pernicious weed, may alſo be deſtroyed by ſowing the ground with rye-graſs, or any plants which, coming up early in the ſpring, ſhade and ſmother it; for this will kill it in a few years.

'The ſecond kind are deſtroyed by draining the earth of its ſuperfluous moiſture, and by manuring it with lime, aſhes, gravel, ſhelly ſand, and other *proper correctives* before mentioned for ſuch ſoils.

'The third are extirpated by cutting them down when in full ſap and vigour; for the ſap being thereby interrupted in the courſe of its circulation, ſtagnates in the roots, and putrifies there. A few weak lateral ſhoots may be made; but if they are likewiſe cut in the ſame manner, the roots will putrify entirely by degrees, and, inſtead of hurting, will become a manure.

'The fourth claſs, like the firſt, can only be deſtroyed by frequent fallows, and conſtant cutting, or plowing them down before they run to ſeed. Some, for inſtance the wild oats, may be mowed for hay; but it is much more beneficial to the land to plow them in; becauſe, by ſuch means, inſtead of being exhauſted by frequent crops, it is manured by thoſe enemies of uſeful grain.

'A good dreſſing of quicklime, plowed into the land during a fallow, at the third or fourth plowing, is perhaps as powerful and as effectual a remedy as any, againſt every ſpecies of weeds.

'Banks and hedges ſhould be carefully kept free from weeds; not only to preſerve and improve the hedges, but alſo to prevent the ſeeds of weeds from being carried by winds into the adjacent fields; by which means the corn would be perpetually infeſted by them: and, as I before obſerved, theſe weeds may be uſefully employed.'

On the above paſſage, we ſhall take the liberty of making a few remarks. Not to dwell on the inaccuracy of the claſſification of weeds here made, we ſhall briefly obſerve, that the directions given for deſtroying the *firſt* claſs of weeds, or thoſe that have fibrous perennial roots, can only be effectually applied with regard to ſuch as have tough roots, which are not eaſily broken, ſuch as couch-graſs, and ſome others; as to thoſe that have very brittle and vivacious roots, ſuch as coltſfoot, they are too tender to admit of being drawn out by the harrow; and being thus very much divided, and the earth rendered at the ſame time ſoft, and permeable by them, they are, by this mode of procedure (unleſs it happens to be a very dry ſeaſon indeed), rather increaſed than diminiſhed. The practical farmer will not, therefore, find that the eradication of this claſs of weeds is, in all caſes, ſuch an eaſy matter as is here repreſented.

From what Mr. Adam ſays of rye-graſs in the next paragraph, and from ſeveral other paſſages that occur in this work, it appears that he is but little acquainted with the culture of that plant: nor will the huſbandman, who has been diſappointed in his attempts to eradicate coltsfoot by the firſt proceſs, find himſelf bettered by applying to the remedy here preſcribed: it is not thus that this pernicious weed can be deſtroyed.

Mr. A. ſeems ſcarcely to have exerted his reaſoning faculties, when he ſays, that plants, which have a large ſucculent body, will be univerſally killed by being cut while they are in full ſap and vigour. How many uſeful plants are univerſally cut while in that ſtate, and again ſpring out with vigour? Of this claſs is the red clover, ſo generally cultivated: ſainfoin, and more eſpecially lucerne, which are ſucculent and vigorous growing plants, are well known to continue for many years with ſound roots, though cut ſeveral times in each ſeaſon, while they are in full ſap. Nor are *weeds* any exception to this rule. The common dock, and many other ſtrong-growing weeds, ſpring out afreſh, though frequently cut in a ſeaſon while in their higheſt vigour; and, by this proceſs, even become ſtronger each ſeaſon, inſtead of rotting away.

As to annual plants, there can be no doubt but frequent plowing and cutting them before they come to ſeed, tends to deſtroy

deſtroy them: but even in this paragraph, a very faulty and inefficacious practice for deſtroying them, wild oats eſpecially, is implied. By enriching the ground, can only be meant the allowing theſe weeds to reach a conſiderable ſize, and then plowing them in as a crop for manure: but if this be done, few ſeeds, in compariſon with what might have been made to ſpring, will thus have an opportunity of vegetating; and there will always be danger, that, in waiting till the crop has become of a proper length, many annuals will have ripened their ſeeds, ſo as to foul the ground by this proceſs.

Quick-lime alſo, though it will deſtroy ſome weeds, and check the growth of others, is well known to promote the vigour of other kinds of weeds in a high degree: ſo that the rule here given is far from being general.

We readily, however, concur with Mr. Adam in the laſt paragraph; and ſorry we are to ſay, that ſo little attention is beſtowed to the weeding of hedges in corn countries. Inſtead of being of uſe on corn farms, from proving a conſtant nurſery of deſtructive weeds, in the manner in which they are uſually managed, and by affording a ſhelter for ſmall birds, we have often been inclined to think that hedges are, on the whole, in *corn* farms, more hurtful than beneficial.

It ought to be remarked, however, that Mr. Adam returns to the ſubject of *weeds* in another part of his work, where he again treats of particular weeds. The following is what he there ſays of wild oats:

'*Wild oats* are difficult to be extirpated, when they have once taken poſſeſſion; for, ripening before harveſt, and ſcattering their ſeeds around them, they will remain in the ground till it is plowed up again, *though it were for a whole year, ſome ſay four or five years,* and will then come up with the corn. The ſureſt way to deſtroy them, is to lay the ground down to clover, and to mow the oats and clover together before the oats are ripe. Their roots will not ſhoot out again.'

Very true; the roots of the oats either will not ſhoot out again, or, which amounts to the ſame thing in practice, they will not have advanced ſo far before winter as to have carried ripe grain, and thus, like moſt annuals, they will die: but if the ſeeds will lie in the ground without vegetating, not only four or five years, but even, as there is good reaſon to believe, four or five hundred years, and ſtill continue fit for vegetation, when turned up, this mode of deſtroying them will not be very efficacious.

In this part of his work, which treats expreſsly of weeds, Mr. Adam ſeems to have been more intent on deſcribing the plants, than on teaching us how to eradicate them: nor does

he claſs them at all, which omiſſion leads to great prolixity. —Example;

'*Dyer's weed*, or *wild woad* by ſome called *weld*, or *baſtard rocket (reſeda)*, is a troubleſome plant, when conſidered as a weed. Its root is long, white, and ſomewhat woody; its ſtalks, which are channelled, and garniſhed with ſmaller leaves, riſe a foot and a half high, and are terminated by a long looſe ſpike of yellow flowers, which are ſucceeded by a triangular ſeed-veſſel, filled with black ſeeds. This is a biennial plant*, which flowers and ſeeds the ſecond year, and periſhes ſoon after. It is obſerved to make the milk of cows bitter, and to communicate the ſame ill taſte to butter and cheeſe. Of this genus is the woad, very profitably cultivated for dying.

'*Mugwort (artemeſia)* is a moſt troubleſome weed; for its roots creep far under the ſurface of the ground, ſo as ſoon to overſpread a large ſpace, if they are not ſtopped; and its ſeeds being light, and eaſily carried to a diſtance by the wind, will produce numbers of new plants the next ſpring. It has plain cut leaves, woolly underneath, and ſingle ſpikes of plain yellow flowers, which blow in June.

'*Wild garlic, crow garlick*, or *cow garlic*, as ſome call it, *(cipa)*, will do great damage to corn in dry ſandy grounds, but will not grow in clays, according to Mr. Liſle, who mentions a farmer, in ſome of whoſe fields it grew in ſuch abundance, that his wheat taſted ſtrong of it, and was thereby damaged from ſixpence to a ſhilling in the buſhel.'

But as to the mode of deſtroying theſe, and many other weeds here largely *deſcribed*, not a word occurs.

We ſhall only farther remark, concerning this work, that to add to its imperfections, no index is given; an appendage which, we have often remarked, no didactic performance ſhould ever want; but it becomes doubly neceſſary in a rambling work like the preſent, in which the ſame ſubject is treated under various heads; ſo that it is nearly impoſſible for the reader to return to a paſſage which he may recollect to have read. When we think of the other improvements which this work would need, before it could be rendered uſeful, we cannot help recollecting the ſtory of a gun which, in order to be repaired, required a new ſtock, a new lock, and a new barrel. Perhaps, ſuch kind of repair would beſt ſuit the work under conſideration.

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* Only *biennial* when ſowed late in the ſeaſon; otherwiſe, it is *annual*. Rev.

ART.

ART. V. *Dr. Burney's General Hiſtory of Muſic.*

[*Article concluded.*]

WE now reſume our account of the *ſixth* chapter of the concluding volume. In the remainder of it, the author purſues, with the ſame ſatisfactory minuteneſs of information, the annals of our Opera Stage, from the time when the gigantic *genius* of HANDEL was driven from it by the pigmy *taſte* of the nobility, in 1741, to the year 1788. The ſubſequent chapters, which complete the work, preſent us with the opera annals of VENICE, NAPLES, and ROME, and the progreſs of muſic in GERMANY, FRANCE, and ENGLAND, during the preſent century; and of all this variety of intereſting matter, the unuſual length to which (more perhaps like truant ſchool-boys, than ſage and gray-headed critics) we have already been decoyed to prolong this article, will oblige us to compreſs our review into a ſingle number. The ſituation, to which we have reduced ourſelves, reminds us of a very curious ſimile, in a ſermon of that ſometimes fine, and ſometimes ridiculous, writer, Jeremy Taylor; where, repreſenting the folly of deferring repentance, and "*crowding* a duty of ſo great and giant-like a bulk" into a narrow ſpace at the end of our lives, he aſks, among other pleaſant queſtions, whether any man would think of *baiting a bull in a cloſet?*

No remarkable event occurs in opera-hiſtory, till 1748; when, ſerious operas being diſcontinued, a company of *comic* ſingers was brought from Italy, for the firſt time. The arrival of GIARDINI, in 1749, forms a more memorable era in the inſtrumental muſic of this country: but his merits are diſcuſſed in another place.

An *hiſtorical* plate is here given, p. 461, filled with fragments ſelected from opera-ſongs, in order to ſhew 'the diviſions and refinements which were brought into favour about the middle of the preſent century.' The ſerious opera, however, appears to have made but languid efforts for public entertainment, till the arrival of MINGOTTI, in 1754.

'After the reſignation of Giardini and Mingotti,' obſerves our author with his uſual ſpirit, 'the nobility having paid too dear for their experience, to wiſh again to reſume the government of ſo expenſive and froward a family, the ſtate now remained without a chief, till Mattei and her huſband Trombretta made intereſt for the chance of ſpeedy ruin, and obtained the management.'

We paſs over the thread-bare inſipidity of *Cocchi*, well and juſtly characterized by Dr. B. to mark the arrival of J. C. BACH (1763), on whoſe various excellences he has beſtowed juſt and diſcriminate praiſe.

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The accounts and characters which follow, of many firſt-rate and favourite ſingers,—Manzoli, Guadagni, Millico, Miſs Davies, Gabrielli, Agujari, &c. whoſe various talents the author appears to have marked with critical exactneſs and hiſtorical impartiality, are curious and intereſting in themſelves; and will, to many muſical readers, be rendered ſtill more ſo by recollection and compariſon.

We recommend the following obſervations to the attention of thoſe performers, who are ambitious of converting their throats into bird-pipes:

'As Signora Danzi, now Madam Le Brun, had a voice well in tune, a good ſhake, great execution, a prodigious compaſs, and great knowledge of muſic, with youth, and a face and figure far from diſagreeable; it ſeems difficult to account for the little pleaſure her performance afforded to perſons accuſtomed to good Italian ſinging. However, the problem certainly admits of a ſolution, if it be conſidered, that the natural tone of her voice is not intereſting; that ſhe had never been in Italy, and had been conſtantly imitating the tone and difficulties of inſtruments; that her chief labour and ambition had been to ſurpriſe, concluding perhaps that wonder however excited includes pleaſure; and forgetting that though an ounce of ſalt may make a ſoup or ragoût ſufficiently ſavoury, yet that two ounces will ſpoil it; in ſhort, forgetting that ſhe is not a bird in a buſh or a cage, and that from a human figure, repreſenting a princeſs or great perſonage, it is natural for an audience to expect human paſſions to be expreſſed in ſuch tones, and with ſuch art and energy, as will not degrade an individual of our own ſpecies, into a being of an inferior order*.'

But this is not the worſt poſſible conſequence of this bird-ſinging. It ſeems that there is ſome danger of 'degrading' a human being into *non-exiſtence:* witneſs the cataſtrophe of *Lucea Fabris*, a ſinger of the moſt promiſing talents, who, at the age of twenty-four, loſt his life by the burſting of a blood-veſſel, in a violent effort to reach a note out of the compaſs of his voice, in the great theatre of *San Carlo* at Naples.

Ever ſince the appearance of Mademoiſelle HEINEL on our opera-ſtage (1772), *Dancing* has been gradually gaining the aſcendency over *Muſic*. The author's reflections on this uſurpation, which, in our opinion, does no great honour to the public taſte, muſt here be preſented to the reader:

* 'In the ſummer of 1778 ſhe went into Italy and ſung at Milan with Pacchierotti, Rubinelli, and the Balducci; and during this journey it was imagined that ſhe would have improved her ſtyle of ſinging; but travelling with her huſband, an excellent performer on the hautbois, ſhe ſeems to have liſtened to nothing elſe; and at her return to London ſhe copied the tone of his inſtrument ſo exactly, that when he accompanied her in diviſions of thirds and ſixths, it was impoſſible to diſcover who was uppermoſt.'

'Within

'Within theſe laſt ten years, DANCING ſeems to have encroached upon Muſic, and inſtead of being a dependant or auxiliary, is aiming not only at independency, but tyranny. During the laſt century, dancing had very little ſhare of importance in a muſical drama. As the Britiſh government conſiſts of three eſtates, King, Lords, and Commons, ſo an opera in its firſt inſtitution conſiſted of *Poetry*, *Muſic*, and *Machinery*: but as politicians have obſerved, that the balance of power is frequently diſturbed by ſome one of the three eſtates encroaching upon the other two, ſo one of theſe three conſtituent parts of a muſical drama generally preponderates, at the expence of the other two. In the firſt operas POETRY ſeems to have been the moſt important perſonage; but about the middle of the laſt century, MACHINERY and DECORATION ſeemed to take the lead, and diminiſhed the importance both of Muſic and Poetry. But as the art of ſinging and dramatic compoſition improved, MUSIC took the lead, and poetry and decoration became of leſs conſequence, till the judgment of Apoſtolo Zeno, and the genius of Metaſtaſio, lifted lyric poetry far above its uſual level. But a fourth and new eſtate ſeems to have ſprung up in DANCING, which has almoſt annihilated the influence of the former three. Yet it ſeems for the common intereſt that no one of the conſtituent parts of a muſical drama ſhould arrogate to itſelf more than its due ſhare of notice. If poetry and muſic are degraded into humble dependants on dancing, the ſtory of the drama had better be told in pantomime; and as articulation is unneceſſary, let the fiddle do the reſt.'—

At the arrival of Veſtris l'Ainé, 'pleaſure,' Dr. B. obſerves, 'was ſublimed into ecſtacy. In the year 1781, Pacchierotti had been heard ſo frequently, that his ſinging was no impediment to converſation, or even to animated narrative and debate; but while the elder Veſtris was on the ſtage, if during a *pas ſeul*, any of his admirers forgot themſelves ſo much as to applaud him with their hands, there was an inſtant check put to his rapture by a choral hu—ſh! For thoſe lovers of muſic who talked the loudeſt when Pacchierotti was ſinging a pathetic air, or making an exquiſite cloſe, were now thrown into agonies of diſpleaſure, leſt the graceful movements *du dieu de la dance*, or the attention of his votaries, ſhould be diſturbed by audible approbation. Since that time, the moſt mute and reſpectful attention has been given to the manly grace of Le Picq, and light fantaſtic toe of the younger Veſtris; to the Roſſis, the Theodores, the Coulons, and the Hilligſburgs, while the poor fingers have been diſturbed, not by the violence of applauſe, but the clamour of inattention.'

To theſe remarks, we ſhall only add, for the ſake of ſome readers who may be at a loſs to account for all this, a ſingle obſervation, not of our own, but of Monteſquieu; which we apprehend to be not more ſhrewd than true. After aſſigning ſeveral other cauſes of the pleaſure which we receive from dancing, as a ſpectacle, he adds, "*Mais ſurtout elle plait par une diſpoſition de notre cerveau, qui eſt telle, qu'elle ramene en ſecret*

*ſecret l'idée de tous les mouvemens à de certains mouvemens, la plupart des attitudes à de certaines attitudes**."

An event more creditable to the national taſte, is next marked, with due diſtinction, by our hiſtorian; the commemoration of Handel, 1784; which he had before minutely recorded in a work well known †. He adds here, that 'this celebration has been ſince eſtabliſhed into an annual feſtival for charitable purpoſes, in which the number of performers, and perfection of the performances, as well as favour of the public, have continued to increaſe. In 1785, the vocal and inſtrumental band amounted to 616; in 1786, to 741; and, in 1787, to 806 vocal and inſtrumental performers.'

Dr. B. elſewhere remarks, that, 'the increaſe of performers, inſtead of producing confuſion, as might have been expected, has conſtantly been attended with ſuperior excellence of execution.' *Hitherto*, indeed, it has been ſo: but we hope that none of the conductors of this inſtitution go ſo far as abſolutely to take it for granted, that the perfection of the performance muſt always continue increaſing with the number of performers; that *quantity* of ſound is the *only* principle of muſical ſublimity; or, that the pleaſure of the ear muſt neceſſarily riſe in exact proportion to the danger of breaking its drum: for there are, we fear, ſome muſical ears as inſatiable as thoſe of Cicero, though in a very different ſenſe: "*ita ſunt avidæ et capaces, et ſemper aliquid immenſum infinitumque deſiderant.*" According to this idea, we ſeem now to want but one inſtrument to complete our orcheſtra; and that is the HORN of *Aſtolpho* ‡. It is related of an ancient flute-player §, that he was ſo provoked at one of his ſcholars for practiſing only to play very loud, [αὐλειν μεγα,] that, in his paſſion, he ſtruck him, and ſaid—Ουκ ἐν τῳ μεγαλῳ το ἐυ κειμενον ἐιναι, ἀλλ' ἐν τῳ ἐυ, το μεγα!

A tribute of well-deſerved praiſe is here paid to the extraordinary merits of GIARDINI. From this part of the chapter, we ſhall only ſelect, for the amuſement of our readers, a curious anecdote in the muſical education of this admirable performer:

'He went to Rome early in his life, and afterwards to Naples, where, having obtained a place among *Ripienos* in the opera orcheſtra, he uſed to flouriſh and change paſſages much more frequently than he ought to have done. "However," ſays Giardini, of whom I had this account, "I acquired great reputation among

* *Fragment ſur le Gout.*

† *Account of the Muſical Performances in* COMMEMORATION OF HANDEL. See Rev. vol. lxxii. p. 279.

‡ Arioſto, canto xx. ſt. 88, &c.

§ *Cipheſias, apud Athenæum.*

the

the ignorant for my impertinence; yet one night, during the opera, Jomelli, who had compoſed it, came into the orcheſtra, and ſeating himſelf cloſe by me, I determined to give the Maeſtro di Capella a touch of my taſte and execution; and in the ſymphony of the next ſong, which was in a pathetic ſtyle, I gave looſe to my fingers and fancy; for which I was rewarded by the compoſer with a—violent ſlap in the face; which," adds Giardini, "was the beſt leſſon I ever received from a great maſter in my life." Jomelli, after this, was however very kind, in a different way, to this young and wonderful muſician.'

The next chapter (VII.) treats of the *Progreſs of the Muſical Drama at* VENICE, *during the preſent Century*; and here, the moſt prominent and intereſting object of curioſity, to *Engliſh* muſical readers, will probably be the celebrated MARCELLO, whoſe *Pſalms* have been ſo long known among us from the *encomia* of Mr. Aviſon, and the Engliſh verſion of Mr. Garth. After premiſing, that the work was firſt publiſhed at *Venice*, 1724 and 1725, under the affected title of *Eſtro poetico-armonico, Parafraſi ſopra i primi* 50 *Salmi, Poeſia di Girolamo Aſcanio Giuſtiniani, Muſica di* Benedetto Marcello, *Patrizj Veneti*,—we ſhall extract Dr. B.'s account of it:

'There is a long and learned preface to the firſt volume, in order to give weight and authority to the author's plan and ſtyle of compoſition. But beſides the great diſplay of muſical reading, ſagacity, and ſuperior views to any of his predeceſſors, letters are prefixed to each volume from the author's friends and admirers, in the ſame encomiaſtic ſtrain as the recommendatory verſes, with which almoſt every book was uſhered into the world during the laſt century. But not dazzled by theſe, or the hyperbolical praiſes of Algarotti or Aviſon, I have conſcientiouſly examined the whole eight volumes of the Italian edition, and find, though there is conſiderable merit in the work, that the author has been *over-praiſed:* as the ſubjects of many of his fugues and airs are not only common and old-faſhioned at preſent, but were far from new at the time theſe pſalms were compoſed But Marcello was a Venetian nobleman, as Venoſa was a Neapolitan prince; both did honour to Muſic by cultivating it; but both expected and received a greater return in fame, than the legal intereſt of the art would allow. Marcello was a diſciple of Gaſparini, and died in 1741.'

We perfectly coincide with Dr. B. in both his opinions—that Marcello's compoſitions have conſiderable merit, and that their merit has been conſiderably over-rated. In *ſome parts*, indeed, of his Pſalms, there is ſo much excellence, that, of thoſe particular parts, all that has been ſaid may, perhaps, be allowed to be true: but theſe, we think, bear but a ſmall proportion to the whole; in our progreſs through which, we find ourſelves *now and then* charmed, and frequently diſguſted. Marcello's attempts at the ſublime (to which his genius ſeems to have been moſt naturally turned), though often ſucceſsful,

too

In ſpeaking of the celebrated SEBASTIAN BACH, not leſs eminent for his performance on the organ, and compoſitions for that inſtrument, than for being the father of four ſons, who were all great muſicians in different branches of the art, Dr. B. regales us with an anecdote that is truly diverting. 'He was ſo fond of full harmony, that, beſides a conſtant and active uſe of the pedals, he is ſaid to have put down ſuch keys *by a ſtick in his mouth*, as neither hands nor feet could reach.'—What pity, that nature, for this purpoſe, had not accommodated every man whom ſhe intended for a great organiſt, with a noſe half a yard long!

In the following paſſage, the diſtinctive merit of SCHOBERT is marked with great exactneſs:

'Thoſe of Emanuel Bach's party allowed him to be a man of genius, but ſpoiled by his affectation of a new and extraordinary ſtyle, accuſing him of too frequently repeating himſelf. The truth is, the ſpirit and fire of his pieces require not only a ſtrong hand but a *harpſichord*, to give them all their force and effect. They are too rapid, and have too many notes for clavichords or piano fortes, which ſupply the place of harpſichords in Germany. The novelty and merit of Schobert's compoſitions ſeem to conſiſt in the introduction of the ſymphonic, or modern overture ſtyle, upon the harpſichord, and by light and ſhade, alternate agitation and tranquillity, imitating the effects of an orcheſtra. The general uſe of piano fortes, for which the preſent compoſitions for keyed-inſtruments are chiefly written, has more contributed to leſſen the favour of Schobert's pieces, than their want of merit.'

After all, however, it does not, perhaps, imply the *higheſt* degree of excellence in any muſic, to ſay of it (what may certainly be ſaid of Schobert's), that it is excluſively adapted to an inſtrument ſo defective in expreſſion as the harpſichord—the moſt inſtrumental of all inſtruments.

We next come to a name,—JOSEPH HAYDN—ſo intereſting to all real judges of the art, that we know not how to excuſe ourſelves from gratifying them with the entire article:—But here we are conſtrained by the ſame neceſſity which compelled us to paſs, without due notice, the curious particulars relating to Pergoleſi.

This chapter concludes with honourable notice of eminent German *dilettanti*; and at the head of them, *comme de raiſon*, his late Majeſty of Pruſſia, the AULETES of modern princes; who, after having been, during forty years, ſo fond of muſic, as to allot four hours in a day, when he was not in the field, to the ſtudy and practice of it, became, we are told, during the laſt years of his life, 'totally indifferent to it.' Our readers will, undoubtedly, aſk, *why?*—and we may ſafely defy the moſt ſagacious *Oedipus* among them to gueſs the reaſon.—

It

It was, becauſe his Majeſty had loſt—" his *hearing*, probably?"—No: but—his *teeth!*—Dr. B.'s own words ſhall ſolve the enigma, by ſupplying the ſtep that is wanting. 'During the laſt years of his life, according to his chapel-maſter, Reichardt, his Pruſſian Majeſty having loſt ſome of his front teeth, not only diſcontinued the practice of the flute, but his evening concerts, and became totally indifferent to Muſic: a proof 'that his Majeſty's chief pleaſure in the art was derived from his own performance.'

In the *next* chapter, (XI.)—*Of the Muſic of* FRANCE *during the preſent Century*—we have a ſatisfactory account of RAMEAU, with many judicious general remarks on his ſtyle, and particular criticiſms on his *chef d'œuvre*—the opera of *Caſtor and Pollux*. Speaking of his intemperate uſe of apoggiaturas, and of the infernal diſcord (we can give it no other name) of the *ſuperfluous fifth*, not uſed in the Italian manner, but prepared and reſolved, as a regular diſcord, in a way peculiar to the French ſchool of harmony, Dr. B. ſays, very pleaſantly,—

'The *prelude tendre*, at the opening of the third act, abounds with too many of theſe drags, which being equally harſh to the ear and injurious to pulſation, ſeem to prevent the performer from ever falling on his feet; and bar eleventh, the chord of the ſuperfluous fifth, which makes all nature ſhudder, except our Gallic neighbours, is here continued ſo long, that it diſtorts the countenance of every other hearer, like *hiera picra*.'

The merit of Rameau's theoretical works comes next under diſcuſſion; and the author here, and at the end of the chapter, combats, with objections not eaſily anſwered, the extravagant praiſe which M. La Borde and other *Rameauiſts* have laviſhed on their maſter, for *inventing* practical rules which had *always* been practiſed; a fundamental baſs that is often *not* fundamental, and a theory that accounts for nothing, or from which what is wrong may as fairly be deduced, as what is right. Dr. B. obſerves, indeed, very juſtly, that Rameau's boaſted invention may nearly be reduced to that of a new muſical nomenclature. He adds, however, with much candour, that

'Though the ſeveral merits of this muſician have been too much magnified by partizans and patriots in France, and too much depreciated by the abettors of other ſyſtems and other ſtyles, as well as patriots of other countries, yet Rameau was a great man; nor can the profeſſor of any art or ſcience mount to the ſummit of fame, and be elected by his countrymen ſupreme dictator in his particular faculty, without a large portion of genius and abilities.'

The reſt of this chapter exhibits the ſubſequent revolutions of the *muſical* theatre in France, which occaſioned almoſt as much contention and animoſity, though not ſo much miſ-

chief, as the revolution of a more ſerious and important kind, which has lately afforded to the world ſo intereſting and awful a ſpectacle on the great *political* theatre of the nation. Who could have foreſeen that a change of *government* in France would be effected in leſs time, and with more eaſe, than a change of *muſic?*

The next and concluding chapter of the work takes a view of *the general State of Muſic in* ENGLAND *during the preſent Century.*—The character here drawn of DR. PEPUSCH appears to be ſtrictly juſt and appropriated, both in its cenſure and in its praiſe: but we muſt confine ourſelves to a very ſmall part of it.

'In one of my viſits,' ſays Dr. Burney, 'to this venerable maſter, very early in my life, he gave me a ſhort leſſon which made ſo deep an impreſſion, that I long endeavoured to practiſe it. "When I was a young man," ſaid he, "I determined never to go to bed at night, till I knew ſomething that I did not know in the morning."

An excellent rule! but we cannot help obſerving, that if Dr. Pepuſch adhered ſtrictly to it himſelf, he certainly could never go to bed at all, while he was ſtudying the muſic of the Greeks.

In Dr. B.'s character of GEMINIANI, which is drawn with the ſame truth and diſcrimination, a ſtriking defect in his compoſitions is pointed out.

'As a muſician, he was certainly a great maſter of harmony, and very uſeful to our country in his day; but though he had more variety of modulation, and more ſkill in diverſifying his parts than Corelli, his melody was even inferior, and there is frequently an irregularity in his meaſures and phraſeology, and a confuſion in the effect of the *whole*, from the too great buſineſs and diſſimilitude of the ſeveral parts, which gives to each of his compoſitions the effect of a rhapſody or extemporaneous flight, rather than a poliſhed and regular production.'

This ſeems particularly applicable to his *laſt* ſet of concertos, 'which,' ſays the author, 'were ſo laboured, difficult, and fantaſtical, as never to be played, to my knowledge, in either public place or private concert.'

We muſt here, however, remark, that we have often heard them performed in private concerts, and perfectly recollect to have heard them at Ranelagh, when they firſt appeared, and when Feſting was the leader of the band.

To the ingenuity and talents, we may even add, to the invention, though we muſt not ſay, to the *genius*, of our countryman ARNE, Dr. B. has done juſtice, in an amuſing article of ſome length. His peculiar merit and ſtyle are, we think, accurately marked in one paragraph, viz.

'In

'In 1738, Arne eſtabliſhed his reputation as a lyric compoſer, by the admirable manner in which he ſet Milton's *Comus*. In this maſque he introduced a light, airy, original, and pleaſing melody, wholly different from that of Purcell or Handel, whom all Engliſh compoſers had hitherto either pillaged or imitated. Indeed, the melody of Arne at this time, and of his Vauxhall ſongs afterwards, forms an æra in Engliſh Muſic; it was ſo eaſy, natural, and agreeable to the whole kingdom, that it had an effect upon our national taſte; and till a more modern Italian ſtyle was introduced in the paſticcio Engliſh operas of Meſſrs. Bickerſtaff and Cumberland, it was the ſtandard of all perfection at our theatres and public gardens.'

We ſhall juſt obſerve that the commencement, progreſs, and cauſes, of the revolution here alluded to, in our *national taſte* for muſic, are diſtinctly pointed out in a paragraph, p. 675, 676. which, on that account, may be regarded as peculiarly *hiſtorical*.

The hiſtorian 'cloſes his narrative concerning illuſtrious muſicians who have diſtinguiſhed themſelves in our own country, during the preſent century, and whom death has rendered objects of hiſtory, by paying a tribute to a late profeſſor, whoſe loſs not only the lovers of Muſic in England, but the muſical world in general, will long deplore.'

The name of ABEL will here occur to almoſt every reader. We are ſorry it is not in our power to copy the article at length.

We ſhall not think that we do full juſtice to Dr. B. if we refuſe to make room in our *cloſet* for one extract more—the following juſt and well-written apology, which cloſes the volume and the work:

'CONCLUSION.

'I have at length arrived at the end of a work that has been thirty years in meditation, and more than twenty in writing and printing. Whether I have been too brief or too minute in my narrative muſt be left to the wants and intelligence of my readers. Ignorance and ſcience are relative terms, and the ſame book, like a dictionary, may at once contain too much for one purchaſer, and too little for another. My ambition has been to gratify reaſonable curioſity concerning every part of my ſubject, without ſhrinking at difficulties; yet thoſe who have previouſly had leiſure and opportunity to draw knowledge from the ſame ſources will think much might have been retrenched; while others, to whom the ſubject is wholly new, will be in want of many additions.

'The havock which death has made ſince this work was begun among my friends, and thoſe I wiſhed to pleaſe, who, of courſe, were the moſt willing to be pleaſed, is ſo great, that more than half my firſt ſubſcribers have diſappeared; and if any curioſity was excited, or intereſt awakened, towards the ſubject by the former volumes, it is not likely to be of much uſe to the preſent.

'New ideas and new events have ariſen in the lapſe of time, which have ſwelled my materials, and rendered my ſubject too unwieldy for the ſpace to which it was originally allotted; but as reſpect for my readers prevented haſty publication, it is hoped that the great time and labour which have been beſtowed upon it, will not render the work leſs worthy of their patronage.

'If the firſt volume of this hiſtory was neceſſarily compiled from few and obſcure materials, and conjecture and ſpeculation were called in to ſupply their defects; and if the ſecond confined the reader to antiquarian knowledge, and afforded him no information but of barbarous times and more barbarous Muſic; it is hoped that theſe final volumes will make him ſome amends, as they include all the ſimplicity and harmonical merit of the laſt century, and refinements of the preſent.

'It may be thought a uſeleſs labour by ſome to have drawn from the tomb the names of ſo many obſcure and barbarous authors, whoſe inſipid productions, if preſerved, would but degrade human nature, and ſhew the imbecility of their endeavours at diſtinction; but the progreſs of ſcience, and the principles of its declenſion, can only be diſcovered by tracing the ſteps by which it has advanced towards perfection or tended to corruption.

'Many ſpecimens of melody and harmony are given, not as models of perfection, but reliques of barbariſm, and indiſputable vouchers that mankind was delighted with bad Muſic, before good had been heard; and I have ſpoken of ſome muſicians whoſe fame is now ſo much faded, that it is perhaps the laſt time they will ever be mentioned. Yet though I have conſtantly treated old maſters with reverence, it has never been at the expence of the modern. Indeed, reſpect for the dead ſhould not annihilate all kindneſs for the living, who are in much greater want of patronage. The artiſt who is ſuffered to linger in want and obſcurity, is made but ſmall amends by poſthumous honours and commemorations.'

We have endeavoured to do juſtice to this valuable and curious work, by ſuch minuteneſs of analyſis and frequency of quotation, as might convey to our muſical readers a competent idea of its contents, and of the information and entertainment which they may expect from it. Indeed, we fear that the unuſual length, to which the article has been extended, will be thought to require ſome apology—not to our *readers*, but to our *writers*—to the multitude of unreviewed and clamorous authors who ſurround us—

——— *orantes primi tranſmittere curſum,*
Tendenteſque *manus ripæ ulterioris amore:*
—while the grim reviewer—*(terribili ſqualore Charon—)*
—triſtis, nunc hos, nunc accipit illos;
Aſt alios longe ſubmotos arcet arena.

The only apology which we can make, has been already made. We invite thoſe, who may feel angry on the occaſion, to take

take their revenge, by throwing in our way the ſeduction of equal amuſement in the execution of our office.—We have fairly given the impreſſion which the work left on our minds, in the courſe of a careful and attentive peruſal. That it is *faultleſs*, we have not ſaid. We never meant to compliment the author on the production of a *monſter*. Yet, a monſter, in one view, the work really is; for it may juſtly be regarded as a thing ſufficiently *ſtrange, and out of the common courſe of nature*, that a work of ſuch indefatigable induſtry, and the execution of which required ſo much vigour and promptitude of mind, ſhould have been the product—for this, we are aſſured, was totally the caſe—of 'moments ſtolen from ſleep, from refection, and from an occupation, which required all the author's attention during more than twelve hours a day, for a great part of the year *.' In a performance of this nature, executed under ſuch circumſtances, it may really be conſidered as ſomewhat *monſtrous*, that we diſcover no defects of greater magnitude, than experience might have expected, and candour would eaſily have pardoned, in ſuch a taſk, even had it been performed with every advantage of leiſure and opportunity.—To Dr. B. the praiſe is juſtly due, of having firſt begun to ſupply, in a maſterly and able manner, a *vacuity* in our Engliſh literature. The *literal* vacancy, indeed, on the ſhelves of a library, was filled by another hiſtory of muſic † before this was compiled: but the work before us, we heſitate not to pronounce, is the only one yet produced of the kind, in our own, and, we believe, in *any*, language, that can be read with ſatisfaction by *real* judges of the ſubject: the only one, in which they will find any thing approaching to an union of all the requiſites of a good muſical hiſtorian—a thorough knowlege of the ſubject; a ſound and *unprejudiced judgment*; criticiſm equally ſupported by ſcience and by *taſte*, and much authentic and original information, rendered more intereſting by a certain *amenity*, which is the general character of Dr. B.'s manner of writing, and which may beſt be defined, as the diametrical oppoſite to every thing that we call *dull* and *dry*. We do not recollect any literary undertaking, of equal labour both in reſearch and execution, where that labour is more apparent to the reader when he *conſiders* the work, or leſs evident while he *reads* it.

* See Preface to the work, p. xi.

† By Sir John Hawkins; for an account *whereof*, ſee Rev. vol. 56 and 57.

ART. VI. *The Life of Frederick the Second, King of Pruſſia.* To which are added, Obſervations, authentic Documents, and a Variety of Anecdotes. Tranſlated from the French. 8vo. 2 Vols. about 550 Pages in each Volume. 14s. Boards. Debrett. 1789.

THE hiſtory of the Pruſſian monarch has been ſo fully detailed by us in ſome late Reviews, that it muſt not be dwelled on here. Inſtead, therefore, of entering any farther into the character of this extraordinary prince (who will now, we preſume, be allowed, by all parties, to rank among the *propugnatores imperii*, the *patres patriæ* of ancient times), we ſhall confine ourſelves to a *character* of the preſent work; and even there we ſhall uſe all poſſible conciſeneſs.

Theſe volumes are a tranſlation of the *Vie de Frederic II.* printed at Straſburg * in four volumes octavo: a work, which, as it was produced almoſt immediately on the King's demiſe, was at firſt bought up with avidity: but which has ſince, from the publication of authentic and far more intereſting memoirs, fallen into diſrepute. The writer is M. de Laveaux, ſometime a teacher of languages in the city of Berlin. Whatever may have been his merit in that line, he is certainly, as a biographer, entitled to little regard. His narrative, although he boaſts of having ſelected his materials from nearly four hundred different performances, is crude and imperfect: (that part of it indeed excepted which is taken entirely, though without acknowlegement, from a German work printed in the year 1785, which comprizes the hiſtory of Sileſia under the adminiſtration of Frederic, and which is drawn up with no little preciſion and care:—) while his ſtatement of facts, as we find by a compariſon of his pages with the poſthumous works of the King, is frequently erroneous in no inconſiderable degree: we might ſay in a *ſhameful degree*; becauſe a newſpaper or magazine of the times would have furniſhed him with much better information than that with which he has been contented. Thus, for inſtance, in relating the event of the battle of Molwitz, he ſets down the loſs of the Pruſſians at 2000 men, and that of the Auſtrians at 3000; while, according to Frederic, the loſſes were 5500 on the part of the former, and between 8 and 9000 on the ſide of the latter. The ſame might be remarked of ſome of the other accounts: but a ſingle example of his inaccuracy may ſuffice.

* It was from this publication that Dr. Towers collected the greater part of his materials for the '*Life of Frederic II.*' See an account of that work, Rev. Dec. 1788.

We

We are likewiſe to cenſure this author, as we have before blamed others who have written concerning the Great Frederic, for having blindly and inconſiderately followed Voltaire, in the recital of ſtories which are evidently falſe; and which, indeed, the Frenchman is well known to have committed to paper in a moment of indignation, and in the deſire of degrading a man, who, independently of his kingly character, had equalled him in ſome reſpects, and ſurpaſſed him in many others. M. de Laveaux, among other abſurdities which he has copied from that writer, preſents us with the *anecdote* which ſpeaks of his Majeſty's terror at the beginning of the battle of Sorr, of his flying from it, and of his having concealed himſelf in a mill, at a conſiderable diſtance from the field of action. A very likely ſtory! and which he has *improved* by the following *witticiſm:* 'Wits have repeated on this occaſion, what was ſaid of a French general, who had likewiſe hid himſelf in a mill during a battle in which his troops were victorious:—*He has covered himſelf with glory—and with flour**.'

After preſenting us with pretty copious extracts from the *Vie privée de Frederic II.* that "moſt deteſtable ſatire," as a certain writer has very properly ſtyled it:—for with all our reſpect for the genius of Voltaire, ſuch we muſt acknowlege it to be—the author enters into a detail of the diſputes in which he himſelf had been engaged with the members of the Berlin academy, inſtead of bringing us acquainted with the literary hiſtory of the King and his academicians †; and which, from the heads of his chapters, he had given us reaſon to expect. His abuſe of many of thoſe academicians, and of the Abbé Denina in particular, is groſs, and unworthy of a man of letters: while his endeavours to ridicule the memoirs of the ſociety in general, can reflect diſgrace on no one but himſelf:

* It is but juſtice to the tranſlator to acknowlege that he may fairly be ranked with his author as *a wit*. Count de Rivarole, a German, who had written *on the Cauſes of the Univerſality of the French Language*, having obtained a prize medal from the Academy of Berlin, the Frenchman is extremely angry at it. He has printed ſome few extracts from the work, which he cenſures as generally faulty; and the Engliſhman remarks on them in the following terms:—'The tranſlator has given a literal tranſlation of the rhapſodies of this Count de *Rigmarole*, to afford ſome idea of his nonſenſe to the Engliſh reader.' TRANSLATOR. 'The Count de *Rigmarole*.' How exquiſitely humourous! Reader, didſt thou ever meet with any thing ſuperior to it?

† This, perhaps, we ſhall ſoon ſee worthily executed in the announced performance of M. Denina, entitled *La Pruſſe litteraire*.

the memoirs in queſtion have frequently come under our review; and we have, in many inſtances, found them deſerving of conſiderable praiſe. That the inſtitution of which we are ſpeaking has ſomewhat degenerated ſince the time of Maupertuis, it is ſcarcely neceſſary to obſerve: but that this is a ſufficient warrant for pouring a torrent of invective on thoſe who may do their beſt to ſupport its credit, ſcarcely any man, we preſume, will allow.

The diction of this author is ſometimes as cenſurable as his matter. A work of this kind requires a certain degree of elegance, and even of dignity, in the expreſſion. The Ancient who compoſed a treatiſe on the ſublime, in a low and groveling ſtyle, was very deſervedly ridiculed by his cotemporaries:—but let us prove our cenſure to be juſt. M. *de Laveaux* thus expreſſes himſelf on the ſubject of *Treaties*: 'The powers jealous of its greatneſs, could not have a better opportunity of humbling the Houſe of Auſtria, and they reſolved to ſeize it. The guaranty gave them no trouble. With a good army, and full coffers, where is the treaty you cannot explain to your advantage, when you have to do with an inferior power?' 'You,' 'your.' The abſurdity of thus addreſſing the reader is ſufficiently obvious. It is, moreover, much too ordinary and familiar a language. It reminds us of that of Mrs. Glaſſe, of culinary memory—"When you have made your water boil, then put your pudding in your pot." The paragraph to which we object, ſhould be worded as follows—With a good army and full coffers, what treaty is there which a monarch cannot explain to his advantage, when he has to deal with an inferior power? The ungrammatical conſtruction of the firſt part of the ſentence, ['The powers jealous of *its*, &c.'] by placing the relative before the antecedent, will ſhew too that the tranſlator is not much accuſtomed to literary exerciſes.

The *Appendix* to this performance, containing authentic documents, or ſtate-papers, is at once both curious and valuable; and ſome of the anecdotes which are recorded of the King, are not only entertaining but inſtructive: but with four hundred volumes before him, how could the compiler totally fail? It is only to be regretted, that he poſſeſſed not ſufficient judgment for completing a more intereſting and more *important* collection.

ART.

ART. VII. *The Works of Samuel Johnſon*, LL. D. Volume XV. 8vo. pp. 500. 6s. Boards. Elliot and Kay. 1789.

THIS volume is offered to the Public as a ſupplement to the edition publiſhed by the late Sir John Hawkins, and the twelfth, thirteenth, and fourteenth volumes by Mr. Stockdale. The editor of the preſent volume, Mr. George Gleig, has inſcribed his publication, in very handſome terms, to Mr. Murphy, as the intimate friend of Doctor Johnſon, but unknown to the editor. The dedication is dated, Stirling, 1 Dec. 1788.

In this collection, we have 'The Voyage to Abyſſinia, by Father Jerome Lobo, a Portugueſe miſſionary, containing the hiſtory, natural, civil, and eccleſiaſtical, of that remote and unfrequented country, continued down to the beginning of the eighteenth century, with fifteen diſſertations on various ſubjects, by M. Le Grand, tranſlated from the French, by Samuel Johnſon.' Of this performance, little needs to be ſaid by us, at this time, as the reader will find an account of it in our 77th vol. p. 131 *& ſeq.* In the remarks which we then made *, we had no doubt, in oppoſition to the reaſoning of Sir John Hawkins, that the tranſlation in queſtion was an early production of the pen of Samuel Johnſon. To what we advanced on that occaſion, it may not be improper to add, that, ſince that time, we have been favoured by Mr. Reed, a gentleman poſſeſſed of almoſt every anecdote that relates to letters or literary men, with an authentic proof that Johnſon was the tranſlator of Lobo's Voyage. The work is, undoubtedly, valuable for the information which it contains.

Mr. Gleig very juſtly reproves Sir John Hawkins, for having inſerted in his edition of Johnſon's works, The *Apotheoſis of Milton*, the Criticiſm on the Sublime and Beautiful, and other articles, manifeſtly the production of other writers. Sir John was alſo guilty of many omiſſions: but the Public are obliged to Mr. Stockdale for the *Debates in Parliament*, as well as various other tracts, equally elegant and intereſting; and yet Mr. Stockdale is not free from error. In his edition, he aſcribes to Johnſon, The *Memoirs of Doctor Berkeley, Biſhop of Cloyne*; but that Johnſon was not the writer, evidently appears by a very candid letter to Mr. Gleig from Mr. George Berkeley, ſon of that excellent prelate.

The preface to *Kennedy's Scripture Chronology* appears to be, without foundation, aſcribed to Johnſon by Mr. Stockdale. Mr. Kennedy's ſon, the preſent Rector of Langley in Kent,

* Our thanks are due to Mr. Gleig for the polite manner in which he mentions our former articles on Johnſon's works.

affirms

affirms that his father was indebted to Johnſon for none of the appendages of his learned work, except the dedication, which, indeed, proclaims its author in every ſentence.

Mr. Gleig has inſerted in this collection, the *Table of Cebes:* but he ſeems to doubt whether it was Johnſon's. We can ſay, on good authority, that Johnſon has been often heard to acknowlege it as his, and ſaid it was a contribution from him to his friend Dodſley, for *The Preceptor.* The other pieces preſerved in the volume before us, are, ſeveral reviews of books by Dr. Johnſon, publiſhed in the Literary Magazine: many of theſe are valuable; ſuch as, *the Natural Hiſtory of Aleppo*; *the Analyſis of a general Map of the middle Britiſh Colonies in America*; and, above all, the Review of Doctor Warton's *Eſſay on the Life and Genius of Pope.* There are alſo two Letters to the late Doctor Lawrence, and a ſhort Latin poem to the ſame phyſician, called, *Nugæ Anapæſticæ in Lecto Curæ*, expreſſing Doctor Johnſon's wiſhes for the health of the perſon to whom he was under many obligations.

We think the literary world indebted to Mr. Gleig for this collection; and we hope, from the lights communicated by ſo many editors, that the next edition of the works of SAMUEL JOHNSON will do juſtice to the memory of the author.

ART. VIII. *Elements of Geometry.* Containing the principal Propoſitions in the firſt ſix, and the eleventh and twelfth, Books of Euclid. With Notes critical and explanatory. By John Bonnycaſtle, of the Royal Military Academy at Woolwich. 8vo. pp. 272. 5s. Boards. Johnſon. 1789.

MR. Bonnycaſtle obſerves, that, 'of all the works of antiquity which have been tranſmitted to the preſent times, none are more univerſally and deſervedly eſteemed * than the Elements of Geometry which go under the name of Euclid. In many other branches of ſcience, the moderns have far ſurpaſſed their maſters; but, after a lapſe of more than two thouſand years, this performance ſtill maintains its original pre-eminence, and has alſo acquired additional celebrity from the fruitleſs attempts which have been made to eſtabliſh a different ſyſtem.' We rather marvel that, after making this remark, and conſidering what names are among thoſe who have failed, Mr. B.'s ſpirit did not faint; and that he did not drop his deſign, leſt, peradventure, he ſhould add one to the

* The Biſhop of Cloyne is dead: but Mr. B. may find ſome ſturdy theologian of the ſame ſchool yet remaining, who, though he cannot bring this paſſage to prove that Mr. B. is a Jew, may, by a little polemical dexterity, twiſt his reply to it into the form of another opprobrious epithet which is ſometimes coupled with that of Jew.

number

number of theſe unſucceſsful attempts. That he has done ſo, we think it very poſſible he may live to find; or, at leaſt, to be glad to conſole himſelf, as many of us do, in the hope that poſterity will do him that juſtice which the envy, the prejudice, or the want of diſcernment, of the preſent age may have refuſed.

Though we are decidedly of opinion that Mr. Bonnycaſtle's Elements of Geometry will not ſuperſede thoſe of Euclid, we muſt acknowlege that his performance has great merit; that he has, in ſeveral inſtances, made very conſiderable amendments; and that we think him fairly at the head of thoſe, who, in later times, have attempted to compile new elements of geometry; in as much, at leaſt, as he has departed leſs from the manner of Euclid, than any of the others have done.

It behoves us to give ſatisfaction to our readers, by aſſigning our reaſons for the opinion which has been hazarded as above; namely, that Mr. Bonnycaſtle's Elements will not ſtand in competition with thoſe of Euclid.—In the firſt place, his eagerneſs for contracting the number and length of the propoſitions, has betrayed him into obſcurity; and even into inaccuracy of expreſſion, in ſeveral inſtances. We may mention the 31ſt and 33d propoſitions of his firſt book, the 3d and 5th of his ſecond, and many others: but in a more eſpecial manner, the 5th definition of the fifth book, becauſe it is of the utmoſt importance: the whole theory of proportions being founded on it; and yet we may venture to affirm that the moſt obvious ſenſe of the words in which it is expreſſed, is not the *right* ſenſe.

2. As there is no point in which Euclid has more obviouſly failed, than in the theory of parallel lines, every author of *new* elements of geometry has propoſed one of his own; and which every perſon, except the author himſelf, is ready to allow, is no better (to ſay the beſt of them) than that of Euclid. Mr. B. ſubſtitutes a poſtulatum for Euclid's 12th axiom, which is this: 'Let it be granted that a right line, which meets one of two parallel right lines, may be produced till it meets the other.' This appears to us not leſs difficult to grant, than it is to ſee the truth of Euclid's axiom. It is undoubtedly a propoſition which requires demonſtration as much as Euclid's axiom does; with this additional misfortune, that, as it ſtands, it is not univerſally true.

3. Mr. B. has greatly weakened his Elements by leaving out the 42d, 44th, and 45th propoſitions of Euclid's firſt book; and it appears to us that he had but a limited view of the extent of theſe propoſitions, when he ſaid that 'one principal deſign

deſign of them is to ſhew that a parallelogram may be formed under certain conditions.' It is true that this is one deſign of them: but it is but *one* out of *ſeven*, as may be ſeen by conſulting the Elements; particularly the 11th and 12th books.

4. We apprehend that few geometricians, eſpecially thoſe who have, in ſome degree, been converſant with the works of the ancients, will admire Mr. B.'s taſte in the alterations which he has made in the ſecond book. The geometry of this book, as it ſtands in Euclid, is of a peculiar nature. It may be called Ocular Geometry, of the moſt pure, elegant, and ſublime kind: pure, becauſe the demonſtrations are ſtrictly geometrical; elegant, becauſe each demonſtration is ſubjected to the ſenſes; and ſublime, becauſe a multitude of the moſt difficult problems may be neatly and obviouſly reſolved by it; which admit not, without the greateſt art and difficulty, the form of plane problems by any other means. It may ſeem that the 12th and 13th propoſitions ought to have been excepted: but notwithſtanding that the demonſtrations, which are found in the Elements, to theſe propoſitions, are very different from the reſt, they admit of demonſtrations of the ſame kind, which are very little, if at all, inferior to the others.

5. To Mr. B.'s third book, little can be objected; and it contains much that may be praiſed. We ſhall only remark that the 18th propoſition appears again, in another form, as the 5th of the fourth book; for which we ſhould not have been able to account, if the author had not explained it in his note on this propoſition. It thence appears that he has, moſt ſtrangely, miſtaken it for the ſame propoſition with the 25th of Euclid's 3d book; when nothing can be plainer than that it is a very different one, and the ſame with the 5th of Mr. B.'s and Euclid's 4th book.

6. We are told that every thing relating to greater and leſs ratios, is rejected in the fifth book 'as being obſcure and unneceſſary:' no aſſertion with which we ever met, gave us more ſurpriſe! If Mr. Bonnycaſtle means that the doctrine of greater and leſs ratios is unneceſſary to the geometry generally taught to boys at ſchool, we are ready to agree with him: but if his aim had been to write a book for this purpoſe only, he might have ſpared himſelf much more labour, in many parts of it, than he has done in this. Nothing, however, can be clearer, from the whole tenor of the work, than that he would be diſpleaſed if we were to hold forth ſuch an idea to the public. If, on the contrary, his book is to be conſidered as a ſyſtem of elements which are the foundation of geometrical ſcience, nothing can be more unfounded than this aſſertion; as muſt be plain to every one who is acquainted with

with what is left of the works of the ancient geometricians; or with thoſe of the moderns who have attempted to reſtore what is loſt of them from the deſcriptions given by Pappus; or even with the writings of any who have purſued this ſcience to any conſiderable extent. The moſt difficult part of geometry, the limitations of problems, can ſeldom be determined ſo elegantly by any other means; and ſometimes not at all. Newton's beautiful theory of prime and ultimate ratios has its foundation in the ſubject which is here declared unneceſſary.

Several other points might be mentioned: but what we have ſaid, will be ſufficient to juſtify our opinion: or, if it will not, we apprehend that the manner in which Mr. B. has treated ſolid geometry, will be thought, by many, ſufficient reaſon of itſelf.

We have already had occaſion to advert to the notes with which this volume concludes: we may add that thoſe notes contain many pertinent remarks, together with ſeveral which appear to us rather frivolous and captious; and ſome which are not juſt. That on the 17th of Euc. I. is of this ſort; for notwithſtanding the ſame concluſion may be derived from the 32d, it does not immediately follow from it; and it is not Euclid's manner to quote propoſitions which do not prove directly the matter in queſtion. The remark on the 5th, 6th, and 10th of Euc. III. is wholly unfounded: the ſame may be ſaid of that part of the note on p. 265, which relates to prop. 2d of Euc. I. and alſo of the whole of the former of the two notes, p. 270, except the firſt ſentence.

ART. IX. *Original Letters written during the Reigns of* Henry VI. Edward IV. and Richard III. by various Perſons of Rank and Conſequence; digeſted in hiſtorical Order; with Notes hiſtorical and explanatory. Vols. 3d and 4th. By Sir John Fenn, Knight, M. A. and F. A. S. 4to. 480 Pages in each Volume. 2l. 2s. Boards. Robinſons. 1789.

MODERN original letters, the editor obſerves, are frequently written with a view to publication; and inſtead of being the natural and unadorned dictates of the mind, are ſtudied eſſays. —The letters now before us, were written before the art of printing reached this kingdom, and before the idea of publiſhing familiar correſpondence had occurred: they have, therefore, at leaſt, this recommendation, of containing thoſe natural ſentiments which the immediate occaſions inſpired.

In the two former volumes *, a ſelection is ſaid to have been made chiefly of thoſe letters which treated of public affairs,

* See Review for July 1788. vol. 79. p. 45.

and

and related to perſons of conſequence; the intention of the preſent is to furniſh ſuch as reſpect more private occurrences and domeſtic affairs; however, if the latter conſtitute a principal part, the former are not neglected. The very firſt article offers to our notice, the requiſitions made by the Earl of Warwick, when he took the farther charge of Henry VI. who was at that time (1432) in the eleventh year of his age: it is a curious paper, dictated by good ſenſe, judgment, and a competent knowlege of mankind.—Beſide this, we meet with, 'an authentic copy of the articles of impeachment exhibited againſt William de la Pole, duke of Suffolk;' and in another part, 'the ſpeech of John Mowbray, duke of Norfolk, againſt Edmund Beaufort, duke of Somerſet, in the Houſe of Lords.' It appears to have been really ſpoken about the year 1453, when the Duke of Somerſet was cenſured for the loſs of Normandy, ſoon after followed by that of Guienne. It is a ſpirited and perſuaſive harangue. There are alſo two or three letters to or from Henry VI. and Edward IV. together with others from ſome of the nobility, on public or other buſineſs. One from the Duke of York, and his party, privately delivered to the King (Henry VI.) is rather remarkable. Some of theſe records afford no advantageous picture of the proceedings in the courts of juſtice; when, ſays the editor, we find thoſe in the higheſt departments of the law openly partial, and that the ſuitors in the court came attended by large parties of friends and adherents in military array, to drive away their opponents.

The ſecond letter in the third volume is a petition to the Commons of England againſt Sir William Paſton, knight, as judge of the court of Common Pleas, charging him with taking fees and rewards; the bill, it is ſaid, appears to have been declared a falſe one, but it is not hence entirely *certain* that the accuſation was groundleſs. On another occaſion, we find one Ruſſe applying to Sir John Paſton for a place, and urging his ſuit in theſe words,—'and yearly as long as I might have the offices, or any of them, I ſhall give my maſter your ſon five marks (3l. 6s. 8d., a great ſum at that time) toward an hackney' *(a pacing horſe.)*—Sir John Fenn's comment is, 'May we not compare this tranſaction with thoſe of modern times?' Another letter ſhews the means uſed to tamper with ſheriffs and under-ſheriffs, that juries might be returned favourable to the cauſe of thoſe who had influenced the returning officer.—On this our editor makes a ſhort reflection in praiſe of the preſent day, which, we would earneſtly hope, is juſt and deſerved!—Among other inſtances of the oppreſſion and injuſtice of thoſe times, (and what times,

alas! are wholly free?) we may number the tranſactions relative to rich wards and minors: many artifices and deceptions were employed to gain and continue them in the power of particular perſons, that they might have the management of their fortunes, and the diſpoſal of them in marriage: but theſe iniquitous proceedings, of which ſeveral hints are given in theſe letters, were checked, and the ſtatute of wardſhip was aboliſhed, in the reign of Charles II.; a ſeaſon, indeed, in which any thing ſo good might little have been expected.

The famed Sir John *Faſtolf* makes a conſiderable figure in theſe volumes: not that there are many letters to or from him perſonally: but his connections, his wealth, his death, his will, and the contentions about his effects, ſerve to employ a number of pages. He was born in the laſt year of the reign of Edward III. A. D. 1377, and died in the 38th year of Henry VI. 1459. A great part of his life was ſpent in the wars in France; where he is ſaid to have performed many gallant actions, as well as to have acquired honour and wealth. Among other things, we find two articles repreſenting the injuries and damages which he had ſuſtained both in England and France, and the debt due to him from government, amounting to upward of ſeventeen or eighteen thouſand pounds: how juſt this demand might be, or whether it was ever diſcharged, we are not informed: but we know that heavy bills may be ſometimes compiled with great eaſe, and tranſactions rated far beyond their worth. The latter part of his life is ſaid to have been ſpent chiefly in Norfolk; diſperſing his riches in buildings, public and private, and in hoſpitality. We meet with no reflections on his character, unleſs it may be too great a ſolicitude about wardſhips, one of the prevailing evils of the times; and we obſerve, that in a ſpirited letter, written by himſelf, at the age of eighty, to his *right truſty and well-beloved* couſin Sir John Paſton, he complains of ſome ſcornful language which certain gentlemen had uſed concerning him: the words, at this diſtance, it is difficult to explain, but they ſeem to ſignify, as our editor remarks, 'that Sir John was a Gaſcon *(a boaſter)*, and that it was neceſſary to beware of him, as thoſe who eat at his table were often deceived by him to their coſt.' Sir John's Will gave riſe to fierce diſputes, conducted in the manner of that turbulent age: his ſeat at Caiſter, bequeathed to the Paſton family, and in part appropriated to ſome *ſuperſtitious* purpoſes, then deemed *religious*, was forcibly attacked by the Duke of Norfolk, who effected a capture; a particular relation of which is given in a letter from *Margaret Paſton* to her ſon Sir John. The editor properly obſerves, we have here 'an authentic account

of

of the manners of the times, wherein a diſputed title to an eſtate is not conteſted in the courts of law, but by a regular ſiege laid to the caſtle.' It was then uſual, as it is added in another note, for 'the numerous *fellowſhips* of the great men, ſometimes with, and ſometimes without, the knowlege of their lords, to attack the ſmaller *fellowſhips* of their inferior neighbours, either on a pretence of having ſome title to their eſtates, or under colour of having warrants to apprehend them on civil ſuits, or on proſecutions for felonies, &c.'

This inſecurity of property, together with other marks of the fierceneſs and oppreſſion, and at the ſame time of the ſervitude, ſervility, and meanneſs, which diſtinguiſhed this period, have led Sir John Fenn, in his preface, to ſome remarks on the benefits enjoyed in the preſent ſeaſon.

'The curious reader (he ſays) will reflect, that the ſceptre of this kingdom has been wielded, at one time by the hand of tyranny and deſpotiſm, at another by that of bigotry and oppreſſion; at a third, by princes formed for the good of their country: he will remember that the uſurpations of papal tyranny, alternately reſiſted and ſubmitted to, by violence ſuppreſſed, and by violence reſtored, have at length fled before the face of reaſon, and left us in quiet poſſeſſion of our preſent *pure* eſtabliſhment; and though our government, our laws, and our religion, gave way for a ſeaſon to the levelling ſpirit of the republican and fanatic, yet through all this, he will with pleaſure perceive a form of government, and a purity of religion, by imperceptible degrees, raiſing and ſtrengthening itſelf; and in the end having ſurmounted every difficulty, fixing itſelf on a ſolid and permanent baſis; he will then conſider the preſent æra; and if he be a wiſe man, think himſelf happy in living at a period, which in the future annals of this country will ſhine with a bright and unſpotted luſtre, reflected from the throne, not only on thoſe who conduct the great machine of government, but on thoſe likewiſe who conſtitute the greatneſs of the whole—the people governed.'

We agree moſt cordially with Sir John, as to the advantageous ſtate in which this country now appears, and really is, when compared with the period in which theſe letters were written, or indeed with any former time. Yet when he ſpeaks of the *purity* of our preſent eſtabliſhment, we rather heſitate to concur with him; ſince it is well known that there are ſtill ſeveral matters, both in the civil and eccleſiaſtical eſtabliſhment, which need correction, and which may be ſaid (particularly in the law department) to bear hard on the liberty or comfort of the ſubject: but theſe, we truſt, a courſe of years will gradually meliorate, or wear away. It is an excellent regulation, ordered, if we recollect aright, by ſome of the ancient legiſlators, that laws ſhould be carefully reviewed and reviſed once in fifty years: this is a rule of which the ob-

ſervance is requiſite in every form of government, although there are, no doubt, ſome intereſted and party conſiderations which militate againſt it.

We now proceed to take ſome farther notice of theſe letters, as containing matters of private correſpondence. Several of them expreſs an affectionate regard to each other's intereſt, and occaſionally convey good and ſenſible advice.—Margaret Paſton, writing to her 'Ryth reuerent and worſepful huſbon' John Paſton, laments his illneſs and rejoices in the hope of his amendment, adding, 'I pray ye heartily that ye will vouchſafe to ſend me a letter, as haſtily as ye may, if writing be none diſeaſe *(pain)* to you, and that ye will vouchſafe to ſend me word how your ſore do. If I might have had my will, I ſhould have ſeen you ere this time. I would ye were at home, if it were for your eaſe, and your ſore might be as well looked to here, as it is there ye be, now lever *(rather)* than a new gown though it were of ſcarlet.'

Agnes Paſton writes to her ſon, Sir John, in theſe terms,—'By my counſel diſpoſe yourſelf as much as ye may to have leſs to do in the world; your father ſaid, "In little buſineſs lyeth much reſt." This world is but a thoroughfare, and full of woe, and when we depart therefrom, right nought bear with us, but our good deeds and ill; and there knoweth no man how ſoon God will clepe *(call)* him, and therefore it is good for every creature to be ready. Whom God viſiteth him he loveth.'

In another letter (1464) Margaret Paſton warns her huſband to be cautious of medical people: 'Alſo for God's ſake beware what medicines ye take of any phyſicians *(fyſiſſyans)* in London: I ſhall never truſt to them becauſe of your father and mine uncle, whoſe ſouls God aſſoil!'

We meet with many inſtances of a prudent and diligent attention to domeſtic buſineſs, family affairs, grounds, rents, repairs, &c. Among other very honourable advice, which Margaret Paſton ſends to Sir John, on the ſubject of matrimony, ſhe adds,—'Alſo, I would that ye ſhould not be too haſty to be married till ye were ſure of your livelihood, for ye muſt remember what charge ye ſhall have, and if ye have not to maintain it, it will be a great rebuke: and therefore labour that ye may have releaſes of the lands, and be in more ſurety of your land, or than *(before)* ye be married.'—'Remember that your livelihood may be ſet in ſuch a rule, that ye may know how it is, and what is owen to you, for by my faith, I have holpen as much as I may and more, ſaving myſelf, and therefore take heed ere it be worſe.'

Sir John appears to have been ſometimes pretty much ſtraitened; he ſays, in a preceding letter,—'but, Mother, I beſeech you ſend me ſome money, for by my troth, I have but ten ſhillings, and wot not where to have more; and moreover I have been ten times in like caſe, or worſe, within this ten weeks.'

Several letters diſcover great anxiety and contrivance for diſpoſing of daughters in marriage;—in one part, we find a ſettlement on the marriage of Elizabeth, one of the daughters of Agnes Paſton; her fortune was 400 marks (266l. 13s. 4d.), and the mother was to bear the *coſtages* of the wedding day; and the huſband was engaged to ſettle on his bride the yearly value of 40l. for her and the male heirs.

From others of theſe letters, we learn, that the hour of dinner at that time was between nine and ten in the forenoon; that the price of wool, not quite the beſt, was 20d. per ſtone; that the board of a man impriſoned was 20d. per week; that a horſe-load of herrings coſt 4s. 6d.; that hats were then ſometimes worn, though bonnets chiefly; that two pair of hoſe, one pair black, and another of ruſſett, coſt 8s. which appears a high price for that time: one of the ſons of Margaret Paſton ſends to her for them in great haſte. 'I beſeech you (he ſays) that this geer be not forgotten, for I have not an hole hoſe for to do on: I trow they ſhall coſt both pair 8s.'

Treacle ſeems to have been conſidered as a medicine of efficacy and conſequence: Sir John writes to his mother on one occaſion; 'Pleaſe you to weet that I ſend you by *Barker*, the bearer hereof, three treacle pots of *Geane*, as my apothecary ſweareth to me, and moreover that they were never undone ſince they came from *Geane* (Genoa).' He adds other particulars to mark out which may be ſuppoſed the beſt, though, he ſays, 'I had like oath and promiſe for one as well as all.' The editor had at firſt ſuppoſed that *Gin* was here meant, and concluded that this liquor was then an eſteemed cordial; but farther inquiry has ſatisfied him that treacle of Genoa is meant: various drugs were imported from that city.

In another letter, Dame Margaret Paſton deſires her huſband, Sir John, to buy two dozen of trenchers, becauſe ſhe could get none in Norwich; and alſo, 'a book with *chardegweyns*, that I may have of in the morning, for the air be not holſom in this town.'—*Chardegweyns*, the editor ſuppoſes, might ſignify cardamoms; or, he remarks, the fair leaves of artichokes, when blanched and rendered leſs bitter, are called *chards*; theſe being flat might be kept in a book, and,

and, in that ſtate, brought from foreign parts ready for uſe, as we had no artichokes in England till long after this time.

Some, though but few, of theſe letters, are written with a degree of cheerfulneſs and humour: one from a ſon of the Paſton family to his mother at London, proceeds merrily as follows: 'I pray you viſit the rood of northdoor of St. Saviour, at Bermondſey, among while ye abide *(during your abode)* in London, and let my ſiſter Margery go with you, to pray to them that ſhe may have a good huſband ere ſhe come home again.'—The editor obſerves on this paragraph, 'It appears rather remarkable, that, as a papiſt, he ſhould make ſo free with the roods at Bermondſey.'—Another letter from J. Paſton to his wife, which begins, *Myn owne dere ſoureyn lady*, is concluded with the following rhimes, a ſpecimen of familiar poetry at that day:

'Item, I ſhall tell you a tale
Pampyn and I have picked your male *
And taken out † pieces five:
For on truſt of Calle's promiſe we ſoon may unthrive;
And if Calle bring us hither twenty pound,
Ye ſhall have your pieces again good and round:
Or elſe if he will not pay you the value of the pieces, there
To the poſt do nail his ear:
—And look ye be merry and take no thought,
For this rhyme is cunningly wrought,
My Lord Percy and all his houſe
Recommend them to you, dog, cat, and mouſe,
And wiſh ye had been here ſtill,
For they ſay you are a good gill ‡:
No more to you at this time,
But God him ſave that made this ryme.'

We meet with little in theſe volumes relative to the clergy and the church: there had been, indeed, about theſe times, ſome tendencies toward reformation: but, in general, the minds of men were too faſt bound by the fetters of prieſtly craft and ſtate policy, to think in any other way than that to which *they* directed. We have, however, a ſermon preached by Friar Brackley, on Whit-Sunday, at the Friars minors church in Norwich. It is very ſhort; has many quotations, in *Latin*, from the ſcriptures; and contains ſome proper remarks and uſeful advice: but furniſhes no high idea of the eloquence or abilities of the preachers of the age. It was, indeed, a period when nothing of much value, with reſpect to real religion, or good learning, was to be expected.

* Trunk, or portmanteau. † of money.
‡ An agreeable companion.

The few extracts which have been inſerted in this article are chiefly given in the words of Sir John Fenn's tranſlation, which, we conclude, will be more generally acceptable to our readers than the *Old Engliſh* of the originals: but the following very ſhort letter, written about the beginning of Edward the Fourth's reign, to Sir J. Paſton, may admit both the original and tranſlation. It ſeems to hint at ſome of Sir John's actions, (who had been a Lancaſtrian) contrary to the intereſt of Edward; and recommends to him greater caution, aſſuring him at the ſame time of the fidelity and friendſhip of the writer, Sir George Browne. It is addreſſed, *To my truſty and wellbelowyd Coſyn Jho' Paſton eſquyer in haſte.*—Loyawlte Ayme.—*(Love Loyalty.)*— Be zowr howne *(By your own)* G. Browne. To which is added, as a kind of poſtſcript;—Hyt ſchal newyr cum howt ffor me.—*(It ſhall never come, out for me.)*—The editor dates this letter between the years 1461 and 1466.

In one letter, and we think in only one, mention is made of a bible and its price. J. Paſton, among other things, ſays, 'As for the bible that the maſter hath, I wend the utmoſt price had not paſt five marks (3l. 6s. 8d.), and ſo I trow he will give it, weet I pray.' The letter bears date 1468, and the editor properly remarks, 'This muſt mean ſome MS. copy, for at this time there was only one printed edition, that of 1462, which would have ſold, even then, for a much greater ſum than is here mentioned.'

We have thus endeavoured, as far as our limits would allow, to preſent the reader with a tolerable idea of theſe volumes. It is a publication rather of curioſity and amuſement, than of real inſtruction and importance. The age in which the letters were written, was of the darkeſt hue; popery yet held its ſway almoſt undiſputed; the times were often violent and boiſterous; and men, habituated to ſlavery, civil and religious, hardly knew how to exert their mental powers: yet there are ſtill remnants of that gloomy and uncultivated period, to which this publication may be conſidered as making a proper addition. The editor has employed conſiderable attention and care to render it intelligible and entertaining. Beſide the plates of autographs, ſeals, and paper-marks, four others are added, all taken from paintings in church windows at different places, except that of Edward IV. which is given from an ancient picture in the poſſeſſion of a gentleman at Cambridge: the title-page is alſo adorned by an engraving of the ruins of Framlingham caſtle, Suffolk.

The letters in theſe two volumes extend from A. D. 1432, to 1483.

We

We have only farther to obſerve, that Sir J. Fenn informs the public of his having ſtill other letters in his poſſeſſion, written during the remainder of Edward the Fourth's reign; alſo in thoſe of Richard III. and Henry VII. which he is willing to communicate, ſhould theſe meet with ſuitable encouragement.

ART. X. *An Eccleſiaſtical Hiſtory of Scotland,* from the firſt Appearance of Chriſtianity in that Kingdom, to the preſent Time. With Remarks on the moſt important Occurrences. In a Series of Letters to a Friend. By the Rev. John Skinner, a Preſbyter of the Epiſcopal Church in Scotland, at Longſide, Aberdeenſhire. 8vo. 2 Vols. 14s. Boards. Evans. 1788.

THIS work might more properly have been intitled, An Apology for the Prelacy of Scotland; for the writer's leading object, through the whole courſe of the hiſtory, appears to be, the vindication of the Epiſcopal, at the expence of the Preſbyterian, party; and to repreſent the former as oppreſſed and perſecuted by the latter. Whether, under the bias of ſuch a deſign, an impartial eccleſiaſtical hiſtory of Scotland is to be expected, our readers will judge.

In the later periods of this hiſtory, the writer's ſtrong predilection for the Stuart race every where appears. He laments the *diſmal* effects of the Revolution in Scotland; and he complains vehemently of the perſecution and diſtreſſes of the epiſcopal clergy at that time, and of the oppreſſions which they have ſuffered ever ſince the eſtabliſhment of the preſbyterian form of church government. As we do not perceive any good end which can poſſibly be anſwered by this repetition of grievances, at a period when public tranquillity, both civil and eccleſiaſtical, is ſo happily eſtabliſhed, we ſhall paſs over the author's relation of theſe tranſactions, and ſelect the following extract, which relates a recent tranſaction of the Scotch Biſhops, not perhaps generally known: it may alſo ſerve as a ſpecimen of the writer's ſtyle.

'In the year 1784, when our church had indeed a leſs number of Biſhops than uſual, but ſtill ſuch as was ſufficient for the time to anſwer the great end of the office, an unexpected affair of a quite foreign nature was providentially thrown in her way, which contributed to raiſe her in ſome meaſure out of that obſcurity into which a run of diſtreſs had plunged her, and procured her a particular degree of reſpect and notice, from a quarter where ſhe had not been favoured with much of either for ſome time before. The American war, which, from inward and artfully fomented murmurings, had at laſt broke out into open revolt, and had been carried on for ſome years with various ſucceſs between Britain alone, and her rebellious colonies, ſupported by France, Spain, and

Holland, had, in ſpring 1783, terminated in a peace, by which Britain gave up her ſovereignty over theſe colonies, and fully acknowledged and ratified the independence which they had already aſſumed to themſelves, under the new title of "The Thirteen United States of America." This conceſſion of neceſſary policy, diſſolved the eſtabliſhed connexion which had hitherto ſubſiſted between the Epiſcopal people in America and the Biſhop of London, who had always been, by appointment and practice, the proper Ordinary of the Epiſcopal Church there, but could no longer now be ſubmitted to by them in that character. And as the United States had found it for their intereſt to grant an univerſal liberty of conſcience to all profeſſions, without preference to any by way of eſtabliſhment, the Epiſcopal clergy, thus left to themſelves, and deſtitute of any Superior, began to look about how to get this fundamental defect removed, and have their now orphan church duly organized, in ſuch a form as they believed eſſential to her being, and might find conſiſtent with the civil conſtitution of their new government.

'In this important undertaking, the clergy in the province of Connecticut, who had long been a numerous body, took the lead: and having, after mature deliberation, pitched upon Dr. Samuel Seabury, one of the miſſionaries from the Society for propagating Chriſtian Knowledge, as a clergyman, in their unanimous judgment, every way qualified for the Epiſcopal function, and who had been one of the ſuffering loyaliſts during the late war, they ſent him over to their old mother church of England, with proper atteſtations of his character and qualifications, and earneſtly ſupplicating the Prelates of that flouriſhing church to take pity upon their deſolate ſtate, and give them a Biſhop in the perſon of this worthy brother, to be a ſpiritual father to them for governing them in the mean time, and for the great work of continuing a regular miniſtry to poſterity in time to come. Upon the Doctor's arrival in England, and preſenting his credentials, the Engliſh Prelates received him very graciouſly, but required time to conſider in what way the object of his journey might be beſt accompliſhed. The buſineſs was new, and out of the uſual line of their procedure hitherto, in the performance of this diſtinguiſhing part of their high office. They ſaw the expediency of the meaſure propoſed, but wiſhed to have ſome preliminaries adjuſted, and brought as near as poſſible to their own ſtated forms, without which, they were at a loſs how to act conſiſtently with that regard which they owed to the ſtanding practice of their church, and the ſtrict connection ſubſiſting in England between the civil and eccleſiaſtical conſtitution.

'In this ſtate of ſuſpence, which neceſſarily laſted many months, the candidate began to *weary** of ſo long a delay, and ſuch a continued uncertainty, as the former was not convenient for his own ſituation, nor the latter ſuitable to the expectations of his employers: therefore, having known before, that there was a conti-

* A Scotticiſm. The work abounds with blemiſhes of this kind, which might have been eaſily removed.

nued ſucceſſion of Biſhops in Scotland, and finding, where he then was, no objection to the validity of their Epiſcopal powers, whatever there might be to the propriety of their political ſcruples, he contrived to have it enquired at ſecond hand, what proſpect there might be of ſpeedy ſucceſs in an application to that quarter, if ſuch application ſhould be formally made. When this was intimated, in ſuch a general manner, to the Scotch Biſhops, they knew not well at firſt what to think of it, as being entirely unacquainted with the character of the perſon propoſed, and not certain whether there might not be ſome danger in their giving any countenance to ſuch an unexpected application. But when the propoſal was more pointedly and preſſingly repeated, and aſſurance given them, by authority which they could rely on, that Dr. Seabury was a clergyman of unblemiſhed reputation and eminent parts, with a full repreſentation at the ſame time how matters ſtood concerning him in England, they at laſt agreed to comply with the application, and contribute what was in their power, towards advancing the good work ſo urgently recommended to their aſſiſtance. Upon the welcome notification of this conſent, Dr. Seabury came to Scotland, and, on the 14th of November 1784, being Sunday, was publicly conſecrated at Aberdeen, by Biſhop Kilgour, now *Primus*, Biſhop Petrie, and Biſhop Skinner.

'This charitable act of ſpiritual function, by which the Epiſcopal Church of Scotland has the honour of firſt introducing a reſident Proteſtant Epiſcopacy into America, was variouſly talked of when it came to be generally known. Some gave it their countenance in terms of the higheſt approbation. Others there were, who, though they could not openly and with any ſhew of principle condemn it, yet affected to treat it with contempt and ridicule, both in private converſation, and in ſome of the periodical papers. But whatever ſiniſter interpretations may be put upon our Biſhops taking ſuch a part in this buſineſs, they are fully ſatisfied of the purity and uprightneſs of their own intentions; and while they look back with pleaſure to the pious and grateful ſentiments of which the clergy of Connecticut, on receiving their new Biſhop, gave public and unanimous teſtimony, they will reſt themſelves on the well-grounded hope of the accompliſhment of that affectionate wiſh, which theſe clergy expreſſed, in the overflowing of their hearts on that occaſion, "That wherever the American Epiſcopal Church ſhall be mentioned in the world, this alſo, that the Biſhops of Scotland have done for her, may be ſpoken of for a memorial of them*."

It

* 'In the year 1786, another body of Epiſcopal clergy in ſome of the Southern States of the American Union, made a ſimilar application to the Engliſh Biſhops, upon being informed that the alleged obſtacles in Dr. Seabury's caſe had been purpoſely and legally removed: and it was announced in the public papers, that on the 4th of February 1787, Drs. White and Prevoſt, the former elected for Philadelphia, the latter for New York, were both conſecrated

It may not be improper to add, for the information of thoſe whom it may concern, that the Epiſcopal College in Scotland at preſent conſiſts of the following Members:

'Mr. Robert Kilgour, *Primus.*
Mr. Charles Roſe, Biſhop of Dunblane.
Mr. John Skinner, Biſhop of Aberdeen.
Mr. Andrew Macfarlane, Biſhop of Roſs and Moray.
Dr. Abernethy Drummond, Biſhop of Edinburgh.
Mr. John Strachan, Biſhop of Brechin.'

ART. XI. *The Reaſons for reviſing by Authority our preſent Verſion of the Bible*, briefly ſtated, and impartially conſidered. 8vo. pp. 63. 1s. 6d. Cadell.

THE writer of this pamphlet confeſſes, that our common verſion of the Scriptures is perhaps the beſt extant; that it is executed with great impartiality and ability; and that its ſtyle poſſeſſes a beautiful ſimplicity, ſo well adapted to the genius of our religion, and ſo pleaſing to every Engliſhman, that it would be ill exchanged for modern elegance. He very candidly adds, that, as every unneceſſary deviation from the preſent text would be unpleaſing to all, ſo it would be extremely detrimental to the lower orders of Chriſtians:

'A poor man's religion,' he obſerves, 'is very cloſely connected with the particular expreſſions, in which it was conveyed to him: he frequently has not conſidered their real force: the effect they produced on his mind at firſt proceeded principally from his very natural ſympathy with his parents and inſtructors, and the ſame expreſſions now excite in him ſimilar feelings, almoſt as much perhaps from habit, as from reaſon. Deprive him of the accuſtomed ſounds, and you impair the religious effect of the ſentiment.'

It is, however, the object of this pamphlet to ſhew, that the miſtakes in our Engliſh Bible call loudly for reviſal; and that this meaſure, properly conducted, does not lie open to objections in any degree comparable with the benefits that would reſult from it.—The author attempts to infer the *probable* exiſtence of ſuch miſtakes from the difficulties which our tranſlators were obliged to encounter; and in proof of their *actual* exiſtence, he produces what he terms '*a few of the moſt remarkable inſtances*,' from *Dr. Kennicott's Remarks on ſelect Paſſages of the Old Teſtament.* Hence, though our preſent verſion appears to him to contain every thing neceſſary to ſalvation, he maintains that it ſhould be corrected by the united efforts of the learned, regularly called together for the pur-

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ſecrated at Lambeth, by the Archbiſhop of Canterbury, aſſiſted by the Archbiſhop of York, and the Biſhops of Bath and Wells, and Peterborough.'

poſe;

poſe; and he afterward replies to the objections urged againſt ſuch a plan. He reprobates, as unreaſonable and unmanly, the dread of making proper alterations, leſt ſuch as are improper and dangerous ſhould afterward be demanded. He thinks that the Bible might be reviſed without injuring either the beauty, the ſimplicity, or the force of its ſtyle; though, he obſerves very properly, 'that *none can wiſh to retain any beauties, or ſuppoſed beauties of expreſſion, at the expence of truth and good ſenſe:*' but his reaſoning, in the ſubſequent pages, ſeems, in ſome meaſure, inconſiſtent with his former conceſſions:

'It is further objected, that by altering the Bible you will undermine the religion of all the lower orders of Chriſtians:—They have never imagined that their Scriptures can be faulty;—they reverence the expreſſions to which they have always been accuſtomed;—they are wedded to the book delivered down to them by their forefathers; and when they ſee this preſented to them in another form, they will ſcarcely believe that their religion is unaltered:—Nor will they know what further changes they may not expect, if human authority once begins to new-model the word of God.'

After contending that, ſhould alarms of this ſort follow the meaſure propoſed, they would afford a ſtrong argument againſt adopting it on light grounds, but not when it is ſo loudly called for by material errors, he aſks,

'What reaſon is there to ſuppoſe, that any deſcription of men would ſee the reviſal of their Bible in the light ſtated in the objection? Did an alarm of this kind ſpread through the nation, when any of the various tranſlations which took place between the years 1530 and 1620 were firſt publiſhed? On the contrary, Chriſtianity derived great advantage from the diſcuſſion they occaſioned. Men were at firſt divided in opinion with reſpect to their comparative merits, but they never imagined that their religion was changed. In a little time they quietly acquieſced in the uſe of our preſent Engliſh Bible for this plain reaſon, that it was evidently the beſt verſion they had; and undoubtedly ſimilar reaſons would ſoon make them perfectly ſatisfied with the alterations now propoſed, which are not to be compared in point of number and appearance with thoſe which were brought forward by King James's tranſlators. With reſpect to the veneration paid to our preſent Bible on account of its antiquity, it would, when reviſed, ſtill claim the ſame as before, except where truth or perſpicuity required a correction; and ſurely no antiquity can make error and obſcurity venerable, or ought to be alleged as a reaſon for their not being removed from the Book of Life.'

If the author felt the force of theſe arguments, when he entered on his ſubject, it was ſurely unneceſſary, perhaps imprudent, to make the conceſſion which we have quoted at the beginning of this article.

ART.

ART. XII. *A Journal of the Paſſage from India,* by a Route partly unfrequented, through Armenia and Natolia, or Aſia Minor. By Thomas Howel, M. D. and in the Service of the Honourable Eaſt India Company. 8vo. pp. 187. 5s. Boards. Forſter. 1789.

THIS volume is juſtly called a Journal. It does not abound in that curious kind of inſtruction, as to the ſtate of countries, ſoil, produce, commerce, cuſtoms, manners, &c. which is generally expected from a book of travels.—We are intereſted in the author's difficulties, particularly when accompanied with the care of a ſick companion: we are pleaſed with his eſcapes, and his ſafe arrival at his native country; and we are ſometimes amuſed by little incidents in his journey, ſuch as croſſing the Zarp (a river which flows into the Tigris) on a ſort of platform ſupported by ſheep-ſkins filled with air, the horſes following, being led by a boy, who ſwam on one of the inflated ſkins: this reminds us of ſome of the contrivances of very ancient times. We are alſo amuſed by ſome adventures of his attendants, and with different people whom they meet in their progreſs; and by his brief, though very brief, accounts of towns and villages, of which frequently, however, we have little more than the names. We congratulate him and his comrades, when, after a fatiguing day, they arrive at a *konac* (a kind of inn); and condole with them, when, inſtead of a place of repoſe, they find it a ſcene of diſorder and riot:—but we do not find all that information and entertainment, which ſo long a journey, acroſs countries ſo unfrequented by Europeans, might be ſuppoſed to furniſh. We could, notwithſtanding, ſelect ſome extracts which would be agreeable to our readers: but thoſe of a diffuſive nature do not ſuit our plan.

At Terſtoff, the maſter of the konac, a Turk, gave the travellers to underſtand that the Turks and Engliſh were friends, by placing his two fore-fingers parallel to each other,—at another konac, the people pleaded poverty in excuſe for not furniſhing them with candles, and other neceſſaries; on which the conductors, who were Turks, tied three of them hand and foot, and beat them unmercifully with their whips: the flogging had its effect; for, we are told, no ſooner were their cords looſened, than the very men who had been ſo roughly treated, brought every thing which was required*. Our mention of the conductors or guides, in the above paſſage, leads us farther to remark that they are called Tatars; a word which, in the Turkiſh language, ſignifies a courier or meſſenger,

* This confirms what Baron De Tott has related in his travels.

and,

and, in the pronunciation, is accented on the laſt ſyllable. Moſt authors, adds Dr. Howel, have corruptly written it Tartar, which has induced many uninformed perſons to ſuppoſe that the office of courier in Turkey is generally held by people of the Tartar nation.—Theſe tatars are perſons of ſome conſequence, and are employed in conveying public diſpatches from one government to another: great confidence is placed in their fidelity, and they are frequently entruſted with packets of the higheſt value and importance.

In the accounts of Moſul, a city ſuppoſed to be near the ſite of ancient Nineveh, we are informed that it is, in general, very indifferently built; the door-caſes, however, in almoſt every houſe, are made of marble, which, this author conjectures, has been brought thither from the ruins of ſome other places.

'Some years ago (Dr. H. adds), an inhabitant of the ſhores of the Euxine Sea, ſucceſſively cured ſeven hundred perſons of the plague at Conſtantinople, and it was thought that he was in poſſeſſion of a ſpecific for that deſtructive malady. Some time after, the plague broke out again, and the phyſician was ſent for; but notwithſtanding the ſingular efficacy of his remedies on the former occaſion, he was now found unable to relieve in a ſingle caſe.'

This journal is recommended by an agreeable ſimplicity of ſtyle, and the apparent fidelity of the writer, who does not labour to gain applauſe, or excite aſtoniſhment, by a pompous diction, or the introduction of ſcenes highly coloured and decorated; which, if they engage and intereſt the reader, frequently miſlead and deceive him.

The principal merit, and, we ſuppoſe, the chief intention of the volume, is of a different kind. It is deſigned to convey obſervations and inſtructions for the uſe of thoſe who intend to travel either to or from India, by the way of Aſia Minor. The journal itſelf contains ſome ſuitable information. Dr. Howel and his companions left Bombay on the 13th of January 1788, and arrived at Conſtantinople on the 12th of May following; from which city, they ſet out again on the 18th, and reached an Engliſh port (travelling by the way of Trieſte, Venice, and ſo to Oſtend) on the 15th of September. Should travellers continue to purſue this route, which ſome few have done of late years, before this author, we may become more acquainted with thoſe parts of Aſia, once the ſeat of trade, arts, opulence, elegance, and grandeur: but, for ages paſt, the abode of deſpotiſm, oppreſſion, and their natural concomitant, ignorance.

It is probable that ſucceſſive travellers may render the expedition more eaſy for thoſe who are to follow. We think Dr. Howel ſeems to have met with fewer difficulties (particularly

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as to the preſents and contributions exacted by Shaiks and natives), than Mr. Irwin encountered, when he purſued a ſomewhat ſimilar courſe. Beſide the information which may be gathered from the Journal, an Itinerary is given at the cloſe of the volume; to which are added a variety of pertinent obſervations, and particular inſtructions, which will be found beneficial to thoſe who are diſpoſed to take the route here recommended. A large and good map is alſo given, being a ſketch of the courſe of the rivers Tigris and Euphrates, and of the route from Buſſora to Conſtantinople.

ART. XIII. *A Treatiſe on the Diſeaſes of Children,* with general Directions for the Management of Infants from the Birth. By Michael Underwood, M. D. Licentiate in Midwifery, of the Royal College of Phyſicians in London, and Phyſician to the Britiſh Lying-in Hoſpital. 2 Vols. 12mo. 635 Pages. 7 s. ſewed. Mathews. 1789.

WE noticed this work in its original form, in our Review for December 1784. We are now preſented with a new and conſiderably enlarged edition.

It is evident that, however inclinable we may be, eſpecially in reviewing books on ſcientific ſubjects, to lay before our readers an abſtract of their contents, our wiſhes muſt, from various circumſtances, be occaſionally defeated: and that we muſt frequently content ourſelves with general notices, where the multiplicity of ſubjects neceſſarily precludes individual remarks. This muſt ever be the caſe with works like the preſent. We ſhall, therefore, confine ourſelves to ſome leading principles, paſſing over, for the moſt part, the treatment of particular diſeaſes; and this is here more eaſily accompliſhed, as the practice recommended is, generally ſpeaking, ſimple and rational.

Dr. Underwood tells us that his book is written as well for intelligent parents, as for medical readers. We are far from being convinced of the propriety of this: not that we wiſh to make a myſtery of phyſic, or, by wrapping ourſelves in obſcurity, to appear wiſe, becauſe we are unintelligible. Too much caution cannot, however, be uſed in preventing thoſe from adminiſtering remedies, who are unacquainted with the nature of diſeaſes, and the operation of drugs; and as neither Dr. Underwood's book, nor, indeed, all the books that ever were written, can make a phyſician, they conſequently may become hurtful, whenever they induce unſkilful perſons to aſſume that character. Add to this, our fondneſs of preſcribing ſeems greateſt when our experience is leaſt; and much miſchief is every day

day ariſing, even in what is called regular practice, from the indiſcreet application of medicine. What then muſt be the effect of a quantity of drugs in the hands of mothers and nurſes? The anſwer is evident.

Dr. U. indeed, is aware of this; for he labours to remove a prejudice, by which, mothers are led to truſt the cure of children's complaints rather to nurſes and old women, than to regular practitioners. The reaſon for this preference is curiouſly abſurd. Their diſeaſes, it is ſaid, and the ſymptoms by which they are manifeſted, are ſo obſcure, that the phyſician is puzzled. What then is to enlighten the old woman? Surely the greater our difficulties are, the greater is the neceſſity of applying to thoſe, who, from ſtudy and experience, are beſt qualified to remove them: but, as the author juſtly remarks, this ſo much talked of obſcurity does not exiſt: the complaints of children are few; the ſymptoms are eaſily aſcertained; the cauſes are uniform; and the treatment is ſimple. The cauſes of their complaints are here enumerated under four heads: the moiſture and laxity of infants; the quality of the milk; delicacy of muſcular fibres, with great irritability of the nervous ſyſtem; and want of exerciſe. Hence ariſe acidities in the firſt paſſage, a conſtant attendant in all their complaints. The general ſymptoms are next enumerated, and, afterward, the particular complaints are deſcribed. In this part of his work, but more ſo in his general obſervations, the author is much indebted to the judicious Harris: nor could he eaſily have found a better guide. Harris wrote with the information of a ſenſible man, and the candour of an honeſt practitioner.

We cannot accompany Dr. U. through his account of each complaint. His remarks are generally juſt, though ſometimes unſatisfactory, and even contradictory; while occaſionally, to uſe his own expreſſion, he appears rather *anile*. His deſire, alſo, to accommodate his ſubject to two oppoſite claſſes of readers frequently leads him into difficulties. To one party, he muſt ſeem triflingly minute; to the other, unintelligibly abſtruſe.

At the end of the ſecond volume, are added ſome general directions for the proper management of infants from the birth. Theſe we ſtrongly recommend to the attention of parents. The medical reader alſo may be induced, by the author's experience, to pay particular attention to infants apparently *ſtill-born*.

'I have (ſays he), both at the hoſpital and elſewhere, met with many inſtances of children born with very little, and others without even the ſmalleſt appearance of life, ſome of whom have remained entirely deſtitute of any ſign of it, for more than a quar-

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ter of an hour, and yet have been happily reſtored. I pretend to little or no ſkill in this buſineſs not generally practiſed, and can ſcarcely gueſs to what to attribute this ſucceſs, unleſs it may be an unwearied aſſiduity and perſeverance in my attempts, wherever there are no certain ſigns of death, till I conceive nothing is poſſibly to be expected from them. And this has ſo often ſucceeded, that I have been tempted to think its importance may, poſſibly, not have been ſufficiently attended to by every practitioner. ——

'As to the *means*, they conſiſt only of warmth, clyſters, ſtimulants, and eſpecially blowing forcibly into the *trachæa*, or windpipe.

'To theſe may be added the cautious uſe of electricity, which appears, *a priori*, as likely to be ſucceſsful in theſe, as in any other caſes to which it has been applied; but I have never been in a ſituation to make trial of it, or I certainly ſhould, as I once knew a child happily recovered by it, after being laid out for dead, for near two hours, in conſequence of a fall from a two-pair-of-ſtairs window.

'But ſhould theſe ſeveral means fail, as a laſt reſource, a very different kind of ſtimulant may be tried, and inſtead of laying the infant aſide in a warm flannel, it ſhould be expoſed to ſudden and ſevere cold, which I remember once to have ſucceeded after the life of the child had been deſpaired of.'

Before we cloſe this article, we would aſk Dr. U. why he particularly cautions us (p. 190.) againſt uſing the cold-bath, when a child is coſtive. We are not aware of ill effects ariſing from it; on the contrary, it has been found an excellent remedy in obſtinate conſtipation. We were rather ſurpriſed, too, at finding the Spartan women, in any way, propoſed as examples for our lovely country-women to imitate *. Neither are we convinced of the neceſſity of adding ſalt to the bath intended for weakly and delicate children. Nor do we agree with the Doctor's friend, either as to the propriety of his reaſoning, or the accuracy of his obſervation, when he tells us (p. 235), 'that we have not ſo many weakly half-ſtarved children in London as in the country;' and accounts for this ſuppoſed fact, by remarking, that our weak infants are all deſtroyed at the firſt outſet 'by the fatality of our groſs air, and warm nurſeries:' but theſe are ſlight blemiſhes in an uſeful work.

The printing of theſe volumes is frequently inaccurate; particularly where Greek or Latin terms are introduced. This is only hinted, that due care may be taken, in caſe of a future edition.

* We are aware that Dr. U. may plead the ſanction of Rouſſeau's opinion on this point. *Emil. liv.* 5.

ART.

ART. XIV. *Diſcourſes on different Subjects.* By the Rev. Richard Polwhele. 8vo. 2 Vols. Vol. I. 262 Pages. Vol. II. 153 Pages. 7s. Boards. Cadell, &c.

THESE diſcourſes are of very different kinds, and are executed with different degrees of ſucceſs. Subjects of ſyſtematic theology are treated by Mr. Polwhele in a ſlight and unſatiſfactory manner. In his exhibition of the doctrines of revelation, he adopts the popular notion of a vicarious ſacrifice; maintains the inſufficiency of the beſt moral life without what he ſtyles Chriſtian graces; and makes an attendance on the ſacrament abſolutely neceſſary to ſalvation. On the ſubject of future rewards and puniſhments, as taught in Scripture, he paints with a poetic pencil; and heightens the picture, by taking the terms, *fire and brimſtone*, in a literal ſenſe. When he undertakes to ſtate the natural arguments for a future ſtate, drawn from the preſent powers and condition of man, he gives a view of the defects and infelicities of human nature, which is much too gloomy to be either conſiſtent with truth, or favourable to the point which he means to eſtabliſh. For, if it be true, that, in this life, the inferior animals are in a condition much preferable to that of man, and that while *their* abilities are always equivalent to their deſires, man, conſidered with reſpect to his preſent being, is miſerable,—ſince we can only reaſon from what we experience,—how can we derive, from ſuch a repreſentation of facts, an hope of a better life hereafter?

Mr. Polwhele ſtates, with great ſtrength and clearneſs, the argument for Chriſtianity, deduced from the continued diſperſion of the Jews; and declaims ingeniouſly on the character and ſtate of the Arabs, as deſcendants of Iſhmael. He alſo delineates agreeably ſome of the leading features of Chriſtianity, particularly its ſimplicity, and its tendency to intereſt the heart: but his moſt pleaſing ſermons are thoſe in which he illuſtrates ſcriptural incidents, and thoſe which touch the tender paſſions, or deſcribe human life and manners. His diſcourſes *on the character of Barzillai*; *on the duties of huſbandmen*; *on the recollection of our puerile days*; and *on tender partialities*, are excellent. Thoſe *on the diſſipated characters of faſhionable women*, and *on the domeſtic character of women*, exhibit pictures of manners well contraſted, and evidently drawn from an attentive obſervation of the world. From the former of theſe, we ſhall ſelect the following delineation of modiſh converſation:

'Let us purſue her [the faſhionable woman], from the receſſes of vanity, to the ſcenes to which ſhe hath been daily familiarized, in the routine of hollow and vicious communication. If ſhe "wander about from houſe to houſe," the laws of faſhion may occaſionally interpoſe, to preclude the evils of the tongue.

The

The diſtant air of ceremonial attentions, ill according with flippancy or ſlander, requires only the ſpiritleſs alternations of ſilent pauſes and complimentary formalities. 'Tis in the circles, where ſhe is permitted to converſe without reſtraint, that ſhe betrays the emptineſs of her mind, if not the depravity of her temper and inclinations. If her converſation be what the world calls innocent, it can never be ſaid to improve either the heart or the head, by the diffuſion of one rational ſentiment. Indeed, momentarily to exerciſe the underſtanding or the feelings, is a point to which it ſeldom aſpires. The ſubjects of this harmleſs diſcourſe are, at beſt, as triſling as can be well imagined. To introduce a topic, to the diſcuſſion of which the powers of the moſt vacant and illiterate mind are unequal, is deemed an unpardonable offence againſt the rules of good breeding.

'But the converſation of the modiſh female does not always run in a tenor, which even the world can rate, as harmleſs. Were "frivolous" its worſt epithet, we might be inclined to view her character in a more favourable light. Idleneſs, however, paves the way for all the progeny of evil. Whilſt ſhe "wanders about from houſe to houſe," a mind naturally turned to the obſervation of unimportant objects, will lead her to mark down, with ſcrupulous minuteneſs, the petty occurrences of every family ſhe frequents. Theſe, in addition to the defamatory ſtories in daily circulation, will furniſh her with exhauſtleſs materials for the exerciſe of ſcandal. Though in the haunts of levity and vice, ſhe might often detect flagitiouſneſs enough to preclude the neceſſity of invention, ſhe diſcovers a ſtrange propenſity to overlook the more cenſurable offences; collecting every trivial incident and foible to employ her lying talent, while ſhe gratifies her vanity and ſpleen. In her preſence, virtue affords no ſecurity. The leſs vulnerable a character is, the more expoſed it is to her attack.

'To her own character ſhe cannot be inſenſible; however ſtudious ſhe may be, to avoid the diſplay or even a glimpſe of its blemiſhes. And when accidentally contraſted with benignity or piety (for ſhe muſt ſometimes fall in with the good and the pious) ſhe can hardly eſcape, without a tranſitory conſciouſneſs, at leaſt, of ſome unamiable qualities, very oppoſite in their appearance, and very different in their effect.

'Hence her envy adds fuel to her malevolence: and hints, and whiſperings, and ſneering, and ſurmiſes, with all the inſtruments of ſlander, co-operate to the degradation of merit. To ſtrip, therefore, the worthy of their apparent excellence, and thus bring them nearer to the ſtandard of her own morality, is her general incentive to detraction.

'This tendency to propagate reports injurious to our neighbour, is too viſible in every ſituation. But there is a vice of the tongue among women of condition, too glaring to paſs unnoticed; and which, we hope, for the ſake of the common morals, will be long confined to the daughters of luxurious affluence.

'To deſcant, even in promiſcuous company, on ſubjects that ſpread bluſhes over the modeſt cheek, ſeems to be peculiarly faſhion-

able among thoſe, who are born to more brilliant fortunes; and who boaſt, according to their own notions of good breeding, a ſuperior education to the reſt of their ſex.

'That the reſtraints of modeſty ſhould be relaxed at a period, when the manners are ſaid to have received their higheſt poliſh, is a moſt ſingular circumſtance, which hardly any thing ſhort of experience could induce one to credit. And that this ſhameful deficiency in common delicacy ſhould be moſt conſpicuous in the fineſt-faſhioned, and (taking them at their own eſtimation) the very beſt mannered of the ſofter ſex, appears ſtill more ſtartling and improbable. Yet it is a fact too obvious to be diſputed. Enervated and at the ſame time emboldened on the couch of indulgence and pomp, the negligent fair-one diſmiſſes the embarraſſing rules preſcribed by vulgar decorum, affects a ſuperiority to antiquated prejudices, and communicates all that pampers appetite, and ſtirs the paſſions, with a volubility of language, and an effrontery of countenance, which humbler domeſticated females have neither heard nor ſeen, nor can poſſibly conceive. Flattered by a gay licentious circle, ſhe enjoys a triumph which, at a cooler moment, her own feeble reaſon muſt abſolutely condemn; and expoſes, perhaps, her weakneſſes to the eye of the ſeducer, through the petulance of incontinent vanity, the redundancy of reſtleſs ſpirits, and the warmth of an ungovernable fancy.

'Compoſed of ſuch flimſy and corrupt materials, the converſation of the more elevated female is yet frequently imitated by her inferiors, as the model of eaſe and gracefulneſs. The peruſal of novels may have given her, indeed, a pert promptneſs in converſing; but flowing elegance is only the reſult of taſte: and taſte very rarely exiſts amid the levity and viſciouſneſs of frivolous ſchemes and depraved appetites.'

The author's ſtyle is generally elegant, but ſometimes rather too artificial. The following character of St. Paul appears to us in this light:

'From the period of his converſion, he appears to have concentrated within himſelf, the unaffected manner that ſpeaks the genuine heart, and flows only from a conſciouſneſs of innocence; the eaſy accommodation and rapid tranſition of addreſs which argues an intuitive knowledge of the human character in its multiform appearances; and an earneſt and impaſſioned activity, which acknowledged the corrective power of reaſon, and the meliorating influence of a Chriſtian benevolence.'

Notwithſtanding the little defects which we have remarked in theſe Diſcourſes, we, with pleaſure, acknowlege them to poſſeſs a conſiderable ſhare of merit; and think them no unſucceſsful exemplification of ſeveral of the author's precepts in his poem on the oratory of the pulpit: for an account of which, ſee our laſt Review.

ART. XV. *Verſes to John Howard, F. R. S.* on his State of Priſons and Lazarettos. By W. L. Bowles. 4to. pp. 17. 1s. 6d. Dilly. 1789.

THESE verſes may now, alas! be conſidered as the elegy of the man to whom they are addreſſed: HOWARD is no more!

We too, when we expreſſed* the emotions which we felt on reading his laſt publication, had flattered ourſelves that we were echoing the voice of our countrymen; were pleaſed with the thought of ſhewing the author that his labours were eſtimated as they deſerved; with endeavouring to convince him, that, as Britons, we were ſenſible of his goodneſs, even when we refuſed to profit by it; and that we were grateful to him, though negligent of ourſelves:—but the ear that we hoped to gratify, was deaf to our commendations; and the active benevolence, which, vainly indeed, we ſtrove to encourage, had met the final cloſe of its activity!

When an event has taken place, the mind, occaſionally, traces back former ideas, which ſeemed to predict what was to happen; and recollects impreſſions, till then perhaps unnoticed, which, as if we poſſeſſed a conſciouſneſs of what would occur, remove our ſurpriſe, and familiarize us to the occurrence. Somewhat of this feeling we experienced with regard to the death of HOWARD: a feeling, indeed, in the preſent caſe, eaſily traced to its ſource. It aroſe from his own words; from the pathetic expreſſions with which he bad farewel to his country, and in which he declared himſelf reſigned to an eternal ſeparation from the world. It has pleaſed the "unerring Wiſdom, to whoſe diſpoſal he *calmly* and *cheerfully* committed himſelf," to effect this ſeparation: but while we lament his loſs, let us not forget to follow his example, and profit by his exertions. The reward of his virtues, indeed, lies not with us: the beſt recompenſe that we can offer, is, by attending to his experience, and improving ourſelves by his information; to alleviate, as far as we are able, the miſeries of human nature; and thus to prove that this true benefactor of mankind, and real follower of Chriſt, has not laid down his life in vain.

Mr. Bowles, in the pleaſing poem before us, has paid his juſt tribute of applauſe to a character which ſo well deſerves our gratitude. The following addreſs to Charity will be read with ſatisfaction:

'Oh, CHARITY! our helpleſs nature's pride,
Thou friend to him who knows no friend beſide,

* See our account of *Howard on the Lazarettos*, in the preceding part of the preſent Review, and in the Review for February.

Is

Is there a morning's breath, or the ſweet gale
That ſteals o'er the tir'd pilgrim of the vale,
Cheering with fragrance freſh his weary frame,
Aught like the incenſe of thy holy flame?
Is aught in all the beauties that adorn
The azure Heaven, or purple lights of morn?—
Is aught ſo fair in evening's ling'ring gleam
As from thine eye the meek and penſive beam,
That falls, like ſaddeſt moonlight on the hill,
And diſtant grove, when the wide world is ſtill?
Thine are the ample views that unconfin'd
Stretch to the utmoſt walks of human kind;
Thine is the ſpirit, that with wideſt plan
Brother to brother binds, and man to man.'

Mr. Howard's entrance into the "dungeon's depth" is thus deſcribed:

'Be the ſad ſcene diſclos'd,—fearleſs unfold
The grating door—the ſight of woe behold!
What mingled moans of miſery meet the ear!
What dreary forms of wretchedneſs appear!
But turn to him, who to yon vault conſign'd,
Has bid a long farewell to human kind.
His waſted form, his cold and bloodleſs cheek,
A tale of ſadder ſorrows ſeems to ſpeak,
Of friends perhaps, now mingled with the dead;
Of hope, that like a faithleſs flatterer, fled
In th' utmoſt hour of need; or of a ſon
Caſt to the bleak world's mercy; or of one
Whoſe heart was broken, when the ſtern beheſt
Tore him from pale affection's bleeding breaſt.
Cold is his frozen heart—his eye is rear'd
To Heav'n no more—and on his ſilver Beard
The tear has ceas'd to fall; yet, tho' undone,
How beauteous once the Sun of Gladneſs ſhone
Sad he remembers;—but thou canſt not bring
Back to his mournful Heart the morn of ſpring—
Thou canſt not bid the Roſe of Health renew
On his deſpairing Cheek her crimſon hue:
What Pity could, thou didſt; and that kind look
Which beam'd on him whom every hope forſook,
With radiance ſad his dreary heart ſhall cheer,
And wake the ſtruggling ſenſe—the deep-drawn tear
Of Gratitude, ere yet to Hate reſign'd,
He breathes his dying curſes on mankind!'

The poem concludes with an addreſs to Mr. Howard:

'But bear Thou fearleſs on:—the God of all,
To whom the afflicted kneel, the friendleſs call,
From his high Throne of Mercy ſhall approve
Thy holy deeds of Mercy and of Love;

For when the boaſtful labours of the Sage,
The Conqu'ror's ſpoils, the Monuments of Age,
And all the Vanities of Life's brief day,
Oblivion's hurrying Wing ſhall ſweep away,
The works by Charity and Mercy done,
High o'er the wrecks of time, ſhall live alone
Immortal as the Heav'ns, and beauteous bloom
To other worlds, and realms beyond the Tomb.'

Mr. Bowles has added ſome 'Verſes on the Death of Mr. Headly,' a young man of an amiable character, and of the moſt promiſing abilities. See our account of his publication, entitled, "Select Beauties of Ancient Engliſh Poetry, with Remarks," Rev. vol. lxxviii. p. 17.

FOREIGN LITERATURE.

ART. XVI. *Traité Elémentaire de Chimie*, &c. i. e. An Elementary Treatiſe on Chemiſtry, arranged in a new Order, and according to modern Diſcoveries. By M. LAVOISIER, of the Academy of Sciences, &c. &c. &c. 2 Vols. 8vo. pp. 653. Paris. 1789.

THE indefatigable labours of M. LAVOISIER, for ſeveral years, and the reſult of his own inquiries, in conjunction with thoſe of his learned colleagues, are generally known. The ſeveral diſcoveries which they have made, and the principles deduced from them, are ſo extraordinary, and ſo oppoſite to thoſe which have been univerſally received, that a total revolution in the whole theory of chemiſtry muſt ſpeedily take place, unleſs their fallacy be detected by ſome powerful antagoniſt. In the publication before us, M. LAVOISIER has not only arranged his principles (which he deems to be the genuine reſult of numberleſs accurate experiments), in a ſyſtematic order, but he is ſo confident of the truth of his diſcoveries, and of his explanation of the phenomena of nature by them, that he has taken no ſmall pains to improve the new nomenclature adapted to them, which has effectuated a total change in the whole vocabulary of chemical language among the partiſans of the new ſchool; a happy era in the ſcience, if the principles be juſt: but equally unfortunate, if they ſhould be otherwiſe. The nature of this bold attempt, and the motives which induced him to make it, with the aid of his friends, Meſſrs. de *Morveau*, *Berthollet*, and *de Fourcroy*, are laid before us in the preliminary diſcourſe; from which we ſhall make ſuch extracts as may enable our readers to comprehend them, and judge of their propriety.

He

He tells us, that his only object, at firſt, was to enlarge on the ſubject of a memoir, which was read before the Academy of Sciences, in the year 1787, on the neceſſity of a reform in the chemical nomenclature: but that he found his work was inſenſibly transformed into an elementary treatiſe.

The impoſſibility of ſeparating the nomenclature from the ſcience, or the latter from the former, is thus ſtated:—three things are intimately connected in the ſtudy of natural philoſophy: the ſeries of facts which conſtitute the ſcience; the ideas which recall them; and the words which expreſs them. The word muſt give birth to the idea; and the idea ſhould paint the fact. As it is by words that ideas are retained and tranſmitted, it is impoſſible to improve the language without improving the ſcience, or the ſcience independently of the language. Let the facts be ever ſo certain, or the ideas ariſing from them ever ſo juſt, they would only convey falſe impreſſions, if the terms uſed to expreſs them be not exact.

Theſe principles neceſſarily oblige him to deviate entirely from the plans adopted by other ſyſtematic writers.

'It has been (ſays he) my invariable maxim to proceed from what is *known* to what is *unknown*; to draw no conſequences which are not immediately derived from experiments and obſervation; and to connect facts and chemical truths in an order that may be the moſt intelligible to the young ſtudent. This being my plan, it was impoſſible to avoid taking a different road from others. It is a fault common to all the courſes of chemiſtry, and to every treatiſe, to ſuppoſe, at the very commencement, that the reader or the pupil are already in poſſeſſion of the principles of that knowlege which they are to acquire in ſome future leſſons. They begin with the principles of bodies, and by explaining the table of affinities, without conſidering that, according to this mode, the chief phenomena of chemiſtry are, from the firſt hour, made to paſs in review; expreſſions are uſed which have never been defined, and the pupil is ſuppoſed to have already acquired the ſcience which he begins to learn. Hence it is that ſo little knowlege is obtained in a firſt courſe of chemiſtry. A year is ſcarcely ſufficient to familiarize the ear to the language, and the eyes to the apparatus; and it is almoſt impoſſible to form a chemiſt in leſs than three or four years' ſtudy.——Some may be ſurprized that, in an elementary treatiſe, a chapter is not aſſigned to the conſtituent and elementary parts of bodies: but all that can be aſſerted concerning either the number, or the nature, of elementary principles, is, in my opinion, confined to metaphyſics; and I ſhall content myſelf with obſerving that if, by the word *elements*, we mean to expreſs ſimple and indiviſible *molecules* of which bodies are compoſed, it is probable that we do not know them; if, on the contrary, we attach to the word *element*, or *principle*, of bodies, the idea of the laſt term to which analyſis has hitherto ar-

rived, all thoſe ſubſtances which we have not been able to decompoſe, are elements to us.'

After enlarging on theſe ſubjects, in a very pertinent manner, the philoſopher proceeds to explain and vindicate the principles on which the new nomenclature is formed.

'The remarks that have been made, concerning the natural progreſs of our ideas, are, in courſe, applicable to the choice of the words which ſhould expreſs them. I have diſtinguiſhed, as far as I was able, ſimple ſubſtances by ſimple terms; and with theſe, it was proper to commence. We have paid as much deference as poſſible to the uſual modes of expreſſion, and we have ventured on an entire reform only in two caſes. The firſt relates to thoſe ſubſtances which have been recently diſcovered, and whoſe names have not yet received the ſanction of general adoption. The ſecond caſe is, when the names adopted, whether by the ancients or by the moderns, have either conveyed ideas manifeſtly erroneous, or have a tendency to confound the ſubſtance named, with others that poſſeſs different or contrary properties. In theſe inſtances, we have not ſcrupled to ſubſtitute other terms, principally borrowed from the Greek, in ſuch a manner that they may expreſs the moſt general and characteriſtic property of the ſubſtance ſpecified. By this method, we have been ſo fortunate as to aſſiſt the memory of ſtudents, who retain, with difficulty, a word which is totally void of meaning; and we early accuſtom them not to admit any term without a correſpondent idea.

'Bodies which are formed by the union of various ſimple ſubſtances, are deſcribed by compound names: but as theſe twofold combinations are already numerous, we are obliged to arrange them under different claſſes, in order to avoid confuſion. The names of claſſes and genera are, in the natural order of ideas, ſuch as recall the property common to a large number of individuals; as thoſe of a ſpecies remind us of the properties peculiar to each individual. The acids, for example, are compoſed of two ſubſtances, which we conſider as ſimple ſubſtances. The one of theſe conſtitutes the acidity that is common to all; and from that muſt be borrowed the name of the *claſs* or genus: the other is peculiar to each acid, and muſt furniſh the *ſpecific* name.

'The nomenclature of bodies, compoſed of three ſimple ſubſtances, is ſomewhat more difficult, on account of their numbers; and becauſe the nature of their conſtituent principles cannot be expreſſed without the aid of terms ſtill more compound. In bodies of this claſs, the *neutral ſalts*, for inſtance, we had to conſider, 1ſt, the *acidifying* principle common to all; 2d, the principle *acidified*, which conſtitutes the particular acid, and the ſaline, earthy, or metallic baſes, which determine the peculiar ſpecies of ſalt. We have borrowed the name of each claſs of ſalts, from that of the *acidifiable* principle, common to all the individuals of the claſs; and, afterward, the particular ſpecies is diſtinguiſhed by the ſaline, earthy, or metallic baſes peculiar to it.'

The

The treatiſe itſelf is divided into *three* parts. In the firſt, the author treats of the elementary principles of chemiſtry, according to the plan propoſed; and it contains the whole of the doctrines peculiar to the new ſchool, with the experiments on which they are founded. This is the only part that may be conſidered as elementary. The ſecond part preſents us, chiefly, with a ſet of tables of the neutral ſalts, according to the nomenclature propoſed; and may be conſidered as a ſpecimen of the new chemical phraſeology. It is a conciſe and valuable abridgment of all that has been recently diſcovered by different chemiſts in this branch of the ſcience. The third part, which forms the whole of the ſecond volume, contains a minute deſcription of every operation relative to modern chemiſtry. A work of this kind, and executed in ſo maſterly a manner, will prove of the utmoſt utility to the practical chemiſt; and will inſtruct him in the method of repeating all thoſe experiments on which the new doctrines are founded. Thirteen plates are ſubjoined, and the requiſite apparatus is diſplayed in a multitude of figures that are delineated with great exactneſs: ſo that the ſpeculative philoſopher may perform every proceſs in idea, without the leaſt embarraſſment, prejudice to his pocket, or danger from exploſions.

Every proficient in the ſcience will, doubtleſs, have recourſe to the work itſelf; in which, the whole of the doctrine ſtands collected, and, as it were, challenges the advocates for the phlogiſtic ſyſtem, to make their boldeſt attack, or ſummonſes them to ſurrender. It cannot, however, be unacceptable to the tyro, or to ſuch as have a general taſte for the chemical ſcience, without enjoying leiſure or opportunity to make it their peculiar ſtudy, if we lay before them ſome of the leading principles of the new doctrine, and, alſo, ſome ſpecimens of the nomenclature founded on it.

That the dimenſions of ſolid bodies are enlarged by heat and contracted by cold, is a fact univerſally admitted: but 'as we cannot conceive any degree of cold, which may not be increaſed, it follows that we are not able to bring the particles of a body to that degree of approximation, that it cannot be increaſed; and, conſequently, no two particles in a body can be ſuppoſed to touch each other. To this concluſion, however ſtrange, we are forced to ſubmit.' Thus the particles of bodies may be contemplated as ſubmitting to two oppoſite powers, the one of extenſion from heat, the other, of attraction. If the laſt is predominant, the body is a ſolid; if heat has ſeparated theſe particles from each other, ſo that attraction is rendered feeble, or they are out of the ſpheres of

mutual attraction, the body ceaſes to be a ſolid. To theſe laws, all bodies are ſubjected; and they may become ſolid, fluid, or in the ſtate of elaſtic vapour, according to the degrees of the attractive or repulſive force; that is, according to the degree of heat to which they are expoſed. It is, therefore, natural to aſcribe theſe phenomena to a real material ſubſtance, or ſubtile fluid, which inſinuates itſelf between the particles of all bodies, and forces a ſeparation: this is the matter of heat; and is diſtinguiſhed, in the new vocabulary, by the term *calorique*:—but if theſe two forces were alone exerted, bodies would immediately paſs from a ſtate of ſolidity to that of elaſtic vapour; water would begin to boil, and fly off in aerial fluid at the moment when it ceaſed to be ice. This is prevented by another power, viz. the *preſſure of the atmoſphere*, which enables bodies to retain, according to their ſpecific natures, various degrees of heat, without becoming elaſtic; and which places them in the intermediate ſtate of permanent fluidity. All bodies, therefore, may be ſuppoſed capable of exiſting in three different ſtates, that of *ſolidity*, of *liquidity*, and of *an aerial fluid*; and theſe three ſtates of the ſame ſubſtance depend on the quantity of *calorique* combined with it. The ſtate of elaſtic vapour is diſtinguiſhed by the generic term *gaz*: but, in every ſpecies of *gaz*, a diſtinction muſt be made between the *calorique*, which acts, in ſome reſpects, as a ſolvent, and the ſubſtance combined with it forming its baſis; and the elaſticity of this *gaz* entirely depends on the *calorique*, or matter of heat, which it contains. The above doctrine is agreeably illuſtrated by inquiring into the changes which we might ſuppoſe to take place, if this our ſyſtem were to be tranſported to a degree of heat equal to that which the planet Mercury experiences; or, on the contrary, to be removed to the diſtance of Saturn. Some account of this ſtatement having been given in a former review, we ſhall only obſerve that, if our earth was placed in the colder regions of the univerſe, M. Lavoisier ſuppoſes that the air itſelf, or, at leaſt, a portion of the *aeriformed* ſubſtances which compoſe it, would ceaſe to exiſt in the form of an elaſtic vapour, and would preſent us with *liquids*, of which, at preſent, we can have no conceptions. According to this repreſentation, he concludes, *à priori*, that our atmoſphere is a compound of all thoſe fluids which are capable of exiſting in a perpetual ſtate of vapour, at the degree of heat and of preſſure which we experience. He proceeds to prove this poſition, *à poſteriori*; and by reſolving the atmoſpheric air into its conſtituent parts, he finds that it conſiſts of two elaſtic fluids, the one *reſpirable*, the other *not reſpirable*.

reſpirable. The former is the principle that ſupports animal life; metals are calcined in it; and combuſtible ſubſtances burn with rapidity. The other has properties of a nature totally oppoſite.

Theſe facts being eſtabliſhed, M. LAVOISIER proceeds to his nomenclature. He ranges all the elaſtic aeriform fluids under the generic name of *gaz*, excepting the atmoſpheric. Their different ſpecies are denoted by the union of the name of the particular baſes with the term *gaz*. Thus, water, ſaturated with a ſufficient quantity of *calorique* to convert it into vapour, is called *aqueous gaz*; æther, *gaz of æther*; ſpirits of wine, with the matter of heat, *gaz of alkohol*, or *alkoolique gaz*, &c. &c. The reſpirable portion of the air is called *oxygène*, from the Greek οξυς *acid*, and γεινομαι *to create*; becauſe, according to his hypotheſis, the moſt common property of this baſis, conſiſts in forming acids, by combining with a number of other ſubſtances. *Gaz oxygène*, therefore, expreſſes the union of this ſubſtance with the matter of heat. The other non-reſpirable portion of atmoſpheric air, is called *azote*, from α priv. and ζωη, life; becauſe it is ſo inimical to life. The relative proportions of theſe two elaſtic fluids, conſtituting the atmoſphere, he diſcovers to be as 27 of the *oxygène* to 73 of the *azote*, in 100. Sulphur, phoſphorus, and coal, which, according to the old ſyſtem, are conſidered as compound ſubſtances, conſiſting of an acid baſis, united with phlogiſton, are all *ſimple* bodies, according to the LAVOISIERIANS; and the act of burning does not conſiſt in the ſeparation of *phlogiſton* from theſe, but in the attraction of the *oxygène* from the air, and thus forming an acid by their union with this *acidifying* principle. Many curious experiments are enumerated, in confirmation of this hypotheſis. An hundred grains of phoſphorus, burnt in a globe filled with *oxygène*, or *pure reſpirable*, or *vital*, or *dephlogiſticated* air, will abſorb 154 grains of this air, and form 254 grains of concrete phoſphoric acid. Twenty-eight grains of coal abſorb 72 of the *oxygène*, and form 100 grains of carbonic acid, or fixed air. Sulphur abſorbs more than its weight, and becomes vitriolic acid. M. LAVOISIER deſcribes theſe acids by the compound names of *l'acide ſulfurique*, *l'acide phoſphorique*, *l'acide carbonique*: but as the proportions of the conſtituent parts may vary, the larger portion of the *oxygène* or acidifying principle, is expreſſed by the termination *que*; the ſmaller by *eux*. Thus l'acide ſulfuri*que*, differs from l'acide ſulfur*eux*, in poſſeſſing a larger quantity of *oxygène*. Nitrous acid is diſcovered to conſiſt of the ſame principles as the atmoſpheric air; and its differences are owing to the different degrees of oxygination

of

of the azote or baſis. The firſt degree conſtitutes nitrous *gaz*; a ſecond, in the proportion of about one part of *azote* to three of *oxygène*, forms the *ſp. nit. fum.* and is termed, l'acide nitr*eux:* while the laſt degree of ſaturation, conſiſting of about 4 parts of *oxyg.* to one of *azote*, is diſtinguiſhed by the name of l'acide nitri*que.*

The calcination of metals has hitherto been aſcribed to the loſs of their phlogiſton: but various experiments ſeem to indicate that they are reduced to a calcined ſtate by the abſorption of *oxygène*; and that the weight of the calx is increaſed, in exact proportion to the weight of the *oxygène* abſorbed from the air: but as they ſtill retain a large portion of the *calorique*, they are not converted into acids by their union; this intermediate ſtate is expreſſed by *oxides:* as the *oxide of* iron; and the different degrees of oxygination are diſtinguiſhed by the diverſity of colours they aſſume; as *l'oxide noir*, *rouge*, *jaune*, *de fer*, &c. *Water*, originally imagined to be a ſimple element, is now, in conſequence of various experiments, aſſerted to be compounded of 85 parts of *oxygène*, and 15 of inflammable *gaz*. Hence this *gaz* aſſumes the name of *hydrogène*, from ὑδωρ, and γεινομαι.

The *oxygène*, *hydrogène*, *carbo*, *azote*, and *calorique*, are therefore, according to this new theory, the grand principles employed, and contained, in all the productions of nature. Theſe, by acting on the baſes of acids and of metals, and on one another, in various proportions, are deemed ſufficient to create that infinite variety, and to effectuate the numberleſs changes, which we contemplate in the mineral, vegetable, and animal kingdoms. As the union of *oxygène*, in certain proportions, with a particular baſis, forms a particular acid, and, with the different metals, the different ſpecies of oxids; ſo the *hydrogène*, by a due mixture of carbo, forms oils; and theſe, oxygenated, conſtitute ſugar. Thus, alſo, volatile alkali, as appears from the experiments of M. Berthollet, conſiſts of *azote* and *hydrogène*, in the proportions of 807 parts of the former to 193 of the latter.

The effects produced by the preſence or abſence of one or other of theſe bodies, or by their varied proportions, are beautifully illuſtrated in the analytical ſtatement given us of the different *fermentations*. We ſhall preſent our readers with a ſummary view of the experiments reſpecting *vinous* fermentation; which will ſufficiently manifeſt the care and preciſion of this profound chemiſt in making his experiments, and the facility and ſimplicity with which his principles may be applied to ſome of the moſt intricate phenomena of nature.

Sugar

Sugar was choſen for the ſubject, as being one of the moſt ſimple bodies that are ſuſceptible of fermentation, and one whoſe component parts he had been enabled to determine, with ſufficient accuracy, by repeated experiments. One hundred pounds of ſugar, diſſolved in four times as much water, with ten pounds of yeaſt, were ſet to ferment, in a proper degree of warmth, in an apparatus ſo contrived, that the quantity and quality of the different gazes could be aſcertained at any period of the proceſs.

The yeaſt was found to contain 2 *lb.* 12 *oz.* 1 *dr.* 28 *gr.* of dry matter; and 7 *lb.* 3 *oz.* 6 *dr.* 44 *gr.* of *water*, which, added to the water in which the ſugar was diſſolved, make the whole quantity of water in the mixture, 407 *lb.* 30 *oz.* 6 *dr.* 44 *gr* *.

		lb.	*oz.*	*dr.*	*gr.*
The above quantity of water conſiſted of	Hydrogène	61	1	2	7.40
	Oxygène	346	2	3	44.60
The ſugar conſiſted of	Hydrogène	8	0	0	0
	Oxygène	64	0	0	0
	Carbo	28	0	0	0
The dry matter of the yeaſt conſiſted of	Carbo		12	4	59.00
	Azote			5	2.94
	Hydrogène		4	5	9.30
	Oxygène		10	2	28.76
Conſequently, the whole mixture (510 *lb.*) conſiſted of	Oxygène	411	12	6	1.36
	Hydrogène	69	6	0	8.70
	Carbo	28	12	4	59.00
	Azote			5	2.94
		510	—	—	—
The reſults of the fermentation were	Carbonic acid	35	5	4	19
	Water	408	15	5	14
	Alcohol	57	11	1	58
	Acetous acid	2	8	0	0
	Sugar in the reſidue	4	1	4	3
	Yeaſt dried	1	6	0	50
		510	—	—	—

* The French pound conſiſts of 16 ounces, the ounce of 8 drams, and the dram of 72 grains.

The

The carbonic acid conſiſted of	Oxygène		25	7	1	34
	Carbo		9	14	2	57
The water, of	Oxygène		347	10	0	59
	Hydrogène		61	5	4	27
The alcohol, of	Oxyg. with hydr.		31	6	1	64
	Hydr. and oxyg.		5	8	5	3
	Hydr. and carbo		4	0	5	0
	Carbo		16	11	5	63
The acetous acid, of	Hydrogène			2	4	0
	Oxygène		1	11	4	0
	Carbo			10	0	0
The ſugar, of	Hydrogène			5	1	67
	Oxygène		2	9	7	27
	Carbo		1	2	2	53
The yeaſt, of	Hydrogène			2	2	41
	Oxygène			13	1	14
	Carbo			6	2	30
	Azote				2	37
			510	—	—	—
Conſequently the whole of the products conſiſted of	Oxygène		409	10	0	54
	Hydrogène		71	8	6	66
	Carbo		28	12	5	59
	Azote				2	37
			510	—	—	—

Hence it is plain, that the effects produced by the vinous fermentation, conſiſt in ſeparating the ſugar into two portions; in *oxygenating* the one at the expence of the other, in order to form the *carbonic acid*; and *diſoxygenating* this other portion in favour of the former, in order to form the inflammable ſubſtance called *alcohol*. That the *hydrogène* and carbo do not form oil, is to be aſcribed to their union with a portion of *oxygène*, &c.

The above conciſe view of the leading principles of the new ſyſtem, may be ſufficient to ſatisfy one claſs of readers; the other, will have recourſe to the work itſelf. Whether the principles advanced, will ſtand the teſt of ſevere examination, it is not for us to determine. This is certain; they are not built on hypothetic notions; they are not mere caſtles in the air: but they are erected on the ſolid baſis of careful experiments, and apparently juſt ratiocination from them; and they can only be confuted by a ſimilar mode. However ſtrong our attachment to the phlogiſtic theory may be from ſo many years' intimacy, and from its ſeeming to give a ſatisfactory ſolution of various phenomena, yet we muſt confeſs it is in

moſt

moſt imminent danger: and to a *Kirwan*, a *Fontana*, or a *de la Metherie*, we muſt call out, ‘ *Merſis, ſer opem (doctiſſime) rebus!*’

Several objections of a more trivial nature have preſented themſelves in the peruſal of this elementary treatiſe: but the ſubject is in much better hands, and we impatiently wait the iſſue. It is with pleaſure that we behold the conteſt carried on with ſo calm and philoſophic a ſpirit. Though the different opponents deal ſo largely in combuſtible materials, they do not ſeem diſpoſed to hurl fire and brimſtone on each other: but content themſelves with inveſtigating their nature in the laboratory. We entertain the moſt ſanguine hopes that, ſince there is no reaſon to apprehend the interpoſition of the civil magiſtrate, and ſince neither party can expect emoluments, nor preferment, in conſequence of their zealous ſupport of peculiar tenets, we ſhall ſpeedily arrive to that grand deſideratum, *the unity of the faith in the bonds of peace.*

A tranſlation of this work has appeared; and will be reviewed.

ART. XVII. *Aſiatic Reſearches*, &c.

[*Article continued from our laſt Appendix*, p. 653.]

HAVING already made our readers acquainted with the nature and purſuits of the ASIATIC SOCIETY; and, we truſt, having gratified the lovers of polite literature, by our extracts from the annual diſcourſes of the intelligent and accompliſhed Preſident; we now proceed, according to our intimation.

In one of the orations, we find Sir William Jones engaging to preſent his auditors with ſuch fruits or flowers as he might be fortunate enough to collect. The promiſe was liberal; and the performance of it has been bountiful. Sincerely, indeed, do we congratulate this Society, who poſſeſs, in Sir William Jones, a preſident ſo completely able to aſſiſt them in their advances toward knowlege; and one, who is as willing, as he is able; who, not only can furniſh information himſelf, but can methodize and elucidate the communications of others, and direct every thing to its proper point of inſtruction.

The firſt paper in this volume, is ‘ *A Diſſertation on the Orthography of* ASIATIC *Words in* ROMAN *Letters. By the* PRESIDENT.’

This is well placed; as, in fact, it forms an introduction neceſſary to be known, in order to underſtand, or, indeed, in order to read, what follows.

Every writer, as the Preſident remarks, who treats on *Aſiatic* literature, muſt occaſionally expreſs *Arabian*, *Indian*, and *Per-*

ſian words, in the characters generally uſed among *Europeans:* but as each implies a peculiar mode of notation, confuſion muſt frequently ariſe from different marks being applied to the ſame words. To remedy this inconvenience, and to form a regular ſyſtem, 'ſo that each original ſound may be rendered invariably by one appropriated ſymbol,' is the preſent deſign of the author.—The utility of this attempt is evident: but leſt it ſhould be doubted, the firſt couplet of an elegy in *Arabic*, with its tranſlation, is quoted from M. *D'Herbelot*, as expreſſed by him in *Roman* letters. Sir William, and other gentlemen, attempted to write this couplet in its original characters; and, in conſequence, they all wrote it differently; nor does the verſion, which is here given, bear any reſemblance to that of M. *D'Herbelot*, either in meaning or appearance. If further proof be requiſite, we are told that the ſtudent who reads, in our hiſtories, the life of Sultan AZIM, might, if he were deſirous of expreſſing the name in *Arabic* letters, write it in *thirty-nine* different ways. In ſuch intricate roads, we ſhould ſurely thank the friendly hand that erects a guide-poſt.

'There are two general modes of expreſſing *Aſiatic* words in our own letters.—The firſt profeſſes to regard chiefly the *pronunciation* of the words intended to be expreſſed; and this method, as far as it can be purſued, is unqueſtionably uſeful: but new ſounds are very inadequately preſented to a ſenſe not formed to receive them; and the reader muſt in the end be left to pronounce many letters and ſyllables precariouſly; beſides, that by this mode of orthography, all grammatical analogy is deſtroyed, ſimple ſounds are repreſented by double characters, vowels of one denomination ſtand for thoſe of another; and poſſibly with all our labour we perpetuate a provincial or inelegant pronunciation.

'The ſecond ſyſtem conſiſts in ſcrupulouſly rendering letter for letter, without any particular care to preſerve the pronunciation; and as long as this mode proceeds by unvaried rules, it ſeems clearly entitled to preference.'

For the former of theſe methods, we are told, the late Major Davy was the warmeſt advocate: but it betrayed him into many miſtakes. The latter method has two able ſupporters in Mr. Halhed and Mr. Wilkins. The ſyſtems of theſe gentlemen are the reſult of judicious obſervation: though Sir William is diſſatisfied with both, chiefly for the uſe of *double* letters to expreſs the long vowels; he objects, alſo, to Mr. Halhed's frequent intermixture of Italic and Roman letters in the ſame word; and to Mr. Wilkins's conſtant uſe of the common 'proſodial marks to aſcertain the brevity or the length of the vowels.' Sir William next proceeds to unfold his own ſyſtem; and if, in this part of his ſubject, we meet with

with ſentiments diſagreeing with our own, and with paſſages of which we do not always readily comprehend the meaning; if, in explaining the formation of ſounds, what appeared intelligible to him is ſometimes left obſcure to others; if circumſtances which he has noted, may not, in our opinion, exiſt; or, if what our fancies may occaſionally have led us to trace, may be paſſed over by him without remark; ſtill we are ready to impute much to our own deficiencies, and willingly refer any obſcurities to the difficulty of the ſubject, rather than to a want of preciſion in the writer. We know his general merits; and we are not unacquainted with his particular ſkill in the ſtudy of languages.

It would be impoſſible for us to take a regular and comprehenſive view of this part of the treatiſe; in which, after giving a ſhort analyſis of articulate ſounds, the Preſident enters into a ſeparate examination of each particular ſymbol, by which thoſe ſounds are expreſſed in the *Dévanágarì* ſyſtem; and deduces rules, by the help of which, the original letters may be tranſpoſed into *European* characters. To give an abridgment would, indeed, be impracticable; as the diſcourſe rather requires an elucidation of its contents, than any further compreſſion of its ſubſtance. We muſt be ſatisfied with merely informing our readers of the deſign of the writer; and we muſt refer thoſe, who wiſh to examine more critically into its nature, to the volume itſelf: paſſing, therefore, over the inquiry into the formation of ſounds, we proceed to the conſideration of the marks by which they are repreſented.

From obſerving that the *labials* are, in moſt alphabets, denoted by letters reſembling the curvature of one lip or both, we are told that

'A *natural character* for all articulate ſounds might eaſily be agreed on, if nations would agree on any thing generally beneficial, by delineating the ſeveral organs of ſpeech in the act of articulation, and ſelecting from each a diſtinct and elegant outline. A perfect language would be that, in which every idea, capable of entering the human mind, might be neatly and emphatically expreſſed by one ſpecific word, ſimple, if the idea were ſimple, complex, if complex; and on the ſame principle, a perfect ſyſtem of letters ought to contain one ſpecific ſymbol for every ſound uſed in pronouncing the language to which they belonged: in this reſpect the old *Perſian* or *Zend* approaches to perfection; but the *Arabian* alphabet, which all *Mohammedan* nations have inconſiderately adopted, appears to me ſo complete for the purpoſe of writing *Arabic*, that not a letter could be added or taken away without manifeſt inconvenience, and the ſame may indubitably be ſaid of the *Dévanágarì* ſyſtem; which, as it is more naturally arranged than any other, ſhall here be the ſtandard of my particular obſervations on *Aſiatic* letters. Our *Engliſh* alphabet and orthography

thography are diſgracefully and almoſt ridiculouſly imperfect; and it would be impoſſible to expreſs either *Indian*, *Perſian*, or *Arabian* words in *Roman* characters, as we are abſurdly taught to pronounce them; but a mixture of new characters would be inconvenient, and by the help of the diacritical marks uſed by the *French*, with a few of thoſe adopted in our own treatiſes of *fluxions*, we may apply our preſent alphabet ſo happily to the notation of all *Aſiatic* languages, as to equal the *Dévanágarì* itſelf in preciſion and clearneſs, and ſo regularly that any one, who knew the original letters, might rapidly and unerringly tranſpoſe into them all the proper names, appellatives, or cited paſſages, occurring in tracts of *Aſiatic* literature.'

Without ſtaying to inquire whether theſe *French* 'diacritical marks' are ſuperior to the common proſodial marks; and without examining into the neceſſity of borrowing ſigns from our treatiſes on fluxions; we ſhall juſt obſerve, for the ſake of thoſe who might otherwiſe be puzzled at the *altered* appearance of *Aſiatic* terms in our quotations, that the firſt letter in the *Nágarì* ſyſtem, correſponding, in ſound, with our firſt vowel, as pronounced at the beginning and end of the word *America*, is rendered by A; 'though it may be often very conveniently expreſſed by E.' When this vowel is doubled or prolonged, it is marked with an *acute* accent in the middle of words, or a *grave* accent at the end of them; it then has the power of our long vowel in *caſt*, and is, by the Perſians, even more 'prolated,' as in *call*. In writing *Aſiatic* names, this broad à is often improperly expreſſed by an O; 'thus we write *Coſſim* for *Káſim* in defiance of analogy and correctneſs.' Our *ſecond* ſhort vowel has no place in the *Nágarì* ſyſtem. Our third vowel, 'correctly pronounced,' is marked by I; and when produced or lengthened, has either the acute or grave accent. In like manner, our *fifth* vowel is marked; for our *fourth* ſhort one is, like the *ſecond*, rejected.

The *naſal ſound*, which is produced by the addition of our letter g, as in *ſing*, *ſong*, &c. is marked by a point over the n, while the g is diſcarded: thus *ſin*, *ſon*, &c.

'It appears to me, (the author obſerves,) that the addition of a diſtinct letter *ga* would be an improper and inconvenient mode of expreſſing the naſal ſound; and that we cannot do better than adopt the *Indian* method of diſtinguiſhing it, in *Sanſcrit*, *Chineſe*, and *Perſian* words, by a point above the letter, as in *ṅinha*, a lion, *Cáṅhì*, the name of an illuſtrious emperor, and *ſámáṅ*, a houſehold.'

Our C and K are made to repreſent different letters: the C is, however, always pronounced like the *Greek kappa*.

'We hear much of aſpirated letters; but the only proper *aſpirates* (thoſe in which a ſtrong breathing is diſtinctly heard after the

the conſonants) are to be found in the languages of *India*. This aſpiration may be diſtinguiſhed by a *comma*, as in the word, *t'ha-nitra*, a ſpade.

'The Arabian letters *'dhàl*, *'dàd*, and *dhà* are all pronounced in *Perſia* like *za*, with a ſort of liſp from an attempt to give them their genuine ſound; they may be well expreſſed as in fluxionary characters, by a ſeries of points above them, ż, z̈, ż.

'The *Indian* ſyſtem of letters cloſes with a compound of *ca* and *ſha*, as in the word *parieſhà*, ordeal: it is analogous to our *x*, a ſuperfluous character, of no uſe, that I know of, except in algebra.'

If this really be the only uſe of this impudent intruder, we ſee no reaſon why he ſhould not be degraded even from his algebraic conſequence: though, indeed, he there is but a poor ſtranger, driven about any-where on ſecret ſervices, and caſt out of employment as ſoon as *diſcovered:*—but why ſo harſh with the unfortunate letter? How ſhall we write *tax*, *flax*, *flux*, &c. in the ſingular number? and how, if we change their orthography, ſhall we mark the plurals? Perhaps, on further conſideration, Sir William may be inclined to relax (*x* again!) a little of his ſeverity againſt this deſpiſed, though harmleſs, outcaſt.

The following extract will afford our readers an example of this new orthography, when applied to their own language: though its appearance will ſcarcely tempt them to quit the old road, in which they have ſo long travelled.

'Agreeably to the preceding analyſis of letters,' the Preſident obſerves, 'if I were to adopt a new mode of Engliſh orthography, I ſhould write Addiſon's deſcription of the angel in the following manner, diſtinguiſhing the *ſimple breathing*, or firſt element, which we cannot invariably omit, by a perpendicular line above our firſt or ſecond vowel:

Sŏ hwen ſm énjel, bai divain cămánd,
Widh raiſin tempeſts ſhécs a gilti land,
Sch az ăv lét ór pél Britanya páſt,
Cálm and firín hi draivz dhi fyúryas blâſt,
And, plíz'd dh' ălmaitiz ārderz tu perfôrm,
Raids in dhi hwerlwind and dairects dhi ſtārm.

'This mode of writing poetry would be the touchſtone of bad rhymes, which the eye as well as the ear would inſtantly detect; as in the firſt couplet of this deſcription, and even in the laſt, according to the common pronunciation of the word *perform*.'

We hope we have now given ſome inſight into the method uſed by the Preſident, in tranſpoſing Aſiatic letters: a faint one indeed, for we have purpoſely omitted much which we could eaſily have brought forward, leſt we ſhould have expoſed our readers to a ſituation ſimilar to our own. Often, really,

have we ſmiled, though with aching heads, at accidentally finding ourſelves in the ſituation of a certain learned philoſopher, mentioned by Lord Shafteſbury, who

" Being upon a high ſpiritual adventure in a country, where prophetic miſſions are treated as no jeſt, was committed a cloſe priſoner. In this baniſhment from letters and diſcourſe, the man very wittily invented an amuſement much to his purpoſe, and highly preſervative both of health and humour. To work therefore he went, and tuned his natural pipes, not after the manner of a muſician, to practiſe what was melodious and agreeable in ſounds, but to faſhion and form all ſorts of articulate voices, the moſt diſtinctly that was poſſible. This he performed by ſtrenuouſly exalting his voice, and eſſaying it in all the ſeveral diſpoſitions and configurations of his throat and mouth. And thus bellowing, roaring, ſnarling, and otherwiſe variouſly exerting his organs of ſound, he endeavoured to diſcover what letters of the alphabet could beſt deſign each ſpecies, or what new letters were to be invented, and mark the undiſcovered modifications, &c. &c." Characteriſtics—Treatiſe 3d, part 3d.

Sir William Jones cloſes this long and elaborate diſquiſition, with ſome ſpecimens of *Oriental* writings; to which, in order to relieve the dryneſs of the ſubject, he has annexed tranſlations. As our readers have, in part, trodden this rugged path, it would be unjuſt to refuſe them a ſhare of the recreation, at the end of their journey.

The following pathetic elegy was compoſed by a learned philoſopher and ſcholar, MÍR MUHAMMED HUSAIN, before his journey to *Haidarâbâd* with Richard Johnſon, Eſq.

' 1. Never, oh! never ſhall I forget the fair one, who came to my *tent* with timid circumſpection:

' 2. Sleep ſat heavy on her eyelids, and her heart fluttered with fear.

' 3. She had marked the dragons of her tribe, *(the ſentinels,)* and had diſmiſſed all dread of danger from them:

' 4. She had laid aſide the rings, which uſed to grace her ankles; leſt the ſound of them ſhould expoſe her to calamity:

' 5. She deplored the darkneſs of the way, which hid from her the morning ſtar.

' 6. It was a night, when the eye-laſhes of the moon were tinged with the black powder of the gloom;

' 7. A night, when thou mighteſt have ſeen the clouds, like camels, eagerly gazing on the ſtars;

' 8. While the eyes of heaven wept on the bright borders of the ſky;

' 9. The lightning diſplayed his ſhining teeth, with wonder at this change in the firmament;

' 10. And the thunder almoſt burſt the ears of the deafened rocks.

' 11. She was deſirous of embracing me, but, through modeſty, declined my embrace.

' 12.

' 12. Tears bedewed her cheeks, and, to my eyes, watered a bower of roſes.

' 13. When ſhe ſpake, her panting ſighs blew flames into my heart.

' 14. She continued expoſtulating with me on my exceſſive deſire of travel.

" 15. Thou haſt melted my heart, ſhe ſaid, and made it feel inexpreſſible anguiſh.

" 16. Thou art perverſe in thy conduct to her who loves thee, and obſequious to thy guileful adviſer.

" 17. Thou goeſt round from country to country, and art never pleaſed with a fixed reſidence.

" 18. One while the ſeas roll with thee, and, another while, thou art agitated on the ſhore.

" 19. What fruit, but painful fatigue, can ariſe from rambling over foreign regions?

" 20. Haſt thou aſſociated thyſelf with the wild antelopes of the deſert, and forgotten the tame deer?

" 21. Art thou weary then of our neighbourhood? O wo to him, who flees from his beloved!

" 22. Have pity at length on my afflicted heart, which ſeeks relief and cannot obtain it."

We now proceed, according to the plan which we have propoſed, to inquire into the general hiſtory of the immenſe continent of Aſia. Firſt, we ſhall examine ' *The Third Anniverſary Diſcourſe, on the Hindus, delivered* 2 *February* 1786, *by the Preſident.*'

This diſcourſe forms the firſt of *five* eſſays; of which, only the preſent is included in the volume before us. Their ſubjects are thus pointed out:

' The *five* principal nations, who have in different ages divided among themſelves, as a kind of inheritance, the vaſt continent of Aſia, with the many iſlands depending on it, are the *Indians*, the *Chineſe*, the *Tartars*, the *Arabs*, and the *Perſians*: *who* they ſeverally were, *whence*, and *when* they came, *where* they are now ſettled, and *what advantage* a more perfect knowledge of them all may bring to our *European* world, will be ſhewn, I truſt, in *five* diſtinct eſſays; the laſt of which will demonſtrate the connexion or diverſity between them, and ſolve the great problem, whether they had *any* common origin, and whether that origin was the *ſame*, which we generally aſcribe to them.'

The author begins with *India*, not becauſe he believes it the true centre of population or of knowlege, but becauſe it was the country of which he was an inhabitant, and whence he might beſt ſurvey the regions around him.

' *India* on its moſt enlarged ſcale, in which the ancients appear to have underſtood it, comprizes an area of near *forty* degrees on each ſide, including a ſpace almoſt as large as all *Europe*; being divided on the weſt from *Perſia* by the *Arachoſian* mountains, limited

mited on the eaſt by the *Chineſe* part of the farther peninſula, confined on the north by the wilds of *Tartary*, and extending to the ſouth as far as the iſles of *Java*. This trapezium, therefore, comprehends the ſtupendous hills of *Potyid*, or *Tibet*, the beautiful valley of *Caſhmír*, and all the domains of the old *Indoſcythians*, the countries of *Népál* and *Butánt*, *Cámrùp* or *Aſàm*, together with *Sciam*, *Ava*, *Racan*, and the bordering kingdoms, as far as the *China* of the *Hindus*, or *Sin* of the *Arabian* geographers; not to mention the whole weſtern peninſula, with the celebrated iſland of *Sinhala*, or *Lion-like men*, at its ſouthern extremity: by *India*, in ſhort, I mean that whole extent of country, in which the primitive religion and languages of the *Hindus* prevail at this day with more or leſs of their ancient purity, and in which the *Nágarì* letters are ſtill uſed with more or leſs deviation from their original form.

'The *Hindus* themſelves believe their own country to have been the portion of BHARAT, one of *nine* brothers, whoſe father had the dominion of the whole earth.'——'The inhabitants of this extenſive tract are deſcribed by Mr. Lord with great exactneſs, and with a pictureſque elegance peculiar to our ancient language. "A people, ſays he, preſented themſelves to mine eyes, clothed in linen garments ſomewhat low deſcending, of a geſture and garb, as I may ſay, maidenly and well-nigh effeminate, of a countenance ſhy, and ſomewhat eſtranged, yet ſmiling out a glozed and baſhful familiarity."

The learned Preſident goes on to develope the hiſtory of the *Hindus*, by the aſſiſtance of *four* general media: firſt, their *languages* and *letters*; ſecondly, their *philoſophy* and *religion*; thirdly, the actual remains of their old *ſculpture* and *architecture*; and fourthly, the written memorials of their *ſciences* and *arts*.

With reſpect to the firſt of theſe diviſions, it is obſerved that the pure *Hindì* language was primæval in Upper *India*; and that the *Sanſcrit* was introduced by conquerors from other kingdoms in ſome very remote age.

'The *Sanſcrit* language, whatever be its antiquity, is of a wonderful ſtructure; more perfect than the *Greek*, more copious than the *Latin*, and more exquiſitely refined than either, yet bearing to both of them a ſtronger affinity, both in the roots of verbs and in the forms of grammar, than could poſſibly have been produced by accident; ſo ſtrong indeed that no philologer could examine them all three, without believing them to have ſprung from one common ſource, which, perhaps, no longer exiſts: there is a ſimilar reaſon, though not quite ſo forcible, for ſuppoſing that both the *Gothic* and the *Celtic*, though blended with a very different idiom, had the ſame origin with the *Sanſcrit*; and the old *Perſian* might be added to the ſame family, if this were the place for diſcuſſing any queſtion concerning the antiquities of *Perſia*.

'The *characters*, in which the languages of *India* were originally written, are called *Núgarí*, from *Nagara*, a city, with the word *Déva*

Déva ſometimes prefixed, becauſe they are believed to have been taught by the Divinity himſelf, who preſcribed the artificial order of them in a voice from heaven.'

Theſe characters, with little alteration, are adopted in more than twenty kingdoms and ſtates; nor can the Preſident help believing that the ſquare *Chaldaic* letters are derived from the ſame prototype both with the *Indian* and *Arabian* characters; as likewiſe the *Ethiopic* and *Phenician*, from which laſt, the *Greek* and *Roman* alphabets were formed; and theſe remarks favour the opinion, 'that all the ſymbols of *ſound*, which at firſt, probably, were only rude outlines of the different organs of ſpeech, had a common origin.'

On the *ſecond* head, 'Of the *Indian* religion and philoſophy,' the learned Preſident ſays but little. 'It will be ſufficient,' he obſerves, 'in this diſſertation to aſſume, what might be proved beyond all controverſy, that we now live among the adorers of thoſe very deities, who were worſhipped under different names in old *Greece* and *Italy*, and among the profeſſors of thoſe philoſophical tenets, which the *Ionic* and *Attic* writers illuſtrated with all the beauties of their melodious language.' Of the proof of this, we are not ſo thoroughly convinced: we ſhall not, however, here enter into the queſtion, as we ſhall be called on to deliver our ſentiments, when we arrive at the diſſertation 'on the gods of *Greece*, *Italy*, and *India*.'

It is concluded, alſo, from the reſemblance of the names of the great *Indian* incarnate god RÂMA, and his wife SÍTÂ, to the word *Ramaſitoa*, by which name the *Peruvians* ſtyled their principal feſtival, 'that South *America* was probably peopled by the ſame race, who imported into the fartheſt parts of *Aſia* the rites and fabulous hiſtory of RÂMA.'

From conſidering, in the *third* place, the remains of *architecture* and *ſculpture* in *India*, the author traces an early connection between that country and *Africa*. The immenſe remains of gigantic antiquity in both countries, indicate the ſtyle and mythology of the ſame indefatigable workmen; and, in conjunction with other circumſtances, ſhew that *Egypt*, *Ethiopia*, and *Hinduſtán*, were peopled or colonized by the ſame extraordinary race.

In treating, *fourthly*, of the arts and ſciences, it is lamented that the *Silpi Sáſtra*, or *collection of treatiſes on arts and manufactures*, has been ſo long neglected, that few, if any, traces of it are to be found: but the labours of the *Indian* loom and needle have been univerſally celebrated. It ſeems, alſo, that

'The *Hindus* were in early ages a *commercial* people; and in the firſt of their ſacred law-tracts, which they ſuppoſe to have been revealed by MENU many *millions* of years ago, we find a curious paſſage on the legal *intereſt* of money, and the limited rate of it in different caſes, with an exception in regard to *adventures* at *ſea*; an exception, which the ſenſe of mankind approves, and which commerce abſolutely requires, though it was not before the reign of CHARLES Iſt, that our own juriſprudence fully admitted it in reſpect of maritime contracts.

'We are told by the *Grecian* writers, that the *Indians* were the wiſeſt of nations; and in moral wiſdom, they were certainly eminent: their *Níti Sáſtra*, or *Syſtem of Ethics*, is yet preſerved, and the Fables of VISHNUSERMAN, whom we ridiculouſly call *Pilpay*, are the moſt beautiful, if not the moſt ancient, collection of apologues in the world: they were firſt tranſlated from the *Sanſcrit* in the *ſixth* century, by the order of BUZERCHUMIHZ, or *Bright as the ſun*, the chief phyſician, and afterwards *Vezír* of the great *Anúſhireván*, and are extant under various names in more than twenty languages; but their original title is *Hitópadéſa*, or *Amicable Inſtruction*; and as the very exiſtence of ESOP, whom the *Arabs* believe to have been an *Abyſſinian*, appears rather doubtful, I am not diſinclined to ſuppoſe, that the firſt *moral fables*, which appeared in *Europe*, were of *Indian* or *Ethiopian* origin.

'The *Hindus* are ſaid to have boaſted of *three* inventions, all of which, indeed, are admirable, the method of inſtructing by *apologues*, the *decimal ſcale* adopted now by all civilized nations, and the game of *cheſs*, on which they have ſome curious treatiſes; but, if their numerous works on grammar, logic, rhetoric, muſic, all which are extant and acceſſible, were explained in ſome language generally known, it would be found that they had yet higher pretenſions to the praiſe of a fertile and inventive genius. Their lighter poems are lively and elegant; their epic, magnificent and ſublime in the higheſt degree; their *Puránas* compriſe a ſeries of mythological hiſtories in blank verſe from the *creation* to the ſuppoſed incarnation of BUDDHA; and their *Védas*, as far as we can judge from that compendium of them, which is called *Upaniſhat*, abound with noble ſpeculations in metaphyſics, and fine diſcourſes on the being and attributes of GOD. Their moſt ancient medical book, entitled *Chereca*, is believed to be the work of SÍVA; for each of the divinities in their *triad* has at leaſt one *ſacred* compoſition aſcribed to him; but as to mere human works on hiſtory and geography, though they are ſaid to be extant in *Caſhmír*, it has not been yet in my power to procure them. What their *aſtronomical* and *mathematical* writings contain, will not, I truſt, remain long a ſecret: they are eaſily procured, and their importance cannot be doubted. The philoſopher, whoſe works are ſaid to include a ſyſtem of the univerſe founded on the principle of *attraction*, and the *central* poſition of the ſun, is named YAVAN ACHAÍYA, becauſe he had travelled, we are told, into *Ionia*: if this be true, he might have been one of thoſe who converſed

verſed with PYTHAGORAS; this, at leaſt, is undeniable, that a book on aſtronomy in *Sanſcrit* bears the title of *Yavana Iática*, which may ſignify the *Ionic ſect*; nor is it improbable, that the names of the planets and *zodiacal* ſtars, which the *Arabs* borrowed from the *Greeks*, but which we find in the oldeſt *Indian* records, were originally deviſed by the ſame ingenious and enterpriſing race, from whom both Greece and India were peopled; the race, who, as DIONYSIUS deſcribes them,

" firſt aſſay'd the deep,
And wafted merchandiſe to coaſts unknown,
Thoſe, who digeſted firſt the ſtarry choir,
Their motions mark'd, and call'd them by their names."

Such are the principal obſervations contained in this diſcourſe on the *Hindus*; from which, the author concludes, 'that they had an immemorial affinity with the old *Perſians*, *Ethiopians*, and *Egyptians*, the *Phenicians*, *Greeks*, and *Tuſcans*, the *Scythians* or *Goths*, and *Celts*, the *Chineſe*, *Japaneſe*, and *Peruvians*; whence, as no reaſon appears for believing, that they were a colony from any one of thoſe nations, or any of thoſe nations from them, we may fairly conclude that they all proceeded from ſome *central* country.' To inveſtigate this country will, we are told, be the object of the ingenious Preſident's future diſcourſes.

'*On the Literature of the* HINDUS, *from the* Sanſcrit, *communicated by* GOVERDHAN CAUL, *with a ſhort Commentary.*'

This paper naturally forms a ſupplement to the preceding article. The *text* is the firſt chapter of a rare *Sanſcrit* book, entitled *Vidyáderſa*, or *a view of learning*; and is written in ſo cloſe a ſtyle as to require an explanation. The *commentary* appears to have been added by the Preſident.

From the text, we learn that there are *eighteen vidyás*, or parts of *true knowlege:* theſe are divided into *four* immortal *védas* evidently revealed by God; *four upavédas*; *ſix angas*; and *four upángas*.

'The védas,' ſays the commentary, 'are conſidered by the *Hindus* as the fountain of all knowledge human and divine. They conſiſt of three *cándas*, or *general heads*; namely, *Carma*, *Inyana*, *Upáſanà*, or *Works*, *Faith*, and *Worſhip*.

'From the *védas* are immediately produced the practical arts of *chirurgery* and *medicine*, *muſic* and *dancing*, *archery*, which compriſes the whole art of war, and *architecture*, under which the ſyſtem of *mechanical* arts is included. According to the *Pandits*, who inſtructed ABU'LFAZL, each of the *four* ſcriptures gave riſe to one of the *upavédas*, or *ſubſcriptures*.

'Next in order to theſe are the ſix *Védángas*, three of which belong to *grammar*; *one* relates to religious ceremonies; a *fifth* to

vernment and manners, are at leaſt as eager to communicate their knowledge of all kinds, as we can be to receive it. Since *Europeans* are indebted to the *Dutch* for almoſt all they know of *Arabic*, and to the *French* for all they know of *Chineſe*, let them now receive from our nation the firſt accurate knowledge of *Sanſcrit*, and of the valuable works compoſed in it; but, if they wiſh to form a correct idea of *Indian* religion and literature, let them begin with forgetting all that has been written on the ſubject, by ancients or moderns, before the publication of the Gîtà.'

In our next article, we ſhall inquire more particularly into the religion, and, partly, into the juriſprudence, of *India*.

MONTHLY CATALOGUE,

For MARCH, 1790.

TRADE *and* COMMERCE.

Art. 18. *Obſervations on the Coal Trade in the Port of Newcaſtle upon-Tyne.* With a Comparative View of the Two Bills brought into the Houſe of Commons laſt Seſſion, by the Right Hon. Lord Mulgrave, and Sir Matthew White Ridley. Alſo a fair State of the Parliamentary Speeches, and the Evidence given to the Houſe for and againſt Lord Mulgrave's Bill, with free Remarks on each. By John Stevenſon. 8vo. pp. 80. 2s. Nicoll, &c. 1789.

THE various artifices contrived to enhance the price of coals, were lately diſplayed by a writer of the name of Beaumont*; and we have now the hiſtory of a bill lately introduced by Lord Mulgrave, which, according to this repreſentation, was impartially and wiſely calculated to reform notorious abuſes in ſhipping coals in the river Tyne: but which was unfortunately defeated by an oppoſite intereſt. We ought to entertain the higheſt idea of the wiſdom of Parliament: but, alas! this wiſdom is, at beſt, no more than human wiſdom; and we are not ignorant of the various biaſſes by which human wiſdom is liable to be warped.

SLAVE TRADE.

Art. 19. *Liberty or Death.* A Tract. By which is vindicated the obvious Practicability of trading to the Coaſts of Guinea for its natural Products, in lieu of the Slave Trade, much more to the Intereſt of the Merchants in particular, and the Kingdoms of England, Scotland, and Ireland in general. By John Lowe, jun. of Mancheſter. 4to. pp. 56. 2s. 6d Richardſon. 1789.

Had we only been apprized that there were two perſons at Mancheſter of the name of John Lowe, we ſhould, from the petulant language and ſanguine conſequences peremptorily drawn from hypothetical premiſes, have at once pronounced this tract to be the production

* See Rev. for January laſt, p. 105.

of

vernment and manners, are at leaſt as eager to communicate their knowledge of all kinds, as we can be to receive it. Since *Europeans* are indebted to the *Dutch* for almoſt all they know of *Arabic*, and to the *French* for all they know of *Chineſe*, let them now receive from our nation the firſt accurate knowledge of *Sanſcrit*, and of the valuable works compoſed in it; but, if they wiſh to form a correct idea of *Indian* religion and literature, let them begin with forgetting all that has been written on the ſubject, by ancients or moderns, before the publication of the Gîtà.'

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vernment and manners, are at leaſt as eager to communicate their knowledge of all kinds, as we can be to receive it. Since *Europeans* are indebted to the *Dutch* for almoſt all they know of *Arabic*, and to the *French* for all they know of *Chineſe*, let them now receive from our nation the firſt accurate knowledge of *Sanſcrit*, and of the valuable works compoſed in it; but, if they wiſh to form a correct idea of *Indian* religion and literature, let them begin with forgetting all that has been written on the ſubject, by ancients or moderns, before the publication of the Gítà.'

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For MARCH, 1790.

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THE various artifices contrived to enhance the price of coals, were lately diſplayed by a writer of the name of Beaumont*; and we have now the hiſtory of a bill lately introduced by Lord Mulgrave, which, according to this repreſentation, was impartially and wiſely calculated to reform notorious abuſes in ſhipping coals in the river Tyne: but which was unfortunately defeated by an oppoſite intereſt. We ought to entertain the higheſt idea of the wiſdom of Parliament: but, alas! this wiſdom is, at beſt, no more than human wiſdom; and we are not ignorant of the various biaſſes by which human wiſdom is liable to be warped.

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the whole compaſs of mathematics; and the *ſixth*, to the explanation of obſcure words and phraſes in the *Védas*

'Subordinate to theſe angas are the ſeries of *ſacred poems*, the body of *law*, and the *ſix* philoſophical ſáſtrás; which the author of the text reduces to *two*, each conſiſting of *two* parts, and rejects a *third*, in *two* parts alſo, as not perfectly *orthodox*; that is, not ſtrictly conformable to his own principles.'

Of the *Indian* poets, the firſt was VÁLMÍCI, author of the *Rámáyana*, a complete epic poem on one continued, intereſting, and heroic action; and the next in celebrity, if not ſuperior in reputation for holineſs, was the *Mahábhárata* of VYÁSA; to whom are aſcribed the ſacred *Puránas*, which are called, for their excellence, *the Eighteen*.

The ſyſtem of *Hindu* law, beſide many tracts in high eſtimation, is contained in a complete *digeſt*, in *twenty ſeven* volumes, compiled, a few centuries ago, by *Raghunandan*; whoſe work is the grand repoſitory of all that can be known on a ſubject ſo curious in itſelf, and ſo intereſting in the *Britiſh* government. The philoſophical ſchools of India are ſaid to be analogous to thoſe of Greece: nor is it merely between the ſchools that this reſemblance is ſuppoſed to exiſt; a wonderful coincidence is viſible between the heads of the different ſects in theſe countries: thus *Gautama* correſponds with *Ariſtotle*; *Jaimini* with *Socrates*; *Vyáſa* with *Plato*, &c. Of this ſuppoſed reſemblance, however, no traces are pointed out; and, till this is done, we muſt be allowed to cheriſh our doubts concerning ſo extraordinary a correſpondence.

'It reſults from this analyſis of Hindu literature, that the *Véda*, *Upavéda*, *Védánga*, *Puráṇa*, *Dherma*, and *Deríana*, are the *ſix* great *ſáſtras*, or *ſacred ordinances*, in which all knowledge, human and divine, is ſuppoſed to be comprehended. The Súdras, or *fourth* claſs of Hindus, are not permitted to ſtudy theſe ſix proper *ſáſtras*; but an ample field remains for them in the ſtudy of *profane literature*, comprized in a multitude of *popular* books, which correſpond with the ſeveral *ſáſtras*, and abound with beauties of every kind. All the tracts on *medicine* muſt, indeed, be ſtudied by the *Vaidyas*, or thoſe who are born phyſicians; and they have often more learning, and far leſs pride, than any of the *Bráhmans*; they are uſually poets, grammarians, rhetoricians, moraliſts, and may be eſteemed in general the moſt virtuous of the *Hindus*.'

The Preſident concludes his commentary by remarking that

'Wherever we direct our attention to *Hindu* literature, the notion of *infinity* preſents itſelf; and the longeſt life would not be ſufficient for the peruſal of near five hundred thouſand ſtanzas in the *Puránas*, with a million more perhaps in the other works before mentioned: we may, however, ſelect the beſt from each *ſáſtra*, and gather the fruits of ſcience, without loading ourſelves with the leaves and branches, while we have the pleaſure to find, that the learned *Hindus*, encouraged by the mildneſs of our government

vernment and manners, are at leaſt as eager to communicate their knowledge of all kinds, as we can be to receive it. Since *Europeans* are indebted to the *Dutch* for almoſt all they know of *Arabic*, and to the *French* for all they know of *Chineſe*, let them now receive from our nation the firſt accurate knowledge of *Sanſcrit*, and of the valuable works compoſed in it; but, if they wiſh to form a correct idea of *Indian* religion and literature, let them begin with forgetting all that has been written on the ſubject, by ancients or moderns, before the publication of the Gîtà.'

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of John Lowe *junior*. He furniſhes no new information on the ſubject, unleſs the ſuggeſtions of an eager imagination may paſs under that name, of which our readers may judge from a ſpecimen. His propoſal is fully expreſſed in his title-page, and he boldly aſſures us, that

'This plan once purſued a few years, would be eſtabliſhed in a glorious permanency; thoſe tumults, which our unlawful and thoughtleſs traffic has foſtered and perpetually ingendered among them, *would ceaſe*, and be no more between the bordering nations. In a little time our cuſtoms and our European languages would become pretty well known among them; reciprocal friendſhip would beget confidence and ſincerity between us. The actual intercourſes that would immediately follow, would end in a *rapid civilization* among them; they would pry into our hiſtory; they would viſit our ſettlements both in the Weſt Indies and Europe; they would cheaply victual Gibraltar, without forcing Britain to pay tribute; they would become acquainted with our religion; and finally, that great end of all things, the renovation of their ſouls, *would be accompliſhed*; Africa would quickly have the miſty cloud of general ignorance diſpelled, be open to the conviction of free inquiry, and its inhabitants become again converts to Chriſtianity; and while this *moſt certain* conſequence was effecting, we ſhould profit more and more by the reſearched produce of their hidden countries, and be convinced that the Blacks are not mere animated trunks, but we ſhould be obliged to believe they have actually living ſouls, by the *ſage politicians*, *eager philoſophers*, and *pious religious*, that would ſoon appear amongſt them.'

All this, however, is matter of *prophecy*; to which our readers will afford more or leſs credit, as they are variouſly inclined.

BIOGRAPHY.

Art. 20. *The intereſting and affecting Hiſtory of Prince Lee Boo*, a Native of the Pelew Iſlands*, brought to England by Captain Wilſon. To which is prefixed a ſhort Account of thoſe Iſlands, with a Sketch of the Manners and Cuſtoms of the Inhabitants. 12mo. pp. 178. 1s. 6d. Newbery. 1789.

This is a very compreſſed abridgment of the quarto volume publiſhed a ſhort time ago by Mr. Keate. The profeſſed deſign and wiſh of the compiler is, the inſtruction of youth, and from the ſimple, unaffected, and pleaſing manners of the uninformed *Lee Boo*, to recommend an inoffenſive, innocent, and courteous behaviour, together with other virtues. For this end, he occaſionally intermixes the hiſtorical relations with ſuitable moral advice and reflections.

How highly preferable are ſuch little, exemplary publications, to the ſilly "Hiſtory Books," as they were called, which, within our memory, were put into the hands of young readers. We refer to the Seven Champions of Chriſtendom, Guy Earl of Warwick, Long Meg of Weſtminſter, &c. &c.

* See Rev. for Aug. 1788, vol. lxxix. p. 109. and Sept. ditto, p. 193.

LAW.

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Art. 21. *Trial for Adultery*, in the Court of King's Bench, before Lord Kenyon, Dec. 9, 1789. John Parſlow, Eſq. *Plaintiff*, and Francis William Sykes, Eſq. *Defendant*, for Criminal Converſation with Mrs. Parſlow. Embelliſhed with an *animated* likeneſs of Mrs. Parſlow. 8vo. pp. 48. 2s. Stalker, &c.

This trial is a memorable one, on account of the large damages given, very juſtly, to the injured plaintiff, viz. TEN THOUSAND POUNDS.—Another trial is contained in this publication, viz. that of Lieutenant Kindellan, for a rape on Miſs Elizabeth Egan. This trial came on in Dublin, Dec. 14, 1789; before Lord Chief Juſtice Carleton; and the lieutenant was acquitted: it appearing on the lady's croſs examination, that ſhe 'reluctantly came forward to proſecute, at the inſtance of her friends, in order to do herſelf juſtice.' Poor girl! the lieutenant, it ſeems, had *promiſed* her marriage!

VOYAGES AND TRAVELS.

Art. 22. *A Voyage from New South Wales to Canton*, in the Year 1788; with Views of the Iſlands diſcovered. By Thomas Gilbert, Eſq. Commander of the Charlotte. 4to. pp. 85. 8s. Debrett. 1789.

This is a relation of the voyage made by the Charlotte and Scarborough tranſports; an account of which, given by Captain Marſhall of the Scarborough, forms the twenty-firſt chapter of Governor Phillip's voyage to New South Wales. (See Review for the laſt month, p. 162.) As Captain Gilbert's narrative is neither more diſtinct nor circumſtantial than that of Captain Marſhall; and as we do not perceive that it contains any new matter, nothing farther is neceſſary to be ſaid of it here,—except that the account before us exhibits a number of views of land, which are remarkably well engraved.

NOVELS.

Art. 23. *Tales; Entertaining and Sympathetic:* inſcribed to the Heart. 12mo. 2 Vols. 5s. ſewed. Lane.

Theſe volumes are not improperly characterized in their title. The tales, though ſhort and unconnected, are written in a manner well adapted to amuſe the fancy, and intereſt the feelings.

Art. 24. *Almeria Belmore*. By a Lady. 12mo. 3s. ſewed. Robinſons. 1789.

Nonſenſe, *double refined*; and *ſweetened* withal to the taſte of the times,—*in Taviſtock Street*.

Art. 25. *The Teſt of Honour*. By a Lady. 12mo. 2 Vols. 5s. ſewed. Abraham. 1789.

As this production appears to be the *coup d'eſſai* of a young and ingenuous mind, we ſhall not examine it nicely as a piece of *authorſhip*. The writer is evidently unaccuſtomed to the uſe of the pen: but the ſtory is, in ſome parts, intereſting, and, generally ſpeaking, prettily told. The moral, which is ſet forth in a particular

ticular inſtance of 'female fortitude and filial duty,' is of the higheſt and moſt exemplary kind.

Art. 26. *The Innocent Fugitive*; or Memoirs of a Lady of Quality. 12mo. 2 Vols. 5s. ſewed. Hookham. 1789.

This production is principally to be commended on account of its *ſtory*. The incidents are new and ſtriking: but as to the perſonages, they are ſuch as we have long been accuſtomed to ſee, and without any diſcriminative *traits*. The ſtyle is ſometimes animated, and the ſentiments are good.

Art. 27. *Paul and Mary*. An Indian Story. 12mo. 2 Vols. 5s. ſewed. Dodſley. 1789.

This beautiful little novel is tranſlated from Monſ. de St. Pierre's work, entitled *Etudes de la Nature*. The ſcene is laid in the ſouthern iſland called the Iſle of France. The author repreſents the natural beauties of the climate, with great brilliancy of colouring; draws a charming picture of innocence and happineſs in paſtoral life; and relates a tale which few young perſons will read without ſhedding a tear. We may add, that we have ſeldom met with a novel better adapted to leave an impreſſion on the mind in favour of virtue. The tranſlator has very happily preſerved the elegance and ſpirit of the original.

Art. 28. *Hartly-Houſe, Calcutta* In three Volumes. 12mo. 7s. 6d. ſewed. Dodſley. 1789.

Theſe volumes contain a lively and elegant, and, as far as we are informed, a juſt picture of the manners of the Europeans reſiding in the Eaſt Indies. The letters paſs from a young lady to her friend in England; and are ſuch as may be eaſily ſuppoſed to have been written by a ſenſible and ſprightly female, in ſuch a ſituation. Without affording any thing ſufficiently novel for ſelection, they contain much pleaſing deſcription, and many ſmart obſervations.

Art. 29. *The Young Widow*; or the Hiſtory of Cornelia Sedley. 12mo. 4 Vols. 12s. ſewed. Robinſons. 1789.

This performance is ſcarcely to be placed in the claſs of *novels*; though ſuch was evidently the intention of its author. It is deficient in character and in contrivance: but this is compenſated, in a great degree, by excellent obſervations on men and things; together with ſome exquiſitely pathetic touches in the epiſodical narrative of *Giuliana*, the principal traits of which are apparently derived from that of the admirable and unparalleled *Clementina*, as related in the hiſtory of Sir Charles Grandiſon.

The preſent volumes are eked out by needleſs and tireſome repetitions. This, it may be remembered, was the fault of Richardſon: but can the admirers of Richardſon *equal* him in nothing but his faults? Many of the pages, too, are diſgraced by *vulgariſms*, and by a poverty of expreſſion. As ſome parts of this hiſtory are elegantly written, and as the perſonages whoſe letters are preſented to us, are ſuppoſed to be of the "higher order of mortals," we

we were not a little ſurprized at meeting with ſuch language as the following—'As I think myſelf, without vanity, a much honeſter man than the pious Æneas, who, like the religious raſcals of every age, played a thouſand dirty tricks in the name of Heaven, I truſt that my dalliance in its end will be very different from his, and that I ſhall turn my widow into a happy wife, inſtead of driving the fair creature to hang herſelf; a fate that the generous Dido could not ſurely deſerve, even for the extreme folly of having ſurrendered her charms to a ſniveling, canting, treacherous hypocrite, who had the impudence to call himſelf a hero*.' 'He was bid to run *as faſt as he could*.' 'And when the *tea things* were removed.'—'I would not have him know *of* it for the world,' &c. &c. Theſe, with the warmth of deſcription in ſome of the *love ſcenes*, have led us to imagine that the work is the production of a female pen.

Art. 30. *The Tyranny of Love:* or Memoirs of the Marchioneſs D'Aremberg. 12mo. 2 Vols. 6s. ſewed. Elliot and Co. 1789.

This performance is either tranſlated from the French, or formed on the models of this ſpecies of compoſition produced by that nation. They who are pleaſed with the extravagant and flighty manner of thoſe writers, will here meet with conſiderable gratification. We cannot ſay that their efforts, in this line of authorſhip, are altogether agreeable to us: but we muſt, at the ſame time, acknowlege that the preſent production, with all its romantic expreſſion, is not unintereſting in its ſtory; and that ſome of the characters are drawn in a bolder and far more animated ſtyle than thoſe which uſually fall under our notice.

POETRY *and* DRAMATIC.

Art. 31. *The Fane of the Druids.* A Poem. Book the Second†: Comprehending an Account of the Origin, Progreſs, and Eſtabliſhment of Society, in North Britain. 4to. pp. 38. 2s. Murray.

Continuing his deſign, of drawing a poetical ſketch of the riſe and advancement of ſociety in Scotland, the author here deſcribes the decline and fall of the Druidical order; the influence of the Bards in ſubduing ſavage ferocity, and the introduction of tillage, commerce, and ſcience; and concludes the book with an eulogy on ſeveral Scotch poets and hiſtorians. The whole is illuſtrated by hiſtorical notes. Of the poetical merit of the piece, the reader will form a favourable idea from the following lines:

'The BARDS in ſlaughter's deſolating hour
Still held their office, and retain'd their power.
On heights diſperſed, or wandering o'er the plain,
They brought from hill and dale a liſt'ning train;

* Surely this writer has been reading *Scarron* or *Cotton*, inſtead of *Virgil*. See the *Virgile traveſtie* of the former, and the *Scarronides* of the latter; in which, much of this delicate language is to be found.

† For Book I. ſee Rev. vol. lxviii p. 78.

Lured

Lured by ſoft numbers, and the powers of ſound,
Thy ſons informing Nature pour'd around!
' As he, who travelling to the drear' abode
Of Pluto, ſooth'd with melting ſtrains the God;
And held with tranſport touch'd th'infernal throng;
(Such is his triumph in poetic ſong:)
Thus, when the poet on ſome height reclin'd,
Gave heav'n-taught muſic to the murmuring wind,
Or ſwell'd melodious in his tale of woe,
Wild notes that ſpread along the vales below;
The ſounds divine, to heedful ears addreſt,
Inſpir'd at once and tam'd the ſavage breaſt.
All fix'd in ſtill amaze, beheld the Seer,
And knew alternate joy, ſuſpenſe, and fear;
Each, in his fierce heart muſing as he ſtood,
Felt rage ſubſiding, and the luſt of blood.
Anon, reſponſive to th'inſpiring lay,
Powers long in night immur'd reſum'd their ſway.
' As from weak embers ſmother'd and decay'd,
Sparks riſe, and crackling flames diſpel the ſhade,
When bellows heaving, or the winds conſpire
With breath to rouze the latent ſeeds of fire;
Thus, at the ſound that broke her long repoſe,
Meek Pity wak'd as from a trance, aroſe:
She roſe, and caſt her dewy eyes abroad,
While with new life each throbbing boſom glow'd;
Thaw'd at her looks, which genial warmth impart,
Sighs burſt ſpontaneous from each yielding heart,
Tears ſlowly-trickling in that tender hour,
And pangs confeſs'd the ſympathetic power;
The ſavage people, touch'd with new-born ſhame,
Wip'd off the drops, and wonder'd whence they came.'

The author purpoſes to complete his plan in a third book, which will bring down the hiſtory of ſociety in Scotland to the preſent time.

Art. 32. *The Conteſt of Divinity, Law, Phyſic, &c.* for the Prize of Infamy. An original Poem. By Timothy Pheon. 4to. pp. 43. 2s. 6d. Kearſley. 1789.

Not the profeſſions themſelves, but thoſe ignorant and diſhoneſt pretenders by whom they are diſgraced, are here chaſtized, with ſome degree of ſpirit: but not in that high ſtrain of indignant ſatire, which might juſtify the author's boaſt, that his Muſe

' Has arm'd herſelf with Churchill's ſearching ſting.'

Among the empyrical impoſtors in the medical profeſſion, he thus ſatirizes the famous magnetic doctor:

' I now the bug-bear Death defy,
Without aſſiſtance from on high;
Diſtempers now have loſt their ſway,
I make the fierceſt to obey;
Whether the gout, rheumatic pains,
The leproſy, obſtructed veins,

Mad Fever, with her meagre train,
Conſumption, belly-ache, or ſprain;
Whether the foul diſeaſe from France,
Old fiſſures, or the * Swediſh dance,
The flying cramp, corroding ſpleen,
The painful tooth-ache, ſickneſs green;
I cure them all, but ſtrange to tell,
Entirely by magnetic ſpell!!!
Magnetic ſpell! my deareſt life,
What's that? exclaims the cit's fat wife;
O ſpouſee let us go! ſhe cries,
This man muſt be moſt monſtrous wiſe.
They come,—they cut a city daſh,—
And to my magnet flies their caſh;
They ſee my treatment—then depart,
And praiſe me for a man of—art.
'Tis ignorance that makes fools happy,
Like drunkards overpower'd with nappy,
By this (but deareſt friend, you ſmile!)
I ev'ry day ſome fools beguile;
Thanks to † St. Magnus, and to you,
For giving me this golden clue.'

Art. 33. *Brother Tom to Brother Peter*; or, Peter paid in his own Pence: With the Articles of Partnerſhip between the Devil and Peter Pindar, Eſq. By a Moon-raker. 4to. 3s. pp. 88. Parſons. 1789.

Mr. Moon-raker did not fall into a greater miſtake when he dragged the pond by moon-light, to get out the ſuppoſed *cheeſe*, than he has here made in this luckleſs attempt to ridicule Peter Pindar, and his friends of the Blue and Buff party. He meant to ſatirize *them*, and, lo! he has produced a burleſque on all poetry and common ſenſe.

Art. 34. *The Sentimental Mother*, a Comedy, in five Acts; the Legacy of an old Friend, and his laſt moral Leſſon to Mrs. Heſter Lynch Thrale, now Mrs. Heſter Lynch Piozzi. 8vo. 3s. Ridgway. 1789.

Individuals, who can have little conception how critics by profeſſion are teazed and irritated by the numerous productions of ignorance, dullneſs, and miſapplied genius, may object to the terms in which we ſometimes expreſs our diſapprobation, and charge us with too great ſeverity: but it is impoſſible for any to think that we can uſe words too poignant, in condemning the efforts of anonymous calumny. Indignation glowed on our cheeks, as we peruſed the pages of *the Sentimental Mother*; and we feel ourſelves hurt in being obliged to notice a pamphlet abounding with the

* 'Or St. Vitus's dance, ſo called becauſe it often ſeized on thoſe that uſed to viſit the chapel of St. Vitus, of Ulm, in Sweden.'

† 'The magnet takes its name from Magnus, a ſhepherd, to whoſe ſandals it ſtuck as he was walking along the ſea-ſhore.'

moſt

moſt baſe and illiberal inſinuations. The perſon whom it labours principally to traduce is ſufficiently pointed out: but ſuch groſs calumny (for ſuch we muſt eſteem it) defeats its own purpoſe. The envenomed arrow recoils, without effect, from the object at whom it is thrown, while it wounds and blackens, in the eſtimation of a candid public, the reputation of him who could calmly and deliberately fit it to his bow, and draw the ſtring.

Art. 35. *The Struggles of Sheridan*, or the Miniſtry in full Cry. 4to. pp. 20. 1s. Kerby. 1790.

Mr. Sheridan's ſtruggles, as deſcribed in theſe ſatirical verſes, were occaſioned, it ſeems, by the temptations thrown in his way by the miniſter and his friends—all 'in full cry' to draw him from the oppoſition party: but his ſtruggles are of ſhort duration, or rather of no duration at all; for, with manly diſdain, he inſtantly ſpurns at their 'tampering wiles.' The ſatire is keenly pointed, and the ſtyle is not altogether diſſimilar to that of Peter Pindar; but we have reaſons for concluding that P. P. is not the author of this poem.

If three lines and a half can be admitted as ſufficient for a proper ſpecimen of the manner in which the characters of Mr. S.'s *tempters* are preſerved, in the language of their ſeveral propoſals, or *tamperings*, the following may be ſelected:

'——Thurlow enter'd next,
With ſpleen and gout, and Pepper Arden vext.
"I'll to the point at once, without more fuſs,
"God damme, Sheridan, be one of us.—"

Whether this ſatire be founded in any actual overture that may have been made from the *other ſide*, to the favourite of C——n H——e, we can neither ſay, nor even pretend to gueſs.

Art. 36. *The Iſland of St. Marguerite*, an Opera, in two Acts. Firſt performed at the Theatre Royal, Drury Lane, Nov. 13, 1789. 8vo. pp. 32. 1s. Debrett.

This operatical farce is ſaid, in the *editor*'s prefatory advertiſement, (for the author does not ſtand forward as the publiſher of his own piece,) to have contributed to the entertainment of the public, by the aid of *beautiful* muſic, and theatrical decorations.—Whatever *entertainment* the public may derive from this compoſition, no ſhare of it has fallen to our lot, as we have only been *readers*, not *ſpectators*, of the performance. Never were our *eyes* bleſſed with the *ſight* of *muſic* that might charm even the *Deaf*. Should this muſic, &c. ever be performed again, we muſt go to *ſee* it.

Art. 37. *Trentham Park*, a Poem. By William Fernyhough, A. B. Stoke upon Trent, near Newcaſtle under Lyme, Staffordſhire. 4to. pp. 12. 1s. Evans. 1789.

A curſory deſcription of the beauties of this very fine and extenſive park, the reſidence of the Marquis of Stafford, in the county of that name. It is written in ſmooth and eaſy verſe: but exhibits no extraordinary flights of poetry. The piece concludes with handſome, and, we believe, well-merited compliments to, and good wiſhes for, the

truly noble and worthy pair "who rule this ample ſcene," as the author of the poem of PENSHURST * has elegantly expreſſed it.

Art. 38. *The Little Hunch-back*; or, a Frolic in Bagdad. A Farce, in two Acts. As it is performed at the Theatre Royal, Covent Garden, with univerſal Applauſe. Written by John O'Keeſe. 8vo. pp. 35. 1s. Debrett. 1790.

Well calculated for the *releſtials* in the upper gallery,

"Whoſe laughs are hearty, though the jeſts are coarſe."

Art. 39. *Lines on a late Reſignation at the Royal Academy*. 4to. 6d. pp. 8, Robſon. 1790.

The muſe of Jerningham preſents her compliments to the merit of Sir Joſhua Reynolds, and——, but the card is cut ſhort by the worthy Preſident's reſumption of his ſeat at the head of the academic board.

Art. 40. *Elegy*, ſuppoſed to be written on reviſiting the Place of a former Reſidence. By John Bidlake, A. B. Chaplain to his Royal Highneſs the Duke of Clarence. The ſecond Edition. 4to. 1s. Law, &c. 1790.

When authors, for the firſt time, affix their name to a *new edition* of any performance which, in the firſt edition, was anonymous, it is our cuſtom to introduce them again into the Review, in order to announce to our readers a circumſtance which may give them acceptable information. Conformably with this uſage, we are now to note, that the Rev. Mr. Bidlake is the author of the pleaſing Elegy, of which an account was given in the 80th vol. of the M. Review, p. 73. This gentleman is likewiſe the author of a benevolent ſermon on the ſlave-trade. See Rev. *ibid.* p. 284. Alſo of a ſermon for the promotion of Sunday-ſchools. See Rev. vol. lxxvi. p. 183.

Art. 41. *Antanaclaſis*; or the Subſtance of a Sermon lately delivered from the Pulpit, in a Diſſenting Meeting-houſe at Horncaſtle, by Solomon the Second. 4to. pp. 20. Boſton printed, by Darwin. 1788.

Senſe and wit at war with fanaticiſm. Our readers will naturally conclude that the conteſt is unequal.

Art. 42. *Poetical Laudations* on a popular Preacher. 4to. pp. 23. Boſton printed, by Darwin. 1789.

The author of Antanaclaſis here replies to ſome verſes ſuppoſed to have been written by his antagoniſt, the Horncaſtle preacher. We are aſtoniſhed to ſee a ſportſman thus throw away his ammunition.

MEDICAL.

Art. 43. *A Lecture on the Atmoſphere of London*; as read before a public Society, June 14, 1788. With Plates illuſtrative of the Phenomena, and a Preface. By Benj. Taylor. 4to. pp. 30. 2s. Dilly, &c. 1789.

This lecture, while it affords no information to philoſophical readers, may tend to miſlead others who are unacquainted with the ſubject. It is, indeed, a flimſy and ſuperficial performance. The

* Dodſley's Miſcellany.

author endeavours to account for ſome of the changes which take place in our atmoſphere. In doing this, he has recourſe to Dr. Hamilton's valuable eſſay on the aſcent of vapours, which he has ſadly mutilated in his copy; and which indeed he appears to have read, without underſtanding it. How otherwiſe can we account for the miſtakes of a writer who, profeſſedly treating of the atmoſphere, tells us (p. 17.) that its weight is *leaſt* in the cleareſt weather; and thence infers, that as the air becomes condenſed, it loſes its power of diſſolving vapours, or of keeping in ſolution what it before poſſeſſed?

The preface is more valuable than the Lecture. It recommends cleanlineſs, and frequent bathing, together with a proper vegetable cultivation * of open ſpots of ground, ſuch as church-yards, Smithfield, &c. Burying the dead, and ſlaughtering cattle, the author obſerves, ſhould be baniſhed from cities. In theſe, and other particulars of a ſimilar kind, we fully agree with him. Our readers will however judge whether they would adopt his *improvement* in aboliſhing *ceſs-pools*, and ſubſtituting 'caſks, which when full might be removed by the *duſt-man*, who might, at the ſame time, put clean ones in their place.' To us, this ſcheme appears moſt horribly naſty, as well as impracticable.

Art. 44. *Remarks upon the Treatment and Cure of Venereal and Scorbutic Diſorders*; ſubmitting a new Medicine to the Conſideration and Experience of the Public; to which are added, ſeveral ſelect Caſes to prove the Efficacy of the Remedy here recommended. By John Donovan, Surgeon. 8vo. pp. 49. 1s. Egertons.

A recommendation of a *noſtrum*, by which the diſeaſe may be 'eradicated *ſafely* and *infallibly*, without the interference of *a ſingle grain of that pernicious mineral* [mercury] in any ſhape.'

MISCELLANEOUS.

Art. 45. *Private Worth the Baſis of public Decency*. An Addreſs to People of Rank and Fortune: dedicated to the Biſhop of London. By a Member of Parliament. 4to. pp. 60. 3s. Richardſon. 1789.

This addreſs to the wealthy and great, in behalf of religion, is written in that glowing ſtrain of eloquence which an honeſt and feeling heart naturally dictates. The author exhibits, in lively colours, the profligacy of the times; imputes it to the neglect of religion among thoſe whoſe example is chiefly concerned in forming the public character; and earneſtly exhorts them to attend to the religious education of their children, to the preſervation of religious and virtuous order among their ſervants, and to their own regular obſervance of religious duties. If, by any means, this zealous advocate for religion could obtain a hearing from thoſe who moſt need his admonitions, he might hope to produce ſome effect: but ſuch perſons have too many engagements on their hands to attend to concerns ſo remote as thoſe of another world. It would give us

* By which means, ſuch places would 'be converted into *natural elaboratories* for purifying the air.'

pleaſure to make ſome extracts from the pamphlet: but we adviſe our readers to peruſe the whole of this ſerious and animated addreſs on a ſubject which is, confeſſedly, of the firſt importance.

In the dedication, the author complains of the want of pious zeal, and exemplary manners, in many of the clergy, as one cauſe of the general diſſoluteneſs of the times. We have heard that Iſaac Hawkins Brown, Eſquire, is the gentleman to whom the public are obliged for this well-intended production.

Art. 46. *Further Remarks on Two of the moſt ſingular Characters of the Age.* By the Author of *The Critique* on the Conduct of the Rev. John Croſſe, Vicar of Bradford, and the Rev. William Atkinſon, Fellow of Jeſus College, Cambridge. 8vo. pp. 91. 2s. Knott. 1789.

The local nature, and the confined ſcope and tenor, of this production, muſt prevent our enlarging on its contents, in a literary journal, calculated for the utility and entertainment of the public at large. The parties mentioned in the title-page, are clergymen of Yorkſhire; and, within the circle of their neighbourhood, no doubt, the particulars to which this perſonal ſatire and ridicule of thoſe gentlemen bear reference, are well known. To critics, therefore, who reſide in that part of the kingdom, we refer the taſk of reviewing this publication: but we cannot cloſe the book without wiſhing the very able writer ſome employment more worthy of his ingenious pen, than that of contending with characters which, as it appears to us, from the peruſal of this tract, can only derive importance from the figure they make in his *remarks* on their conduct, writings, ſermons, and connection with the Yorkſhire *Methodiſts*,—between *whom* and this author, "no love ſeems to be loſt."

Art. 47. *New Facts*, or the White-waſher, or the ſecond Part of Gabriel Out-caſt*. By Ferdinando Fungus, Gent. Motto: "BADCOCK we know, and White, but who art thou?" 8vo. 1s. 6d. pp. 24. Murray. 1790.

If the *preface* is allowed to be a good muſhroom (and we are not much diſpoſed to controvert its general merit, as a piece of pleaſantry) the poem which follows it is, certainly, a mere *toadſtool*:—but why, friend *Fungus*, cannot you be quiet, and let "*By-gones* be *By gones?*"

Art. 48. *Obſervations* on the preſent State of the Royal Academy; with Characters of Living Painters†. By an Old Artiſt. 4to. 2s. pp. 29. Walter, Piccadilly. 1790.

A ſmart attack on the Preſident of the Royal Academy, on account of his late haſty reſignation of the chair. The differences between Sir Joſhua, and many members of the Academy, being

* Alluding, we muſt ſuppoſe, to the ſurname of Dr. Gabriel, whoſe miſunderſtanding with Profeſſor White, produced the pamphlet entitled *Facts*, &c. See the laſt vol. of our Review, p. 458.

† Mr. Barry, Mr. Opie, and Mr. Northcote, adherents to the Preſident during the *démêlé*, are here expoſed to the laſh of the ſatiriſt.

now happily adjuſted, and the *war* over, the literary huſſars and pandours, on both ſides, who had alertly taken the field, may now turn their ſwords into ploughſhares, and their ſpears into pruning-hooks.

Art. 49. *The Critic Philoſopher*, or Truth diſcovered. Reader, you will here find clearly proved, that Man is greatly miſtaken with regard to his own Happineſs; that his religious Tenets and political Schemes, if not diſcontinued, will involve him in ſtill greater Miſeries; and that he has very falſe Notions of thoſe Things which concern his Peace here, and his eternal Happineſs hereafter. By A. G. Sinclair, M. D. late in the Univerſities of Edinburgh, Paris, &c. 8vo. 2s. 6d. Kearſley.

Never were the terms, Critic and Philoſopher, more groſsly abuſed, than in applying them to this abſurd and miſanthropic rhapſody. Like the melancholy Jacques, the writer "moſt invectively pierceth through the body of the country, city, court:" but the reſemblance extends no farther; for the Doctor's invective has in it neither wit nor reaſon.

POLITICS *and* POLICE.

Art. 50. *Remarks on the Poor Laws:* With ſome Propoſals for the Amendment of them. Addreſſed to the Members of Parliament. 12mo. pp. 23. 6d. Lichfield printed; and ſold by Meſſrs. Robinſons, London. 1790.

There is good ſenſe in this little tract: but the ſubject is ſo trite, and the public have been ſo often troubled with Utopian ſchemes for a reform in the management of the poor, that, it is to be feared, theſe Remarks will not be ſo much attended to as they deſerve to be: nevertheleſs, we may recommend them to the attention of our ſenatorial gentlemen, as the author's plan appears to be well calculated for the benefit of the public, and to be eaſily reduced to practice.—He, nevertheleſs, modeſtly acknowleges, that his propoſals may be liable to many objections. 'More able pens, and heads,' he obſerves, 'have undertaken the ſame ſubject, and probably have failed of ſucceſs, by having attempted totally to ſubvert the preſent laws *, and propoſing a new plan.' His ſcheme, he farther premiſes, 'only tends to amend and ſimplify the exiſting laws; to prevent litigations; to educate the children of the poor in habits of induſtry; to correct the abuſes, too often practiſed, in executing the office of overſeer of the poor; to oblige the improvident to lay by ſome part of their earnings while they enjoy health, to ſupport them in ſickneſs, and when their ſtrength may fail them; and to reduce the enormous burden of the poor's rate.'

Could theſe deſirable ends be accompliſhed, either on the plan of an act of parliament, as here propoſed, or on any other ſuggeſtions, great benefit would certainly redound to the community at large; and ſhould our author's idea be adopted, it will entitle

* By promoting friendly ſocieties, or clubs; an idea that has been of late much countenanced by ſenſible men, and good writers on the management of the poor, and the reformation of the poor's laws. See Rev. vol. lxxvi. p. 61.

him,

him, in common with Mr. Ackland and others, to the thanks of the public: but, as a correſpondent, who firſt announced to us this production of the Lichfield preſs, has obſerved, 'there is too much reaſon to apprehend great oppoſition to ſuch a deſign, from various quarters. The gentlemen of the long robe will not patiently ſubmit to the loſs of the valuable harveſt which they now reap from litigations on paupers' ſettlements; and lords of manors and ſportſmen are generally declared enemies to the incloſure of waſte lands †: but the moſt formidable antagoniſts will be the officers of the two houſes of parliament, who would loſe many fees ariſing from private bills for incloſing waſtes.'—We truſt, however, that a majority of liberally-minded men may be found in parliament, who will, at all times, exert themſelves in promoting every plan that appears to be well calculated to check the growth of thoſe great evils, of which this writer, on the behalf of the public, ſo juſtly complains.

TEST ACT.

Art. 51. *Review of the Pamphlet entitled* "A Diſcourſe on the Love of our Country," by Richard Price, &c. 8vo. pp. 29. 1s. Faulder.

Reviewers and anſwerers Dr. Price has had in abundance. His ſermon was, indeed, calculated to provoke animadverſion:

"Not to *the church* quite complaiſant enough,
And ſomething of *the king* ſaid much too rough:"

but if he has erred in one extreme, *this* reviewer has erred in the other. We love our king; and we are partial, on the whole, to the church ſervice: but we cannot think, with this writer, that the 'ſuperiority and majeſty of the former are his own, derived from his anceſtors;' nor that the latter 'breathes throughout the unſophiſticated doctrine of the goſpel.' Does he write like *a true whig*, (his ſignature,) when he aſſerts, in reference to the French revolution, that 'thirty millions of inſurgents, *on whatever occaſion*, and a king led in triumph, can be an object of delight only to a barbarian?' (p. 26.)

Art. 52. *A controverſial Letter of a new Kind, to the Rev. Dr. Price*, from a Clergyman of the Church of England. 8vo. pp. 40. 1s. 6d. Stockdale.

Of a new kind—becauſe it is not virulent and abuſive. This writer wields the pen of controverſy with the temper and politeneſs of a gentleman; and though hoſtile to Dr. Price's opinions, in many points, he attacks them with no blunt or jagged weapon, but endeavours to cut the throat of the Doctor's political reputation, *with a feather*.

The letter is divided into the following ſections. § 1. The propriety of compoſition in a ſermon. 2. Duty of kings to their people. 3. Addreſſes on his Majeſty's recovery. 4. Conſideration of the addreſs propoſed in the ſermon. 5. Fanaticiſm of liberty.

† Our author has a ſcheme of this kind, which he has judiciouſly connected with his plan for the benefit of the poor.

6. A word or two about kings. 7. A few thoughts upon revolutions. 8. Reform of parliament. 9. Teſt Act.

This clergyman is a pleaſing writer; and we approve his ſentiment on the French revolution, much more than we do that of the author in the preceding tract. 'So far as with little bloodſhed the people appear to have ſubverted radically the whole ſyſtem of deſpotic government, it is an event at which every diſintereſted Engliſhman will heartily exult.'

Art. 53. *A ſhort Reply to the Speech intended to be ſpoken by the Right Hon. Charles James Fox*, in favour of the Repeal of the Teſt and Corporation Acts. 8vo. pp. 34. 1s. Stockdale.

In this attempt at anticipation, we cannot diſcern any very great merit. The arguments urged for retaining the above-mentioned acts, do not appear to us very ſtrong: but they are thoſe which were ſucceſsful in the Houſe of Commons.

Art. 54. *An Inquiry into the Principles of Toleration*, the Degree in which they are admitted by our Laws, and the Reaſonableneſs of the late Application made by *the Diſſenters to Parliament* for an Enlargement of their religious Liberties. By Joſeph Fownes. *The Third Edition:* to which is prefixed, an Introductory Preface, containing ſome Account of the Author. By Andrew Kippis, D.D. F.R.S. and S.A. 8vo. pp. 128, 2s. 6d. Johnſon.

We noticed this ſenſible inquiry at the time of its firſt publication. (See vol. 47. p. 347.) The new matter which diſtinguiſhes this 3d edition, is announced, by the title, to be chiefly biographical: but the life of Mr. Fownes was not enough diverſified by incident, to be generally amuſing. Dr. Kippis has not, therefore, much enlarged on it.

Mr. F. was chiefly diſtinguiſhed as a writer on toleration; and the juncture, at which his inquiry is re-publiſhed, has given Dr. K. an opportunity of delivering his ſentiments on the Teſt Act. He laments that the Diſſenters' application to parliament ſhould have excited ſo much apprehenſion, that ſuch fears ſhould have been raiſed, and ſuch evils prognoſticated. Had the Repeal been granted, he is of opinion that 'the chief, perhaps the ſole, benefit which the Diſſenters would have obtained, would have been the conſcious ſatisfaction that they were no longer ſtigmatized by the laws of their country as unworthy citizens, and as ſubjects who were not fit to be truſted by a royal family and a conſtitution of government to which they have always been eminently devoted.'

Art. 55. *Reaſons for ſeeking a Repeal of the Corporation and Teſt Acts.* By a Diſſenter. 8vo. pp. 42. 1s. Buckland.

This rational Diſſenter exhibits, in a clear and forcible ſtyle, a juſt and diſpaſſionate ſtatement of facts. He deals in no illiberal abuſe: but ſhews, by appealing to the impartial annals of his country, with how little juſtice Dean Swift and others have reproached the Diſſenters. Hard as he eſteems it to be obliged to anſwer for the conduct of their remote progenitors, he does not ſhrink from the charge: but boldly meets the church on the very ground

ground which it has marked out for the attack; and ſhews that of many of the actions which are charged to the account of the Diſſenters, they were not guilty. They have been accuſed as the ſole enemies of Charles I. but the fact is, that the members who firſt oppoſed the king in the houſe, and afterward in the field, were members of the church of England. Neither Pym, Hampden, Hollis, nor others of the greateſt note, were Preſbyterians. They were good Churchmen; Lord Eſſex, who at firſt commanded the army of the people, was a ſtrenuous Epiſcopalian. [p. 32.]

The writer does not deny that when the Preſbyterians and Independants came into power, they perſecuted the church; he contends, however, that they have ſuffered much more from the church than the church ever did from them.

But why, in diſcuſſing the merit of the queſtion on the Teſt Laws, ſhould we recur to periods in which toleration was not perfectly underſtood, and when Epiſcopalians and Diſſenters were ſeen *biting and devouring one another?* Let us draw a veil over this part of our hiſtory; nor let Diſſenters reproach the church with the cruelties of Parker, Whitgift, Bancroft, and Laud; nor the church retort on them with the tyranny, cant, and bloody policy of Cromwell.

All great bodies of men change with the times. Perſecution is now reprobated by every claſs of Proteſtants. Popery itſelf diſclaims it. The principles of liberty are well underſtood; hence Diſſenters come forward and claim the rights of ſubjects. Of the Teſt Laws, they complain as being unjuſt and unneceſſary abridgments of theſe rights. All moderate men, we apprehend, ſee thoſe laws in this point of view; and, notwithſtanding parliament has thought fit to continue them, we cannot think them honourable to a land of freedom; and we have our fear that they will operate in the end as a prejudice to our eſtabliſhed church:—May it not be ſo!

Art. 56. *A Letter to the People called Quakers,* on the probable Conſequences to them of a Repeal of the Corporation and Teſt Acts. 8vo. pp. 14. 6*d*. Stockdale.

In this letter, the Quakers are adviſed 'to make uſe of their right in electing thoſe repreſentatives, who will not ſacrifice the tranquility of ſociety to the ambitious deſigns of a few ſectaries.'

Art. 57. *Dean Swift's Tracts* on the Repeal of the Teſt Act, written, and firſt publiſhed, in Ireland, in the Years 1731-2. viz. 1. *The Preſbyterian's Plea of Merit* in order to take off the *Teſt*, impartially examined. 2. The Advantages propoſed by *repealing the Sacramental Teſt*, impartially conſidered. 3. *Queries* relating to the *Sacramental Teſt*. 8vo. pp. 50. 1*s*. 6*d*. Walter, Piccadilly.

Dean Swift's hatred to the Diſſenters is well known; and all calm and diſpaſſionate men are of opinion that his hatred urged him even to groſs defamation; we were ſorry, therefore, to ſee the preſent controverſy on the Teſt Act *thickened* by throwing into the caldron any of his illiberality and virulence.

Art. 58. *Curſory Reflections on the Policy, Juſtice, and Expediency of repealing the Teſt and Corporation Acts*, addreſſed to the Nation. By W. Briſtow, Eſq. 8vo. pp. 42. 1s. 6d. Walter, Piccadilly.

This gentleman, who profeſſes himſelf a member of the eſtabliſhed church, ſpeaks pointedly againſt the continuance of the Teſt and Corporation Acts, as *impolitic*; and ſtrenuouſly contends 'that they are *now*, vicious.' To make *Teſt Laws*, and then annually to paſs an act to ſet aſide the penalties incurred by the violation of them, he calls *the refinement of abſurdity*; and he ridicules the idea of curtailing the privileges of any deſcription of men on account of *diſtinctions nearly without a difference*. Mr. B. is, indeed, a bold advocate for the Diſſenters; he aſſerts their claim to be that of juſtice*; and he condemns the laws which operate againſt them as 'concealing a principle too wicked to be defended—a principle that proſcribes, without any proof of guilt, under the ſpecious pretence of guarding the conſtitution;' (p. 24.) but it is not from a wiſh of ſerving their cauſe, that he appears as their advocate; he thinks that by the repeal, the junction of the Diſſenters would be broken; and that, by their being melted into the general maſs, the government and the church would be ſtrengthened.

Many of Mr. B.'s remarks carry conviction to our minds; and with our applauſe, he muſt reſt ſatisfied. The Houſe of Commons have, by their vote, given a very different review of his pamphlet.

Art. 59. *Two Speeches delivered in the Houſe of Commons*, March 2, 1790. By the Right Hon. Ch. J. Fox, in Support of the Motion for a Repeal of the Corporation and Teſt Acts. 8vo. 2s. pp. 86. Debrett.

Much good ability, and laudable endeavour, thrown away.

THEOLOGY *and* POLEMICS.

Art. 60. *A Diſſertation on the Meſſage from John the Baptiſt* to our Saviour: St. Luke, vii. 19. with Remarks on the Hiſtory of his Life and Miniſtry. Second Edition, with Alterations, and large Additions. By Charles William Batt, A. M. Student of Chriſt Church, Oxford, and Chaplain to the Right Honourable Lord Malmeſbury. Small 8vo. pp. 154. 2s. 6d. ſewed. Cadell. 1789.

Some obſervations have been already made on the firſt edition of this tract †. The author has employed great attention in the inveſtigation of the ſubject, and to ſupport the immediate hypotheſis, *viz.* 'that uncertainty as to his future ſtate, and diſcontent at ſeeing himſelf neglected, were the motives with John for ſending this extraordinary meſſage.' Mr. Batt is now convinced, and candidly acknowleges, that the explication which he offers has been

* He calls their excluſion by means of the Teſt Laws, p. 37. a *ſtate of civil martyrdom*.

† See Review for Jan. 1789. vol. lxxx. p. 91.

long

long propoſed by other writers on this paſſage of ſcripture, with which, he tells us, he was unacquainted till ſome time after the preſent edition was prepared for the preſs. He very properly and juſtly adds, that though the induſtry of others had arrived at the ſame concluſion before him, it was not accompanied by ſo full an inveſtigation of the whole queſtion; nor had they, as he farther obſerves, done it *entirely* on the ſame ground. We allow the writer his full claim to ingenuity and diligence; though that of novelty is not altogether his due: but it is unneceſſary for us to ſay any thing farther, unleſs it be to notice the remark which is made on the words, in which our Saviour numbers the Baptiſt with the greateſt of former prophets (*Matt.* xi. 11.), and then uſes the memorable expreſſion, *notwithſtanding, he that is leaſt in the kingdom of heaven*, that is, as has been uſually thought, the leaſt of the inſpired preachers of the goſpel, *is greater than he:* in ſupport of which, Mr. Batt ſuggeſts that μικρότερος *(the leaſt)* naturally refers to προφήτης *(prophet)* in the preceding clauſe; which he does not recollect to have ſeen obſerved elſewhere.

*** Mr. Batt's name was not given with the firſt edition of this treatiſe.

Art. 61. *Sermons.* By Charles Symmons, B. D. of Clare-Hall, Cambridge, and Rector of Narberth in the County of Pembroke. Second Edition, with Additions and Corrections. 8vo. pp. 506. 6s. Boards. Williams. 1789.

We notice, with pleaſure, this corrected and enlarged edition of Mr. Symmons's ſermons; and we are happy to find, that they have procured him the valuable friendſhip of the Biſhop of St. David's. Mr. S. has omitted the preface that accompanied the firſt edition, and has given, in its room, a ſhort *advertiſement*; in which he apologizes for his inaccuracies of ſtyle, by telling us, that his pen is too rapid to be reſtrained, as he could have wiſhed it, within the nice line of critical exactneſs: but we are unwilling, for a very obvious reaſon, to admit this as any apology for haſty publication. It is a pleaſure to compoſe with rapidity: but rapid compoſition ſhould undergo a ſtrict ſcrutiny of the judgment before it be obtruded on a faſtidious public. However diſpoſed we may be to pardon little inaccuracies in the extemporaneous orator, whoſe rapid flow of thought does not always allow him to chuſe the propereſt words or the moſt unexceptionable expreſſions, we cannot extend the ſame indulgence to the orator who addreſſes us from the preſs. Before a writer publiſhes, he ſhould reviſe his original compoſition, weigh his ſentiments, examine the propriety of his metaphors, and the appoſiteneſs of his expreſſions, lop off redundancies, ſmooth the ruggedneſs of his periods, and give the whole a ſuitable finiſhing.

On a former occaſion, we noticed certain ſtrange and inaccurate expreſſions which Mr. S. had employed. Theſe are now corrected: but, by the additional ſermon on the *Omnipreſence of God*, from Gen. xxviii. 6. it appears that his ſtyle is not yet invulnerable to the attacks of ſound criticiſm. We admire the expreſſion *of thoughts that expatiate in the big anticipation of eternity*; but we are ſurprized

that Mr. S. ſhould uſe *intention of mind*, for *intenſeneſs of mind*, *brute matter* for *inanimate matter*, talk of *the divinity of Chriſt's familiar diſcourſe*, of *ſmoothing the wrinkles of difficulty*, and tell us that *the arms of reaſon could never encircle the Jehovah of revelation*. Bold metaphors are apt to ſwell into bombaſt, when the author *only meant ſublimity*.

In the notes, with which this new edition is enriched*, Mr. S. adverts to the charge of inconſiſtency, which, in our account of the firſt edition of his ſermons (ſee Review, vol. lxxviii. p. 133.) we brought againſt him, reſpecting the doctrine of the double ſenſe of prophecies. We are not very partial to the mode adopted by ſome divines, of giving to the prophecies a primary and a ſecondary fulfilment: but ſurely Mr. S. ſhould not condemn the notion as *deſtitute of proof*, when, in his firſt ſermon, he brings forward a particular prophecy as one *of double aſpect*, and erects his diſcourſe on it, as ſuch. If what he advances, in the firſt ſermon, be *a fact*, the idea, on his own ground, is not *altogether* unſupported. If the matter be doubtful, why argue on it at all?

Here we muſt take our leave of Mr. Symmons, who is a ſenſible writer, and would more generally pleaſe, if he contented himſelf with a plainer ſtyle. It is greatly the faſhion, we muſt obſerve, to uſe *the abſtract for the concrete:* but this, while it communicates a fulneſs to the period, often confounds the penetration, and perplexes the ideas, of the reader.

Art. 62. *The Replication*; or a familiar Addreſs to Mr. William Frend of Jeſus College, Cambridge, preſenting him with the Proofs required in his Public Challenge, &c. By George Townſend of Ramſgate. 8vo. pp. 44. 1 s. Matthews. 1789.

Mr. Frend's challenge to Mr. Townſend, which was inſerted in the public papers, and which is now annexed by way of appendix to this pamphlet, was, 1ſt, To produce any poſitive precept in Scripture to worſhip Chriſt as God, and to pray to him, with examples to ſupport the ſame. 2dly, To mention the names of a few only of the many perſons who, as Mr. Townſend aſſerted, had left Socinianiſm for Mahometaniſm.

Accordingly, Mr. T. here comes forward with what he calls his proofs: but we make no doubt that Mr. Frend will call them by a very different name; for in the many controverſies which we have witneſſed, we have never yet ſeen any thing admitted as poſitive proof, that was not much more ſubſtantial than what Mr. T. has here urged.

The firſt part of this pamphlet, which is much the largeſt, contains nothing more than the very ſame texts jumbled together in the

* Theſe are thrown together at the end of the volume, according to the preſent mode; it is not, however, a mode which we approve for ſhort notes, which would be diſpoſed to greater advantage if printed under the reader's eye, at the bottom of each page. When notes contain little eſſays, or diſſertations ariſing out of the ſubject, printing them by themſelves may be commodious.

ſame incoherent way as in his '*Teſtimony for Truth**.' Thoſe who are in poſſeſſion of that piece, will get nothing more by the purchaſe of this, as far as reſpects the firſt part of the challenge, than ſo much additional paper. As to the ſecond part, it is miſerably defective indeed. Mention is made of ſome perſons (not by *name*, which was what Mr. F. required, for there is not a ſingle name brought forward, unleſs the reader would accept the obſcure name of one Theodiſelus Archbiſhop of Seville, and it does not appear that he was a Socinian) who, without any evidence of their being Socinians, are ſaid, on very doubtful authority, to have embraced Mahometaniſm; and again, of other perſons who were Socinians, without any evidence of their embracing Mahometaniſm:—but what will our aſtoniſhed readers ſay, when they are told that the Emperor Julian is introduced into Mr. Townſend's liſt? That Julian was a Socinian, is quite new to us: but that he ſhould embrace Mahometaniſm, every dabler in hiſtory knows to be impoſſible, as he died ſome centuries before Mahomet was born. As to Socinianiſm having any tendency or affinity to Mahometaniſm, had nobody but Mr. T. taken up ſuch an idea, we ſhould have noticed it no farther: but as ſome writers of reſpectable talents have lately adopted it, we ſhall juſt expreſs our ſurpriſe that any perſon of ſenſe could ſeriouſly maintain, for a moment, ſo very weak a poſition. Socinians expreſsly deny Mahomet to be a prophet of God: Mahometans as expreſsly aſſert it. How then can their principles be ſaid to accord, unleſs things diametrically oppoſite, accord? As well might light and darkneſs, ſweet and bitter, nay Antitrinitarianiſm and Trinitarianiſm be ſaid to accord. To point out ſome common and general principles in which Mahometans and Socinians agree, is not ſufficient to prove an analogy between them. The appeal muſt be made to the characteriſtic, diſcriminating, and eſſential principles of each party; to ſuch principles as conſtitute them to be what they are; to ſuch peculiar principles as make Socinians to be Socinians, and characterize Mahometans as Mahometans; and if any likeneſs or reſemblance ſhould appear between them when examined by this criterion, then, and then only, could any analogy be juſtly inferred. It would be eaſy to ſhew that Mahometans, in many particulars, agree with Athanaſians or Arians, nay with all the world: but is any body thence authoriſed to conclude, 'that all the world have a tendency to Mahometaniſm, or are but one remove from it?'

A propenſity to commit miſtakes is not the worſt fault of Mr. T. as a writer; for he appears to be greatly deficient in candour and liberality. He ſeems to think that all men are doomed to hell, who embrace a creed different from his own. In page 13, he ſays to Mr. Frend: 'Shall you, Sir, contradict and defy him who can cruſh you to atoms in a moment? Shall your puny judgment oppoſe infinite wiſdom? Shall the lip of (a poor) fallible man, be ſet againſt the lip of Eternal Truth? Woe to him, that ſtriveth with his Maker!!! Bow, then, in humble ſubmiſſion before *him*, who is God over all, acknowledge your error, and ſay

* See Rev. vol. lxxxi. p. 469.

with

with the royal penitent, "Forgive thou the iniquity of my ſin." Again, in page 18. 'It is the general characteriſtic of Chriſtians, that they call on the Lord Jeſus, or pray to him. And I would wiſh you to remember, Sir, that only ſuch who call on the name of the Lord can or ſhall be ſaved; Acts, ii. 21. Rom. x. 13. Many that neglect or refuſe to call on his name in time, are repreſented in death and judgment as ſaying, "Lord, Lord, open unto us:" when the anſwer will be, "Depart from me, ye curſed, into everlaſting burnings, prepared for the devil and his angels;" and, in page 33. we read: 'An indefatigable, yea, the moſt celebrated champion of Socinianiſm in this day, Joſeph Prieſtley, LL.D. could give you a little hiſtory or narrative of this retrograde motion in apoſtatizing from truth, and embracing error: how a Calviniſtic Trinitarian goes to Arianiſm, and ſo on to Socinianiſm. He might add, in the way to Mahometiſm, and then to Deiſm, and one ſtep more, and then, with David Hume of famous memory, doubt all things, and dwindle into practical Atheiſm. To which I muſt add, that there is but the final ſtep, and that is to the pit of darkneſs; where "all things riſe in proof," and man no longer doubts: for none in hell doubt the exiſtence of Chriſt as God, becauſe they feel the power of his wrath.'

In the preſent enlightened age, when not only Proteſtants, but numbers of Catholic themſelves, (who, by too ſevere a ſentence, perhaps, have been pronounced to be, in a more *peculiar* manner, advocates for bigotry and intolerance,) are beginning to ſee and allow, that, in a future ſtate, men will be judged by the commandments, and not by the creed, to tranſcribe ſuch narrow and illiberal ſentiments as the above, will, we apprehend, be ſufficient to expoſe them to the juſt cenſure of every rational Chriſtian.

Art. 63. *A Review of the Debate now in agitation among the Baptiſts in the Weſt of England, on the Subject of unſcriptural Prayers and Doxologies.* By a Friend to all Parties. 12mo. pp. 16. 3d. Johnſon. 1789.

Happy would it be for the public, as well as for Reviewers, if all writers in controverſial divinity would ſtudy *brevity* as much as thoſe gentlemen have done, who have engaged in the above debate. This laſt piece (and we hope it will prove the laſt) is, in this reſpect, the beſt. The author has ſaid more in 16 pages, than either of the contending parties had done; and has ſo clearly ſtated what was, or ought to have been, the matter of inquiry, that we apprehend few impartial perſons will be at a loſs to decide where the truth lies. The queſtion is not, as he juſtly obſerves, whether we are confined to the uſe of the *words* of Scripture *only*, in doxologies, any more than in other parts of prayer (which Mr. Evans ſtrongly denies, and which Mr. *David* can ſcarcely be underſtood to affirm), but whether the doxologies which the Calviniſts commonly uſe, and even make eſſential to Chriſtian worſhip, have any ſcriptural warrant. 'Do any of the doxologies he (Mr. Evans) has produced aſcribe glory to the Holy Ghoſt? Do any of them aſcribe *equal* glory to the Son as to the Father? If not, thoſe of the Calviniſts

are

are left without ſupport from this quarter.' It is not ſufficient to argue with Mr. *Evans*, "We think the Scriptures teach our notions of the Trinity, and therefore warrant our Trinitarian doxologies;" for this would be to charge the ſacred writers with a defect and an inconſiſtency. It is more juſt to argue from their omiſſion of Trinitarian doxologies, that they had no idea of the modern doctrine of the Trinity.

Art. 64. *An Expoſition, critical, doctrinal, and practical*, of the Aſſembly's Shorter Catechiſm; delivered in a Series of Sabbath Evening Lectures. By Michael Arthur, Miniſter of the Goſpel, Edinburgh. In Three Volumes. Vol. I. 8vo. pp. 512. 5s. Edinburgh, printed; London, Buckland, &c.

The following ſubjects are treated in this volume: *Man's chief End.—The ſacred Scriptures.—Faith and Practice.—God's Being and Perfections.—The Oneneſs of God.—The ſacred Trinity.—The Divine Decrees.—The Execution of the Decrees.—Creation.—The Creation of Man.—Providence.—The Covenant of Works.—The Fall of Man.—Sin.—Man's firſt Sin.—The Extent of the Fall.—Sin and Miſery connected.—The Sinfulneſs of the fallen State.—The Miſery of the fallen State.—The Covenant of Grace.—Jeſus Chriſt the only Redeemer.*

In the diſcuſſion of theſe points, many ſenſible and ſerious reflections are interſperſed; and there are ſome high Calviniſtic flights, which ſoar infinitely above our comprehenſion. We cannot ſee the neceſſity, nor the advantage, of troubling young minds with religious controverſy; and with reſpect to this catechiſm (if we have been rightly informed), the divines aſſembled for compiling it, differed widely in their ſentiments about it, ſo that the publication of it was carried by a very ſmall majority. It is ſhocking to think how many idolize this catechiſm, making it the ſtandard of their faith, and trying the Scriptures at the bar of this compoſition; by which means they are led into fatal errors, with reſpect to the doctrines of *original ſin*, *predeſtination*, *election*, and *reprobation*, as *there* laid down. We were therefore much pleaſed with this author's liberality of ſentiment, in regard to thoſe who differ from him.

In the introduction, page 5. he makes the following declaration: 'Our ſentiments, methodiſed and digeſted in their natural order, we publiſh to the world. We are not aſhamed, or afraid, to avow them as the truths of God. We publiſh them in this connected view, that others may know, and if they approve, adopt them. We do not impoſe them upon others. We do not wiſh, far leſs compel, any to profeſs them on our authority. Implicit faith in religion, is as unmanly as unſcriptural. Infallibility we are far from attributing to our ſtandards. We have endeavoured, with impartiality and candour, to ſearch the Scriptures, and they contain the reſult of the ſcrutiny. They exhibit to the world the views we have obtained, and in conformity to which we are reſolved to act. And we pray God, that if in any thing we be miſinformed, he may rectify our miſtake. Our *creeds*, confeſſions, and catechiſms, we do not deſire, we would not allow any to ſubſcribe, except they, for themſelves, have examined and tried them by the infallible teſt of

of the ſurer Word of Prophecy. Thus we wiſh them to adopt our ſentiments, not as ours, or as the words of any *man* or *church*, but as the word of the living God.'

Art. 65. *Who fares beſt? the Chriſtian*, or *the Man of the World?* or the Advantages of a Life of real Piety to a Life of faſhionable Diſſipation. By a Marine Officer. 8vo. pp. 62. 1s. Mathews. 1789.

'Pray, my good Sir,' ſays Horatio, one of the interlocutors in this dialogue, to his friend Eugenio*, 'does not all this ſmell very ſtrong indeed of rank enthuſiaſm?'—His friend Eugenio could not have anſwered the queſtion more properly, than by the ſimple affirmative, Yes.

Art. 66. *The Chriſtian Officer's Panoply:* containing Arguments in favour of a Divine Revelation By a Marine Officer. With a Recommendation *in favour* of the Work, by Sir Richard Hill, Bart. 12mo. pp. 232. 2s. 6d. ſewed. Mathews. 1789.

Some of the principal arguments in favour of revelation, are here clearly ſtated, in the eaſy form of dialogue. The work may be of uſe to thoſe who are accuſtomed to ridicule religion, without underſtanding it—provided only that they can be engaged to read it. However, we cannot but remark, that there is a manifeſt inconſiſtency, to ſay nothing of ingratitude, after having employed Reaſon in eſtabliſhing and defending revelation, in diſmiſſing her with contempt, as a blind guide. See page 148. We muſt think, too, that the author's arguments receive little reinforcement from ſuch facts as the converſion of Colonel Gardiner, or from what he calls the effectual teaching of the Spirit: for unleſs this change be preceded by a rational conviction of the grounds of religion, it can only be aſcribed to enthuſiaſm: but we muſt not attempt to reaſon with a writer, who renounces reaſon, as a blind guide.

Art. 67. *Examination of a Sermon, preached in the Cathedral Church of St. Paul, London*, before the Right Hon. the Lord Mayor, the Judges, Aldermen, and Sheriffs, May 25, 1788, being the firſt Sunday in Trinity Term. By the Reverend Richard Harriſon, Chaplain to his Lordſhip. 8vo. pp. 55. 1s. 6d. Johnſon. 1789.

In attempting the ſublime, popular preachers are apt to ſoar to the ſuper-ſublime; and, in their zeal for the eſtabliſhed faith, to uſe expreſſions which orthodoxy and charity diſallow. This has been the caſe with Mr. Harriſon. His ſermon at St. Paul's on 1 Tim. iii. 16. was too declamatory for the ſubject; and too illiberal to be reliſhed in an age of free inquiry. In theſe reſpects, he laid himſelf open to critical animadverſion; and his examiner, who ſeems to be a veteran of the Socinian *ſquad*, has not ſpared the rod on the occaſion. He has followed Mr. H. through the whole of his argument; and though we cannot aſſent to all his explanations, he has clearly ſhewn Mr. H. in ſeveral places, to be a weak and ſuperficial reaſoner. Mr. H. may be taught, by this

* Page 19.

examination,

examination, to make a more critical appeal to the New Teſtament in ſupport of his opinions. We expect only from illiterate lay-preachers, looſe quotations from the Scriptures; and appeals to tranſlations, regardleſs of the ſenſe of the originals.

Art. 68. *The Journeyings of the Iſraelites improved*, or an Attempt to ſpiritualize that important Subject; ſhewing the Correſpondency there is between the Experience of a true Believer in Chriſt, and the Travels of that favoured People. To which is added, practical and experimental Remarks from Jacob's Viſion of the Ladder. 8vo. pp. 66. 1s. Buckland.

When we firſt took up this pamphlet, we thought of our old friend John Bunyan, with whoſe Pilgrim we travelled ſo pleaſantly in the days of our childhood: but we ſoon diſcovered that it was not to this honeſt man that the old tinker left his budget.

Art. 69. *Theoſophical Eſſays:* or, the Wiſdom and Goodneſs of God, ſeen and read in the Proceſs and Operations of Vegetative Nature. By Samuel Saunders. 12mo. pp. 101. 1s. ſewed. Dilly. 1789.

Another ſpecimen of the art of ſpiritualizing, much more ſucceſsful than the former. The author has ſubjoined the penitential will of G. Pſalmanazar, as a proof of the little value of learning without grace. This is, we believe, the firſt attempt at ſpiritualizing a will.

Art. 70. *An Exhortation to all Chriſtian People* to refrain from Trinitarian Worſhip. Second Edition. 12mo. pp. 46. 4d. Taunton, printed; London, ſold by Johnſon. 1789.

This tract is re-publiſhed * with corrections and additions. The writer very earneſtly perſuades thoſe whom he immediately addreſſes, to alter their conduct. We find, by an advertiſement prefixed, that great uſe is here made of a tract entitled, 'A free and ſerious Addreſs to the Chriſtian Laity, eſpecially thoſe, who, being of Unitarian Sentiments, conform to Trinitarian Worſhip.' This pamphlet is ſaid to be aſcribed to Mr. Toulmin of Taunton. The reader will find an account of it in the Review for February 1782, vol. lxvi. p. 102. It has there received a candid and favourable notice; and as the work before us is a kind of abridgment of the other, the remarks there offered will apply to both.

Art. 71. *Sermons on different Subjects*, left for Publication by John Taylor, LL. D. late Prebendary of Weſtminſter, Rector of Boſworth, Leiceſterſhire, and Miniſter of St. Margaret's, Weſtminſter. Vol. II. Publiſhed by the Rev. Samuel Hayes, A. M. late Senior Uſher of Weſtminſter School. To which is added, A Sermon written by Samuel Johnſon, LL. D. for the Funeral of his Wife. 8vo. pp. 239. 5s. Boards. Cadell. 1789.

This volume of ſermons, like a former under the ſame title, is commonly underſtood to have been written by Dr. Johnſon, and is

* We never ſaw the *firſt* edition; which, probably, was not *advertized*.

not

not unworthy of his pen. If the diſcourſes are not in his beſt manner, they partake, in ſome meaſure, of that energy of thought, and of that ſtrength of language, which diſtinguiſh his writings. Notwithſtanding any exceptions which might be made againſt ſome of the political and theological tenets advanced in them, they may be juſtly conſidered as a valuable addition to the public ſtock of ſermons.

Art. 72. *Sacred Literature:* Shewing the Holy Scriptures to be ſuperior to the moſt celebrated Writings of Antiquity; by the Teſtimony of above five hundred Witneſſes, and alſo by a Compariſon of their ſeveral Kinds of Compoſition. In Twelve Books. To which are added, Epiſtles and Extracts from ſome of the moſt early of the Chriſtian Fathers. The whole intended not only to recommend the Bible as ſuperior to all other Books, but as a moral and theological Repoſitory for Chriſtians of every Rank and Degree. By the Rev. David Simpſon, M. A. 8vo. 4 Vols. about 600 Pages in each Vol. 1l. 4s. Boards. Printed at Birmingham; and ſold in London by Dilly, &c.

This voluminous compilation conſiſts of a vaſt variety of quotations from authors of all deſcriptions, who have written encomiums on the holy ſcriptures, eſtabliſhed their divine authority, illuſtrated their beauties, or given directions for reading them; together with numerous extracts from the bible, and from tranſlations of the writings of the ancients. Books, which ſcarcely ever met in the ſame library, have been ranſacked to make up a heterogeneous maſs of reading; and we have been not a little amuſed to obſerve Dr. Prieſtley and John Weſley, Monteſquieu and Dr. Gill, and other names equally diſſimilar, paired together in this motley group of authors. The collection has, indeed, the merit of being large, and, in quantity of letter-preſs, moderately cheap: but the public are to be informed, that 800 pages, *one third part* of the whole work, are mere tranſcripts from the books of ſcripture, either canonical or apocryphal; that, of the remaining 1600 pages, 100 are copied from a *new* work, Dr. Gregory's Tranſlation of Lowth *De Sacra Poeſi*, 52 from Dr. Harwood's Introduction to the New Teſtament, and 45 from Dr. Horne's Letters on Infidelity; and that many other very large extracts are made from modern books which are in every perſon's hands, ſuch as, Biſhop Watſon's Apology, Miſs Carter's Epictetus, Melmoth's Tranſlations of Pliny's and Cicero's Epiſtles, the Spectator, and other periodical papers. The learned, who may chance to turn over theſe volumes, will be ſurprized to meet with Virgil's account of *Purgatory*, and of the puniſhments of the *damned*.

With reſpect to the merit of the compiler, it may, unqueſtionably, be comprized in two words;—*indefatigable induſtry*.

Art. 73. *Twenty-eight Miſcellaneous Sermons.* By a Clergyman of the Church of England. 8vo. 390 Pages. 5s. Boards. Murray.

Since it became unfaſhionable for preachers to fatigue their audiences with diſcourſes of more than a quarter of an hour's duration, it

it has alſo been faſhionable, in ſermons, to ſkim over the ſurface of ſubjects, and vibrate gently about the fancy of the hearer, without attempting any thing that has the appearance of accurate inveſtigation, or powerful eloquence. The conſequence has been unavoidable: for it would require uncommon talents, in ſo ſhort a portion of time, to convey much inſtruction, or to make any conſiderable impreſſion.

The writer of theſe diſcourſes has, perhaps, done as much as was to be expected within the narrow limits to which he confined himſelf. He has touched agreeably on various important topics; he has many lively remarks, and ſenſible obſervations; he has given ſeveral pleaſing ſketches of manners; and he has made ſome efforts at animated deſcription and addreſs. He could have done more; but this was not permitted by that *Procruſtiſing* tyrant, Faſhion. His fifteen minutes are expired, and he muſt conclude. It was not thus that our Barrows and Tillotſons, our Clarkes and Seckers, inſtructed and exhorted the people.

Art. 74. *An Apology for profeſſing the Religion of Nature*, in the Eighteenth Century of the Chriſtian Æra; addreſſed to the Right Reverend Dr. Watſon, Lord Biſhop of Landaff. 12mo. pp. 208. 3s. ſewed. Ridgway. 1789.

This publication is not ſo directly an attack on revelation, as on natural religion, and the doctrine of a future ſtate. Diſmiſſing, without examination, the evidence for the divine authority of Chriſtianity, the author maintains (what many of the advocates for revelation have, perhaps injudiciouſly, conceded to their opponents) the inſufficiency of the metaphyſical and moral arguments, by which the doctrine of the immortality of the ſoul is defended. Not ſatisfied with this, he proceeds to advance the extravagant and abſurd poſition, that the belief of a future ſtate is injurious to the peace of individuals, and to the proſperity of ſociety. We call it extravagant, becauſe it contradicts the general ſenſe of mankind in all ages; and we call it abſurd, becauſe the writer argues againſt the doctrine itſelf, from the manner in which it has been miſapprehended and abuſed by ſome who have embraced it;—a mode of reaſoning, by which the moſt valuable endowments of nature might be proved to have been inflicted on mankind by a malignant principle. The liturgy, at the end of this piece, is, ſurely, not intended as a ſerious form of devotion, but rather, in our apprehenſion, as a burleſque on liturgies. The author ſeems to poſſeſs abilities, which, no doubt, might be applied to purpoſes more uſeful to ſociety.

Art. 75. *Remarks on a Letter addreſſed to the Miniſters of the Orthodox or Calviniſtic Baptiſts*, particularly thoſe of the Weſtern Aſſociation. In a Letter to a Friend. By a Member of the Weſtern Aſſociation. 12mo. 40 Pages. 6d. Johnſon.

The intention of this publication is, to vindicate the practice of the Calviniſtic Baptiſts, in making uſe of unſcriptural doxologies in their prayers. The pamphlet is written in reply to a letter

on this ſubject, which lately paſſed under our notice, and of which—(attending to the general ſpirit of the piece, without adverting to a particular expreſſion which has, we acknowlege, given the gentlemen to whom it was addreſſed juſt ground of offence—) we ſpoke as liberal and candid. The author of this letter has, however, amply retaliated on his opponent, by charging him with a want of honeſty, in indirectly attempting to undermine the doctrine of the Atonement, while he dares not, like Dr. Prieſtley, come forth againſt it expreſsly and avowedly. Neither the diſputants themſelves, nor the cauſe of truth, would ſuffer any diſcredit by dropping this diſpute.

Art. 76. *A new Tranſlation of thoſe Parts only of the New Teſtament*, which are wrongly tranſlated in our common Verſion. By Gilbert Wakefield, B. A. 8vo. pp. 141. 2s. 6d. Deighton. 1789.

Numerous corrections of the common verſion of the New Teſtament, are here offered to the public, by a writer, whoſe former critical works have proved him to be poſſeſſed of that ſolid learning, and thorough acquaintance with the original ſcriptures, which are unqueſtionably the firſt requiſites for an undertaking of this kind. The biblical critic will find, among theſe corrections, many bold deviations from the ordinary rendering; the reaſons for which, though not here ſuggeſted, will readily occur, on examining the original text. If, in ſome inſtances, the alteration ſhould appear fanciful, or the Engliſh, through too ſtrict an adherence to the original idiom, ſhould be thought harſh, theſe defects will be amply compenſated by a great abundance of alterations, which are the evident reſult of ſolid judgment and accurate criticiſm.

As the abriged method, which the author has adopted, would render any detached extracts of little uſe or entertainment to our readers, we muſt content ourſelves with this general account of the work; and the rather, as it is probable that few perſons who are engaged in biblical ſtudies will chuſe to be without a publication, which, at ſo eaſy an expence, will facilitate their inquiries. For a vindication of theſe corrections, Mr. Wakefield refers, in part, to his former publications, and, in part, to a work which he intends for the preſs, entitled, 'Miſcellaneous Criticiſms on the Old and New Teſtament.'

Art. 77. *Apoſtolic Conceptions of God:* being the *Second Part* of an *antecedent Publication* *; and is more eſpecially addreſſed to the Favourers of the Arian and Socinian Perſuaſions. 8vo. pp. 160. 2s. ſewed. Herdsfield. 1789.

The reader will perceive, from the title of this work, that the writer's 'conceptions' are not perfectly clear: but he will be ſtill more convinced of this circumſtance, if he will take the trouble to look into the book itſelf. After ſeveral unſucceſsful efforts to conceive the author's drift, we are obliged to deſiſt from the hopeleſs at-

* See Rev. vol. lxxvii. p. 307.

tempt.

tempt, and to lay before our readers, by way of apology for the dulneſs of our apprehenſion, the following extract:

'If Jeve be a Duality diſtinguiſhable into Jeve of Hoſts and Jeve Adni, and alſo this ſame Duality who is the Jeve in the Old Teſtament be Jeſus Chriſt in the New Teſtament, and which Jeſus Chriſt conſiſts of the Logos and his Spirit; what more powerful a proof can we require that the Jeve Adni muſt be the Logos, and that the Jeve of Hoſts muſt be the Spirit of the Logos thus to mortal eye inſufferable, and theſe together the one Son of the Holy Father?

'It is an article eſſential to the Chriſtian faith and to be denied by no one, that Jeſus Chriſt is Jeve, and alſo that the Spirit of Jeſus Chriſt is the divine Spirit; and ſince the Spirit of Jeve muſt be the Spirit of Jeſus, they the Aleim can be no other than one and the ſame Son of God: that is, Jeve Adni in his Spirit (Jeve of Hoſts) muſt be Jeſus Chriſt the Son of God; and Jeſus Chriſt the Son of God muſt be Jeve Adni in his Spirit Jeve of Hoſts.'

SINGLE SERMONS.

Art. 78. *On the Conſideration due to the Clergy from their Importance in Society* Preached at the Anniverſary Meeting of the Sons of the Clergy, of Pembrokeſhire, June 30, 1789, in the Pariſh Church of St. Mary, Haverford-Weſt. By Charles Symmons, B. D. Rector of Narberth. 4to. 1s. Williams.

This diſcourſe is not ſuch an argumentative diſcuſſion of the ſubject on which it treats, as might, perhaps, have been expected by a learned audience. The writer, taking up the common idea, that civil ſociety reſembles the human body, obſerves that the prieſthood may not unaptly be called the eye, or the heart; 'it imparts the light of heaven; and impelling through the whole frame the circulation of morality, it ſupports that life which alone can enjoy the earth.' Even in the middle ages, the clergy, 'contraſted with their contemporaries, the turbulent and licentious baron, the brutal and ſlaviſh vaſſal,—muſt be acknowledged to have maintained their *moral pre-eminence*, and with it their uſefulneſs to the community.' After the Reformation, the writings of the Engliſh clergy—'not loitering in the idleneſs of controverſy, or playing in the wantonneſs of ſpeculation, brought down religion to man:—In the great political queſtions, which engaged and convulſed the ſtate, its adoption of party was juſt, generous, and patriotic.'

From theſe ſpecimens, our readers will conclude, and not altogether unjuſtly, that this diſcourſe abounds in bold and animated declamation.

Art. 79. *The Neglect of a known Duty is Sin.* Preached before the Univerſity of Cambridge, Jan. 31, 1790. By P. Peckard, D. D. Maſter of Magdalen College. 8vo. pp. 33. 6d. Payne and Son.

The maxim that ſtands as the title of this Diſcourſe, taken from James, iv. 17. is directed by Dr. P. againſt the Slave-trade, which he pronounces to be 'the moſt horrible of all iniquities; in effect,

crucifying the Son of God afreſh, and putting him to an open ſhame.' Dr. P. writes like a man warmed with Chriſtian benevolence: but he is ſometimes too violent and declamatory; and we hope he has rather exceeded the bounds of truth, in aſſerting, that 'the topics of religion, juſtice, and humanity, are nothing better than ſubjects of deriſion to mercantile men, and worldly politicians.' (p. 28.)

We have many in the ſenate, who look with pity to the poor Africans, and wiſh to extend their humanity toward them: but the ſyſtem of ſlavery is ſo ancient and complicated, that it is more eaſy to declaim on it in ſtrong general terms, than to ſuggeſt the moſt proper ſteps to be purſued in order to extirpate it. The abolition of the ſlave-trade is a meaſure dictated by humanity: but prudence (though according to Dr. P. ſhe be only *the counterfeit of virtue*, p. 18.) muſt direct how it is to be carried into effect.

Art. 80. *On the Progreſs of divine Revelation.* Preached April 13, 1788. 4to. 1s. pp. 15. York printed, and ſold by Cadell, &c. London. 1789.

The preacher takes a very general, and rather ſlight view of his ſubject. What he has obſerved, however, is neatly and correctly expreſſed.—It is not ſaid *where* this diſcourſe was preached, nor by whom: but the following information is conveyed to us in a ſhort *advertiſement*; viz. 'The following ſermon was delivered to a numerous and reſpectable audience; but has ſince been a little compreſſed. The public, to whoſe candour it is now ſubmitted, will not feel themſelves intereſted in the reaſon of its publication.'—The text is Matt. v. 17.

Art. 81. Preached for the Benefit of the Charity-ſchool inſtituted at Upton-upon-Severn, in the Year 1787. By the Rev. Richard Sandilands, LL. B. 8vo. pp. 20. 1s. Cadell. 1789.

That our readers may be ſenſible of this author's ſolicitude to promote this charity, we ſhall lay before them his addreſs to the governors of it. 'Gentlemen, As I have been always truly anxious for the ſucceſs of the ſchool inſtituted and ſupported by your bounty, I beg leave to deſire your acceptance of the printed copies of the ſermon I had the honour to preach before you for its benefit. Should any advantage accrue therefrom, your diſcretion will be the beſt guide in its application. And may God's bleſſing accompany your endeavours in promoting an inſtitution, for the advancement of which I rejoice to have been even in the ſmalleſt degree inſtrumental, and for the furtherance of which I ſhall be ever zealouſly ſolicitous.'

The ſermon is ſenſible and pathetic.

Art. 82. Preached at the Opening of the Independant Chapel in Bath, October 4, 1789. By the Rev. William Jay. 8vo. pp. 39. 6d. Dilly.

A very liberal and pathetic diſcourſe. As a proof of the juſtice of this praiſe, we lay before our readers the following extract: 'We by no means confine the Lord and his work to this houſe,

houſe, or ſuppoſe the place has any holineſs in it, any more than as it is dedicated to God, and appropriated to his ſervice. It is not built in oppoſition to our fellow Chriſtians of different perſuaſions, but to promote the common intereſts of Chriſtianity.'—May ſuch ſentiments as theſe univerſally prevail!

Art. 83. Preached in the Chapel of the Aſylum for Female Orphans, Sunday, October 25, 1789; being the Anniverſary of his Majeſty's Acceſſion to the Throne. By the Rev. Septimus Hodſon, M. B. 8vo. pp. 24. 1s. Cadell.

This is an ingenious diſcourſe, ſuitable to the occaſion. It is concluded with a juſt character of his Majeſty, with thanks to Heaven for the reſtoration of his health, and the warmeſt wiſhes for its continuance. The Queen, likewiſe, has a due ſhare in theſe good wiſhes.

Art. 84. Preached in St. Peter's Church, Colcheſter, June 30, 1789, for the Benefit of the Sunday Schools eſtabliſhed in that Town. By Yorick Smythies, M. A. Publiſhed for the Benefit of the ſaid Charity. 8vo. pp. 29. 1s. Robinſons.

Mr. S. is a warm and ſtrenuous advocate for Sunday ſchools. He informs us, that there are 600 children in the ſchools at Colcheſter. He expreſſes his aſtoniſhment at the progreſs already made in their reading, morals, and manners; and on theſe accounts, he earneſtly entreats all who are concerned in the direction of this inſtitution, to perſevere with the utmoſt aſſiduity.

Art. 85. *The Engliſh Revolution vindicated from the Miſrepreſentation of the Adherents of the Houſe of Stuart.* Preached at Cookham, in the Dioceſe of Sarum. By George Berkely, LL. D. Prebendary of Canterbury, Chancellor of Brecknock, Rector of St. Clement's Danes, and Vicar of Cookham. 4to. pp. 31. 1s. 6d. Cadell. 1789.

We entered on the peruſal of this diſcourſe with ſome predilection in favour of its author. We thought we were converſing, agreeably and uſefully, with a friend to truth and candour:—Sorry we are to ſay, that, as we proceeded, we found any cauſe for an abatement of this good opinion. We ſoon perceived, that, though we were introduced to an able writer, this production of his pen muſt be conſidered as an heterogeneous maſs, in which liberty and oppreſſion, bigotry and liberality, are indeed ſtrangely intermingled.

Dr. Berkely's ſermon was preached in October laſt, on the anniverſary of his Majeſty's acceſſion; and, as it is profeſſedly in favour of that period of our hiſtory to which Engliſhmen are ſo much indebted, (the Revolution), we naturally expected a rational and manly defence of the civil and religious freedom for which that era is juſtly celebrated. Very ſuitable to this purpoſe, and worthy of a man, a Briton, and a Chriſtian, is the encomium paſſed on thoſe, who, in former times, aſſerted the rights and liberties of the ſubject; who paved the way for, and gradually effected, the event by which thoſe rights were more firmly and conſtitutionally ſecured.—'Theſe men

men (says our author) are elevated above all praise—but they will be remembered with gratitude to the latest posterity.' After such a declaration, and several corresponding remarks, we should not have expected those reflections of *a different kind*, which are to be met with in this political sermon.

Two considerations are very suitably proposed as topics of joy; viz. 'the unfeigned allegiance which is now paid to the king by subjects of *every description*,—and the re-establishment of the King's health, and of the government of the kingdom.' Under the first of these heads, Dr. Berkely takes a particular notice of the Scotch *Episcopalians*; and here we may just remark, that the reader might be almost led to conclude, that the majority of our Scottish brethren were of this number. We join with him, however, in the satisfaction which he expresses, on observing that this party of Dissenters in North Britain have found a more moderate line of conduct pursued with respect to them than formerly; heartily wishing for them, and all others, that liberty and tranquillity, to which, under every form of government, inoffensive and peaceable subjects are certainly entitled: but for what reason could this *professed* REVOLUTIONIST attack, with so much severity, a numerous body of our countrymen, and fellow-protestants, who have peculiarly distinguished themselves as friends to the Revolution; and plead, as he does, with bitterness, against the removal of that *Test*, by which they deem themselves unreasonably oppressed?

The Doctor, however, allows that the Dissenters of the present day are more *enlightened* and less *savage* than their ancestors.

After this effort of candour and benevolence, we need only to add, that there are other passages of a like laudable kind. Our limits will not admit of entering into the argument. We must therefore only express our concern to see a *Christian minister* allow himself publicly to utter *such* sentiments; for which, indeed, we are at a loss to account, in a man of sense and reason—setting PIETY out of the question.

These few slight strictures have been forced from us merely by that regard which every man owes to truth and liberty. In some parts of the pamphlet, we well accord with the Doctor; and particularly when he admonishes us to fashion ourselves according to the laws of religion and virtue, without which all other reformations will be labour in vain. Then, and *then only*, he adds, may we and our King *joy in the strength of the Lord*, and *greatly rejoice in his salvation*; for then, and *only then*, will the Lord continue to *give us our heart's desire*, and will not withhold from us the request of our lips, Psalm xxi. 1, 2. which is the text of the sermon.

Art. 86. Addressed to the Poor, but more particularly to the Parents of the Children belonging to the Sunday Schools, Hackney. By S. Palmer. 12mo. pp. 27. 4d. Buckland. 1790.

A sensible discourse, well suited to the persons for whom it was immediately designed; while it may, at the same time, be read or heard to advantage by any others. The respectable author very

properly ſuppoſes, that 'the plainneſs of it will not be thought to need an apology.'

CORRESPONDENCE.

*** The firſt part of the communication ſigned '*Lector*,' relates to a matter concerning which our deliberations are not concluded. The writer will know the reſult in due time. With reſpect to the remainder of the letter, we have only to ſay that, for various reaſons, the plan is impracticable.

† The idea ſuggeſted by 'A Confectioner,' has been before ſubmitted to us: but, on conſideration, the adoption of it does not appear expedient.

†‡† A. B.'s remarks on the controverſy between the Unitarians and the Athanaſians are very ſatisfactory to us: but we are deterred from inſerting them, by the fear of opening a door of controverſy which we might find it difficult to ſhut. We are obliged to A. B. for his information of the overſight which he has pointed out: he will ſee it noticed in the *errata*.

†*† At the requeſt of 'A Friend to Truth,' we have re-conſidered the paſſage quoted by Mr. Lofft, from 2 Kings, iv. 37. (Rev. Jan. p. 87.), deſcribing the behaviour of the Shunamite to *Eliſha*: but we cannot accede to the idea, that the words προσεκύνησεν ἐπὶ τὴν γην relate an act ſeparate or diſtinct from that deſcribed in the foregoing clauſe, καὶ ἔπεσεν ἐπὶ τὰς πόδας αὐτοῦ; nor that the verb προσεκύνησεν has not the prophet for its object, but probably relates to the worſhip paid by the Shunamite to the Deity; becauſe, inſtead of the αὐτῷ being repeated, the words ἐπὶ τὴν γην are ſubjoined. If our correſpondent adverts to the idiom of the Hebrew language, and to the mode of the writers of the O. T. in expreſſing the ſame thought by parallel and ſynonymous expreſſions, we think he will be inclined to believe that the whole paſſage does refer to the prophet; and that it ſignifies, to expreſs it in a more modern ſtyle, "that ſhe fell at his feet, proſtrating herſelf even to the earth."

An inſtance of this parallelism in writing occurs in Iſaiah, xxvi. 5.

He layeth it low *to the ground*,
He bringeth it *to the duſt*.

Here *duſt* and *ground* have the ſame meaning; and we conceive that ἐπὶ τὰς πόδας and ἐπὶ τὴν γην, in the paſſage under conſideration, ſtand in a ſimilar predicament.

We are obliged to this Correſpondent for the following P. S.

'I take this occaſion to tell you a curious fact, probably unknown to you; that the "*Practical Eſſay on the Revelations*," obſerved by you, ſome months ago, to be written in a *manly* and judicious manner, was the performance of *a Lady*.'

§‡§ The communications of '*Clericus*' are inadmiſſible. We never inſert critiques from unknown pens.

‡§‡ We

‡§‡ We are ſorry that a great preſs of temporary and other buſineſs prevents our complying with the requeſt of our Reverend Correſpondent C. S. We are obliged to him for his good opinion; and we ſhall endeavour to merit its continuation.

§‖§ The '*complaint*' of H. was totally beyond prevention. To his '*recommendations*,' we ſhall attend, as far as lies in our power; particularly in giving a more extenſive account of law-books.

‖§‖ We have frequently adverted to the objections made by G. S. but find that no human exertions can obviate them. To ſome of *his* hints *we* could make unanſwerable objections; and to the reſt, we need only obſerve (though other reaſons might be aſſigned), that the execution of them would greatly extend our labour, which is already more than ſufficient, and would occupy a large portion of time, of which we have already too little.

Not referring *particularly* and *only* to G. S. we cannot now refrain from ſaying, that we are, at length, nearly tired with ſuch frequent *hints*, *recommendations*, and *pieces of advice*, as we receive from thoſe of our readers who have more leiſure, and leſs experience, than ourſelves; and we cannot avoid recollecting, and recommending to their attentive peruſal, the well-known and excellent fable of *the old man, his ſon, and the aſs*.

§¶§ W. N. relates a matter, in which we are ſorry that we can be of no ſervice to him.

‡¶‡ S. T. politely urges us to continue our remarks on Mr. Glaſſe's Greek verſion of Samſon Agoniſtes: but various reaſons will prevent our complying with this requeſt. As to completing and publiſhing them in a ſeparate work, we can only ſay, that no ſuch intention exiſts *at preſent*.

†‡† We cannot uſe the communication ſigned *Eques*, without knowing whence it comes: neither is the work ſuch as to entitle it to notice in the M. R.

ERRATA.

☞ In our Review for January, p. 17. l. 10. from the bottom, read, *one hundred and* ten millions.

In Review for February,

Page 150. line 13. *for* his, *read* the.
164. — 4 from bot. *for* Ducros, *read* Quiros.
167. — 22. *for* theſe, *read* they.
222. — *for* impertinent, *read* pertinent.
237. — 2. *for* preſcribe, *read* proſcribe.

In this Number,

268. note §, *read* Capheſias.

THE

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ART. I. *Lectures on Education*: read to a Society for promoting reaſonable and humane Improvements in the Diſcipline and Inſtruction of Youth. By the Rev. David Williams. In three Volumes. 8vo. pp. 940. 15s. 9d. Boards. Bell. 1789.

IF any thing can prove that the world is yet in its minority, the imperfect manner in which the important buſineſs of education is ſtill conducted, will afford this proof. After all the experience of paſt ages, and after all that has been ſaid and written on the ſubject, no general principles are ſo thoroughly eſtabliſhed as to be univerſally received; nor has any practical plan been propoſed, which carries with it ſuch evident marks of utility as to be commonly adopted. Parents purſue no regular method of inſtruction or diſcipline. In the ſhare, which they themſelves take in this great work, (and this portion is often very inconſiderable,) they are commonly governed more by prejudice or caprice, than by an enlightened judgment. Preceptors are choſen, with little attention to their real qualifications, or to the propriety of their plan of education; and ſchools, not excepting the moſt celebrated, purſue a narrow, and, in ſeveral reſpects, an antiquated method of inſtruction, which is neither adapted to the preſent ſtate of knowlege; nor, in the happieſt manner, fitted to qualify youth for the ſtation which they are afterward to occupy in ſociety.

In this ſtate of a concern, ſo univerſally intereſting as that of education, whoever offers any juſt obſervations on the ſubject, and eſpecially every one who makes any judicious experiments for its improvement, may properly be conſidered as a public benefactor. How far the author of theſe Lectures is entitled to this honourable appellation, the reader will, in ſome meaſure, be enabled to judge, from the account wh[illegible] we ſhall give of the work. Mr.

Mr. Williams opens these Lectures with an inquiry into the nature and origin of that principle, which is the first spring of all useful exertions in education, viz. parental love. This principle, he clearly proves, must have its origin in mutual passion and mutual esteem; and can only be permanent and beneficial, in proportion as the mutual attachment of parents is sincere. Under the conduct of reason and virtue, he shews that this affection is capable of producing the greatest effects.

'Having the complicated charm and enchantment of that nameless and undefinable union which blends excellent minds, and from that union produces new beings, generates passions, attentions, and pleasures the most interesting and the most intense; this principle is among the most glowing in all nature, and leads to the greatest and best actions *.'

On the contrary, the author remarks, where this affection has no better ground than caprice and folly, its operations are mischievous and fatal.

From the principle, Mr. Williams proceeds to consider the objects of education; and he maintains that we should direct our earliest attention to the body. His first proposition on the subject of education is †, 'Parents should attend to the plain and obvious lessons of reason, in giving that firm and permanent health to the bodies of their children, which will admit of the duties of life with ease and pleasure.' After censuring, with freedom, the conduct of modern parents in this respect, he concludes his second lecture with the following judicious remarks ‡:

'Health is not only necessary to animal pursuits and enjoyments; but to accurate and sound knowledge; to real wisdom and virtue. The ancient definition of a wise, and happy man, cannot be improved, "having a sound mind in a sound body." This, we have seen, to be true in reason: the testimony of historians, the remains of ancient statues, medals, coins, &c. furnish facts of the same nature. The characteristic beauty of pure antiquity, is the expression of placid and benevolent wisdom, in a well formed and healthy countenance. No cause and effect in nature are more intimately connected than health and knowledge; or a well formed and beautiful body, and a wise and excellent mind.'

In the education of the mind, the Lecturer explodes the common method of exciting its hopes and fears, founded on the opinion, that reason and the passions are properties of the soul, which we are to direct as well as we are able. He maintains § that the human constitution receives impressions

* Vol. I. p. 10. † p. 24. ‡ p. 31. § p. 38.

from

from all things around it; that theſe impreſſions are retained as ideas; and that theſe ideas are combined and raiſed into the paſſions, the affections, the reaſon, which produce the virtues of the heart, and the happineſs of the life: whence he infers, that it is the buſineſs of education to form the intellectual and active faculties, and render them productive of well-being.

'The paſſions* are not the properties of any diſputable and unintelligible ſubject; they are the effects of experience and inſtruction. They diſcover themſelves in an order beſpeaking their origin. They are firſt produced; and they give reaſon its exiſtence, its authority, and its qualities: who is a monarch by their appointment; and not, as ſome have imagined, a tyrant over them, *jure divino*. We therefore obſerve this faculty varying in men, according to the nature of the paſſions producing it, and the manner in which thoſe trials and experiments have been made that have given it exiſtence. Here education aſſumes an air of high and ſerious importance; when the qualities of our paſſions, and the exiſtence or nature of our reaſon, are clearly ſeen to depend on it.

'At what mortifying and dreadful diſtance are the common opinions of men, from their real obligations in this important buſineſs! Their beſt rule, is to leave the faculties of their families, like the plants of a wild heath, to the influence of any circumſtance that may aſſiſt or injure them. In general, they pervert their offspring in the firſt growth, by bad examples, careleſs converſation, or by intruſting them to mercenary and vicious dependants. This is the reaſon, things are variouſly miſapprehended; that the ſame objects make different impreſſions, and produce different thoughts in conſtitutions miſmanaged in indefinite variations; that children diſregard truth; become generally liars; are governed by caprices; and ſubſtitute during their lives the viſions and ſpectres of poetry, romance, mythology, ſuperſtition, and fanaticiſm, for the calm principles of reaſon, and the pleaſing habits of virtue. If the farmer would be deemed unreaſonable and unjuſt, who ſhould expect "to reap where he had not ſown, or to gather where he had not ſtrewed:"—if, in a gardener it would be abſurd and ridiculous, to aim at correcting the defects, or improving the ſhades of flowers after they were fully and perfectly blown: that parent muſt be ignorant of human nature, and unreaſonable in his views, who ſhould hope to find the conſtitution of the child, he has neglected or enervated, capable of admitting true ideas, or of retaining them ſo as to give firmneſs and conſiſtency to his character; who ſhould expect uſeful and proper affections, or ſound judgment and reaſon, to ariſe from random and falſe principles; or imagine, when theſe principles are imperfectly, viciouſly, but fully and completely formed, any care or any meaſures can be taken, effectually to remove their defects.'

* p. 45.

The author's general idea, concerning the manner in which the faculties of the mind ſhould be formed, or in which the buſineſs of education ſhould be conducted, is clearly and ſtrongly expreſſed in the following paſſage *:

'Education is an apprenticeſhip for the employments of life. This is the idea under which children are ſent to ſchool; when their parents are ſo fortunate as to entertain any idea on the ſubject. What are the employments? Thoſe of good huſbands and wives; good parents; dutiful children; affectionate relations and friends; uſeful members of communities; and benevolent citizens of the world. The principles of theſe duties are in all men ſimilar; and the meaſures to be taken with all children to render them moral agents and uſeful citizens, are ſimilar. We will not here diſpute the common prepoſſeſſion, 'that virtue is to precede information and knowledge:' whatever be the object, the prevailing method of attaining it, is not the moſt judicious.

'If to be happy in domeſtic connections, it be neceſſary we ſhould have a prompt and lively diſcernment of merit; hearts ſuſceptible of deep impreſſions; that we ſhould have that ſenſe of honour, and delicacy of moral taſte, which will prevent our ſacrificing to appetite what ſhould be yielded only to affectionate tenderneſs or friendſhip; that truth, that fidelity, that fortitude which would yield up life, rather than its deliberate engagements. If all;—if more than theſe be neceſſary qualifications, for the firſt connections of domeſtic life:—Education ſhould conſiſt, not of precepts, but of exerciſes alluding to ſuch important ſituations.

'The uſe and abuſe of power; the union of real tenderneſs and judgment; the difference of genuine prudence or a deſire of happineſs, and the ſelfiſh paſſions of avarice or ambition; the wiſdom and goodneſs requiſite in conducting a family to be a bleſſing, and not a nuiſance or a curſe:—theſe cannot come by chance; the mind is apt to revolt, if injoined with ſeverity to adopt them; and the likely method to obtain our purpoſe, is by numerous and judicious experiments, blended with the incidents of our families, and calculated to produce conviction and habit.

'The duties and obligations of children; of brothers and ſiſters; of friends; of magiſtrates and ſubjects; and of men to each other in all variations of ſituation, climate, and government:—theſe are incumbent on all men, and the buſineſs of Education ſhould be, not merely to furniſh our memories with arbitrary maxims, but to qualify us for them, by occurrences and incidents. It may be ſaid, theſe duties are ſo numerous, and of ſuch extent—that the time uſually allotted to Education would admit only of ſummary inſtructions in their general principles and rules. Nothing more is required; if we underſtand by inſtruction, what nature on all occaſions evidently intends we ſhould; what was actually underſtood by the ancients; and what we never miſapprehend, when qualifying youth for any inferior occupation or employment. In

* p. 50.

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that caſe, we do not furniſh maxims, to be committed to memory; —for we ſee, a good maſon or carpenter cannot be formed by rules, on the uſes of ſtone and timber:—we exerciſe perſons, deſigned for ſuch employments, in their practical branches; and hardly ever fail of accompliſhing our purpoſes. This is the method pointed out by reaſon, philoſophy, and by the wiſdom and practice of antiquity, in the inſtruction of man for the duties of life.

'But theſe duties ſend out branches ſo numerous, complicated, and extenſive; that without reducing them into certain ſimple and general principles, it would be impracticable to direct exerciſes, or prepare youth for their ſtations and offices.

'This is done for us. The great and general qualities, which conſtitute all the virtues we can practiſe, are few, ſimple, and to be taught in the early years of infancy. Theſe are, attention to the names, properties, and relations of things; and a deſire thoroughly to underſtand them:

'The uſe of knowledge in providing for our wants, conferring benefits, and doing ſervices:

'And, the neceſſary effects of reciprocal benefits, in producing attachments or affections; the general ingredients of all the virtues.

'The firſt buſineſs of Education is, to ſtimulate and direct the deſire of knowledge, which ſeems to be created by the affinity of external objects and the ſenſes affected by them. The general occupation of infancy is to *enquire*; the buſineſs of inſtructors to direct curioſity to proper objects; and to provide for its full and various gratification. This is the apprenticeſhip of wiſdom: for in this method youth acquire the art of referring appearances to cauſes; of ſorting ideas; and diſtinguiſhing truth. But their direction is uſually committed to nurſes and ſervants; who either check curioſity by ſullenneſs and ſeverity; or by giving falſe anſwers, and referring appearances to wrong cauſes, diſappoint this important faculty in its firſt exertions; and fix habits of credulity and ſuperſtition, which are never to be corrected.

'The proper direction of curioſity, and that ſpecies of application or induſtry neceſſary to gratify it, are the qualifications of a parent or preceptor, who would prepare young people for the duties of life.

'In this method, though children be never exhorted, they can hardly fail of becoming virtuous. They ſee all things diſpoſed in nature, to anſwer uſeful or benevolent purpoſes; they adopt the leſſon; attempt to be uſeful; and wiſh well to all the world.

'While this general principle of goodneſs is forming—the particular virtues of gratitude to benefactors; love of truth; and the deſire of becoming active and illuſtrious inſtruments of nature in its tendencies and deſigns, are riſing into ſtrong and permanent paſſions.

'Thus the moral character grows naturally out of the intellectual; not the intellectual out of the moral: and it depends principally on the direction and management of attention; the firſt important faculty of man.

'If the attention be wiſely employed, it will produce knowledge, truth, juſtice, benevolence, and every virtue neceſſary to the human character;—but when directed injudiciouſly, or miſmanaged, it will generate error, ſelfiſhneſs, and falſehood; the inconveniencies and miſchiefs of which, no future care may remedy or prevent.'

The following picture of Modern Education, though, perhaps, too deeply ſhaded, is certainly copied from real life *:

'To act on public theatres, men are immured in colleges with prieſts: and to diſcharge the duties of ſociety, women are ſhut up in nunneries, and convents; or in boarding-ſchools, reſembling them in inconveniencies and vices. Here ſuperſtition; mechanic order; and poor unwholeſome diet, check the vigor of the body and mind; or break the ſpirit into a diſpoſition to be ever inſincere, hypocritical, and ſervile. This is the general deſcription of modern Education.

'Many attempts have been made to reform it: and valuable hints have been furniſhed by perſons of genius. But they were efforts under inſuperable burdens. Improvements have appeared in detached eſſays: or, if large and ſucceſsful plans have been concerted, they are exhibited with ſo much caution, and ſo tender a ſpirit of accommodation with ancient cuſtoms, that they have no effect, but that of diſcrediting projects. No ſchool has yet been fully inſtituted; in which, it is the great object of the maſter, by natural and obvious means, to train up children into intelligent and honeſt men; to lay them under a moral neceſſity to ſpeak truth, and do juſtice; and to teach them, by experience, to defer preſent happineſs, in order to have it multiplied when their benefits have produced the happineſs of others. Theſe great objects are reducible to leſſons and exerciſes; practicable as thoſe of languages, doctrines, and maxims.

'Youth ſhould be habituated to temperance; and prepared for the accidents of life, even by occaſional abſtinence. We can perceive leſſons of this nature were included in the inſtitutions of antiquity. Modern ſchools have pretended to adopt them. But it is important that parents be appriſed, they are ſelfiſh and injurious impoſitions.

'While children are guarded againſt intemperance; they ſhould be fully fed; with nutritive and generous food: and the leſſons of abſtinence ſhould *appear to them*, to be moral; not œconomical. The preſent faſhionable and ſcanty diet, has fatal effects on their conſtitutions.

'Diſorders occaſioned by repletion are eaſily removed; thoſe occaſioned by inanition ſeldom or never.

'Children, ſtarved in our little ſchools, never become vigorous and healthy. It is among women, the evil has the moſt alarming effects. They are generally ſhut up in gloomy old houſes; fed on ſcanty and improper food; and come out, with injuries which no

* p. 59.

time

time or care can remove. It is wonderful, the public is not rouzed on this folly, by a ſingle circumſtance—it is a general truth, that hardly any young perſon bred up at a boarding-ſchool, can ſuckle her own children.'

Mr. Williams, in the ſubſequent lectures, more fully unfolds his plan of educating youth by means of actual exerciſes, inſtead of formal precepts; he endeavours to ſupport it, by appealing to the practice of the ancients; and he relates the proceſs and reſult of ſeveral experiments which were made, on this plan, in his own ſeminary.

Conſidering *natural* ſciences as only the handmaids of the *moral* ſciences, Mr. W. judiciouſly directs his firſt attention to the correction of moral defects, and to the eſtabliſhment of good affections and habits. After many uſeful obſervations on the manner in which the habits of deceit and falſehood are formed in infancy, and on the methods by which they may be corrected; and having related the particulars of an expedient, which he tried, to cure this moral diſeaſe in a young patient who was committed to his care*; he remarks:

'All the young men brought with them the infirmity, under conſideration; and I obſerved they were affected according to the rank and opulence of their families. I do not imagine rank and wealth act as phyſical cauſes; but parents are at a diſtance from their duties in proportion to their elevation; and children are more or leſs initiated in vices, by the company of ſervants, according to the degrees of that diſtance. This you will find a general truth; though not without honourable exceptions.

'Having only two of my little companions whoſe information I could believe, on the ſlighteſt fact, I was in a diſcouraging minority in my own family. The plan purſued in their Education was not ſedentary; various little events continually occurred; and it required ſkill or patience to diſcern the truth in their relations of them.

'The proceſs, which had given me a new ally in the youth, to whom I have alluded, had difficulties, of which no man can judge who has been accuſtomed to regulate moral diſpoſitions by violence. It is happy the occupations of children, which may be called neutral, are ſo numerous, that they give time to guide their virtues at pleaſure. If moral diſpoſitions were in them, as they are in men, intenſely or perpetually bent on their objects; no remedies would affect their vices, but thoſe uſually applied by public juſtice. Their moral qualities are only occaſionally exerted; and it is the policy of Education to make the intervals of thoſe exertions as long as poſſible; to render knowledge intereſting; and to cheriſh the virtues or ſuppreſs the vices in ſilence, or unobſerved.

'Though I proceeded with caution; my determination to clear the houſe of falſehood did not eſcape obſervation. I guarded my

* p. 236.

converſation and engagements; which were minutely ſcrutinized. I aboliſhed cuſtoms, which on being explained, would have been harmleſs; but, in my circumſtances, by affording lodgments to the enemy, would add to my trouble. If at home, it was acknowledged to every perſon who called; and all anſwers at the door were given with ſcrupulous truth. For the ſervants were not cordially in my intereſt: any ground of ſuſpicion of my ſincerity would have been inſtantly and firmly occupied by the majority, who ſeemed determined to defeat my meaſures.

'A ſituation of this kind will appear ludicrous to thoſe who treat moral embarraſſments, as Alexander did the Gordian Knot. If I had, for a moment, armed myſelf with a cane or horſe-whip, all thoughts of reſiſting or counteracting me would have ſubſided. But I profeſſed to inſtruct youth without puniſhments; and the leading boy, when any apprehenſions of diſpleaſure were expreſſed, always removed them, by ſaying, his father had aſſured him, whatever faults were committed, I had pledged my honour not to puniſh. It ſeemed to be the ſtudy of that boy, to try the extent of my patience; and I determined to make him a principal object. He was older than any of his companions by three years; he had tolerable abilities; and had ſpent the greater part of his time with a mother, who was well diſpoſed, but tinctured with the ſpecies of affectation denominated ſentimental. The boy copied the affectation, without poſſeſſing her good qualities: and the father believed, ſimilar appearances indicated ſimilar virtues. Theſe virtues, as you will ſee in the ſequel, were not eſſential to the character of a young man, in the opinion of the father. The youth had proceeded rapidly in the paths of knowledge, where he had been directed; but the hypocriſy or falſehood, which he exerciſed on me in flattery, and the ſentimental points of feigned attachment, were inſulting or inſufferable.

'The miſdemeanors of the family were ſubject to the cognizance of a court, formed by the children: in which I appeared ſometimes as a member; never as a judge.

'I had tried the two rules preſcribed by Rouſſeau; to appear not to believe a liar, when he ſpoke truth; and to attend to all accuſations or charges of falſehood againſt a perſon addicted to the vice. But thoſe meaſures, beſides being exceptionable from inſincerity, produced effects ſo trifling, that I could have no hopes of ſucceeding by their means in convenient time. I determined to make falſehood the buſineſs of the court; and in ſuch a manner, as to relieve me of conſiderable trouble.

'In the excurſions we made; or in the amuſements we purſued, we were often under the neceſſity of hiring a boy. I had promiſed to furniſh my companions with a ſervant at their command. I reſolved he ſhould be the greateſt liar I could procure. There are in London and its neighbourhood conſiderable numbers of complete nurſeries of vice: they are ſupported by piety or virtue; and called hoſpitals or work-houſes. I applied at one of theſe manſions; and was immediately furniſhed with a little fellow full of deceit or diſhoneſty.

'When

'When I brought him home, I related the character given of the boy: and obſerved, if they could guard againſt the effects of his falſehood, he would be a proper ſervant. Though I have been aſſured, not one of them perceived my deſign; yet their ſudden embarraſſment had more of guilt than ignorance. I left them, to conſult on their reſolution: at my return, the magiſtrate of the week told me, they could have no hopes of correcting the boy of falſehood, unleſs ſome puniſhment were permitted.

'I never interfered in decrees or judgments; but ſometimes had recourſe to collateral contrivances to heighten the impreſſions of inconvenience in any of their ill effects.—I replied, they muſt uſe the means they thought effectual; and experience would enable them to rectify errors: that I muſt remind them—I ſubmitted to all the laws in the formation of which I aſſiſted—and as nothing like ſlavery could be admitted, it muſt be conſidered a fundamental rule in the family, that proceedings determined upon in the caſe of the boy, ſhould be precedents in mine, or in that of the young gentlemen who might be ſo unfortunate as to offend. That produced profound ſilence; and I retired a ſecond time. Their conſultation was long: I imagine debates ran high, as ſupper waited for them. I was pleaſed with the circumſtance, and ſhould not have interrupted them till midnight. Their little faculties were enliſted, not in feigned diſputation: but on a queſtion they felt to be extremely intereſting in their ſituation. I had rather have heard their debate, than the moſt celebrated conteſt of Greek or Roman eloquence: but it was impracticable. They came to ſupper without a deciſion; and the boy who had been lately cured of his diſpoſition to falſehood, appeared haraſſed or fatigued.

'The next morning, the elder youth of the family had permiſſion to go into town; and when we returned from an exerciſe to which it had been appropriated, I found his father waiting for me. By his rank he was entitled to politeneſs; and the part he bore in our public councils required diſtinguiſhed wiſdom and virtue.

'The following converſation at once terminated our connection and acquaintance.

'FATHER.

'I am aſtoniſhed you ſhould diſappoint the hopes I had lately conceived of my ſon, by a ſcrupulous ſeverity on trifles.

'PRECEPTOR.

'I will not affect ignorance of your meaning; but nothing ſhall make me ſwerve from my deſign.

'FATHER.

'Have you read Lord Cheſterfield?

'PRECEPTOR.

'Yes.

'FATHER.

'That is, the morality of a gentleman?—On your plan, the youth would be a dupe in ſociety; and his impertinent ſcruples would not be borne in my family.

'PRECEPTOR.

'Then take him home immediately: for in a few months he may be intractable to the meaſures recommended by Lord Cheſterfield.

'FATHER.

'FATHER.

'You will not attend to his learning, without haraſſing him on peccadillos in morals?

'PRECEPTOR.

'To be ſincere with you, I will not live in the ſame houſe with him, if he muſt be indulged in liberties with truth.

'I ſaw, he refrained with difficulty from intemperate expreſſions; and he abruptly took his leave. Whether he found a preceptor of the ſchool of Lord Cheſterfield, I never enquired. But I imagine by his behaviour, when chance brings me in his way, that he does not applaud his impetuoſity.

'I was greatly relieved by the departure of the ſon. A ſentimental ſpecioſneſs in all his faults, baffled the cognizance of my little court; he could hardly have been convicted without interference; which I avoided, as much as poſſible.

'The principal obſtacle to their deciſion being removed, the little judicature immediately reſolved, to take the boy allotted them, as their ſervant; and to correct him of the diſpoſition to falſehood by ſuch meaſures as they could contrive; ſtipulating only for my aſſiſtance or advice.

'Every moraliſt will perceive I need not proceed in the narration. My views were accompliſhed, whether they ſucceeded or not in the operations on the boy. They were left to their inventions, under the authority of the law, 'With what meaſure ye mete, it ſhall be meaſured to you again.'—Many of the precautions and judgments would do credit to graver aſſemblies; many of them were abſurd or ridiculous: but the young gentlemen were intenſely occupied in the cure of lying; they therefore obtained more accurate ideas of its nature or inconveniencies than the uſual occurrences of life would afford, under the beſt management, in ſeveral years.

'Puniſhments were firſt uſed; but as they either increaſe the evil, or extinguiſh it with barbarous cruelty; as the remedy is more injurious than the diſeaſe; it was not difficult to contrive, the effects of proceedings ſhould diſcover their error; in a manner not to be accompliſhed by previous argument or eloquence. I propoſed, we ſhould conſult the beſt writers; and brought in Xenophon's Inſtitutions of Cyrus, Plutarch's Morals, and the Treatiſes of Locke and Rouſſeau. You will obſerve, this is not a common method of reading with pupils. I hardly remember myſelf in a diſpoſition to purſue authors with the attention they diſcovered on the occaſion; and it anſwered ſeveral purpoſes.

'I led them through thoſe parts of Xenophon and Plutarch, which had reference to our buſineſs; and though the maxims or examples did not immediately apply to the proceedings on the boy; they made impreſſions of great importance to the enquirers whoſe benefit I indirectly purſued. Venerable or uſeful writers were advantageouſly introduced; and an inſtructive, captivating method of reading, eſtabliſhed.

'We were more ſucceſsful in modern writers; and my companions thought it a happy circumſtance; for puniſhments being diſcontinued, the boy's conduct became intolerable. The following maxims

maxims of Rouſſeau, they put in practice in a great variety of methods; ſome ingenious, ſome ridiculous. 1. Never to believe the boy, whatever he averred: and to oblige him to the moſt vexatious or fatiguing modes of proving every fact. 2. They admitted all accuſations againſt him, probable or improbable, from the family or the tradeſmen with which we were connected; and to the honor of humanity, it muſt be ſaid, they were charmed with the principle they adopted, 'That it is not the intereſt of children to deceive their friends.'—It was the point, to which I wiſhed to bring them: when they had formed a few contrivances to ſhew him, it was his intereſt not to deceive, and had tolerably ſucceeded, I diſmiſſed the boy, and furniſhed them with a better ſervant.

'It cannot be neceſſary to inform you, all theſe proceedings were directed to one object; that of rendering children the inſtruments of their own correction or improvement, while they appeared to be occupied on the faults of others. Perſons matured or hardened in vices may puniſh in others the crimes of which they are guilty. I have never ſeen; nor do I believe there exiſts a child who would reſiſt this method of reforming him, if patiently or judiciouſly applied.'

With this ſtory, which will, we doubt not, leave on the mind of the reader a ſtrong impreſſion of the utility of the moral diſcipline which theſe lectures are intended to recommend, we ſhall, for the preſent, take our leave of this intereſting work.

[*To be continued.*]

ART. II. *Obſervations upon the Expediency of reviſing the preſent Engliſh Verſion of the Four Goſpels, and of the Acts of the Apoſtles.* By John Symonds, LL. D. Profeſſor of Modern Hiſtory in the Univerſity of Cambridge. 4to. pp. 178. 8s. ſewed. Payne, &c. 1789.

THE ſubject of the reviſal of our Engliſh verſion of the Scripture, is here treated in fuller detail than in any preceding work; and it is diſcuſſed with great judgment and ability. The author, in the firſt place, takes a general view of the queſtion; in which he refutes the objections that have been commonly made to a new verſion of the Bible, and offers general arguments in ſupport of its expediency. He then proceeds to ſhew, particularly, that the preſent verſion is deficient in Perſpicuity, in Grammatical Accuracy, and in Elegance. Under each head, he produces many examples, from which we ſhall ſelect a few.

Examples of AMBIGUITY, occaſioned

1. *By the Antecedents, to which the Relatives refer, not being clearly diſtinguiſhed:*

'Matt. ix. 32. "As they went out, behold! *they* brought to him a dumb man poſſeſſed with the devil." One would imagine, that the

the blind men, who had juſt recovered their ſight, had brought the demoniac; whereas they were gone away, and the people brought him. It ſhould therefore be tranſlated, "After theſe men were departed, behold! *the people* brought to him a dumb man, who was a demoniac:" Or, "a dumb man was brought to him," as Caſtalio renders it, "allatus eſt ei mutus homo." After which manner is the Italian tranſlation by Diodati: "Hor, come que' ciechi uſcivano, ecco, gli fu preſentato un huomo mutolo, indemoniato." Thus likewiſe Tyndal: "As they were come oute, beholde a dum man, poſſeſſed of a devil, was broughte too him."

'Luke, ix. 34. "While he thus ſpake, there came a cloud, and overſhadowed *them:* and *they* feared, as *they* entered into the cloud." This verſe ſeems thoroughly confuſed by theſe pronouns. It had better be rendered, "and *the diſciples* were afraid, *when they ſaw* them entering into the cloud." So L'Enfant and Beauſobre; "et les diſciples furent ſaiſis de frayeur *en les voyant* entrer dans la nueé" Caſtalio has thrown the latter part of the 33d verſe into the 34th, and has rendered the whole very clearly: "Hæc eo loquente, et quid diceret neſciente, extitit nubes quæ illos obumbravit. Quibus in nubem ingreſſis, quum hi territi eſſent, &c."

11. *By equivocal Words or Phraſes:*

'Matt. xviii. 26. "The ſervant therefore fell down, and *worſhipped him* [humbly entreated him."] Mintert furniſhes us with many inſtances of this ſignification of the verb προσκυνεω in the LXX, and my learned friend Mr. Harmer* has put the meaning of this, and

* Dr. Symonds, in his preface, bears the following teſtimony to the merit of Mr. Harmer; to whoſe memory, we are glad of this opportunity of paying a tribute of reſpect:

'The reputation of Mr. Harmer, as a ſcholar and a divine, is, I believe, fully and univerſally eſtabliſhed. If, as a writer, he may ſometimes be thought inelegant in his ſtyle, and too minute in the inveſtigation of facts, yet theſe defects are amply compenſated by the general choice of his materials, and the clearneſs of method with which he digeſted and arranged them. Some books come into the world, ſet off with all the ornaments of language; and with their authors are ſoon forgotten: they reſemble thoſe meteors, which by their luminous appearance attract our notice; and almoſt in the ſame moment vaniſh from our ſight. The credit of Mr. Harmer's writings reſts upon a foundation ſtrong and durable. He hath profeſſedly treated a ſubject of the firſt importance, which had before been touched upon only incidentally; and, by ſhewing at large the wonderful conformity between the ancient and modern cuſtoms in the Eaſt, hath not only thrown a conſiderable light upon numberleſs paſſages in the Bible, but hath opened new and fruitful ſources of information for the uſe of future expoſitors.

'But it would be doing great injuſtice to Mr. Harmer, to confine our attention to the fruits of his learning alone. As the whole purpoſe of his ſtudies was to illuſtrate the Scriptures, ſo it was his conſtant endeavour to practice thoſe duties, which are therein declared

and of ſimilar paſſages, beyond all doubt, in his deſcription of the various methods of doing perſons honour in the Holy Land*. It is very properly rendered by Wicklif, "But thilke ſervaunt fell down and *preide* him," and by the authors of the Geneva Verſion, "*beſought* him;" which king James's tranſlators choſe rather to inſert in their margin, than in their text. Had they in other chapters been more ſparing in the uſe of the word "worſhip," which they muſt have known to be equivocal, they would have repreſented more clearly the ſenſe of the original. One of the ſtrangeſt examples in this kind is in Luke, xiv. 10. "But when thou art *bidden*, [invited] go and ſit down in the loweſt *room* [ſeat], that when he *that bade thee* [who invited thee] cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have *worſhip* [honour, or, reſpect] in the preſence of them, *that ſit at meat* [who ſit at table] with thee." Biſhop Pearce obſerves, that in this ancient ſenſe of the word *worſhip*, which is, reſpect or reverence, our form of matrimony ſays "with my body I thee worſhip;" but were theſe expreſſions a little new-modelled, it could give no reaſonable offence.'

'Acts, i. 20. "For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his *biſhoprick* [office] let another take." It is curious enough to repreſent biſhopricks as ſubſiſting under the Moſaic diſpenſation. But this mode of tranſlating, ſtrange as it is, has been adopted in ſeveral Verſions; but not by Caſtalio: "ejuſque munus excipiat alius;" nor by Diodati, "Un' altro prenda il ſuo officio;" nor by L'En-

* 'Obſervations on divers Paſſages of Scripture, vol. II. ch. vi.'

clared to be eſſential to the forming of a true Chriſtian. He was a man of unaffected piety: equally kind as a maſter, parent, and huſband: meek and modeſt in his deportment: and invariably averſe from every degree of intemperance and exceſs. Superior to all thoſe narrow and illiberal prejudices, which we are apt to imbibe from education or habit, he was governed by a general principle of benevolence; and though he was commonly called the father of the Diſſenters, yet his good offices were ſo far from being confined to thoſe of his own communion, that he acknowledged and encouraged merit whereſoever he found it. "*I will apply to Harmer*," was the uſual language of every injured perſon in his neighbourhood; and it ſeldom happened, that the aggreſſor was not ſoon induced by his perſuaſion to repair the injury which had been done; and I do not exaggerate, when I affirm, that there is not probably a ſingle inſtance of an individual to be found, who, by a mild and ſeaſonable interference, prevented more law-ſuits than Mr. Harmer. When we reflect that all theſe virtues, which he ſo eminently poſſeſſed, were ſtill heightened by the character of a *peacemaker*; a character, to which an Evangelical bleſſing is annexed, we cannot but look upon his death as a public loſs: much leſs can we be ſurprized, that it ſhould deeply affect all thoſe who perſonally knew him and enjoyed his friendſhip—but by none is it more ſincerely lamented, than by him, who offers this ſlender tribute of regard to his memory.'

ſame

ſant and Beauſobre, " Qu' un autre ſoit mis en poſſeſſion de ſa charge;" nor by the authors of the Engliſh Verſions laſt cited, " Let another take his charge." King James's tranſlators ought at leaſt to have turned their attention towards the 109th Pſalm, where it is rendered both in the old and new Verſion, " and let another take his office." Purver has rendered την επισκοπην αυτου λαβοι ἑτερος " let another take his office of *Overſeer*," as if he were determined to depart as far as poſſible from King James's tranſlators; and to intimate to the common people, that Judas Iſcariot had been a guardian of the poor; for the word " *Overſeer*," how literal ſoever a tranſlation it may be of επισκοπος, cannot be conſidered by them in any other light.'

III. *By an indeterminate Uſe of Prepoſitions:*

' Luke, ix. 7. " Now Herod the tetrarch heard of all that *was done* [had been done] by him; *and he was* [and was] perplexed, *becauſe that* [becauſe] it was ſaid *of* [by] ſome that John was riſen from the dead: (8) and *of* [by] ſome, that Elias had appeared; and *of* [by] others, that one of the old prophets was riſen again."

' Acts, xv. 4. " And when they were come to Jeruſalem, they were *received of the church* [received with approbation by the church] and *of* [by] the Apoſtles and elders; and they declared all things *that God had done with them.*" It ought to be, " that God had done *through* them," that is, through their miniſtry. We ſee in Mintert, that when μετα has a genitive caſe after it, it is uſed by the LXX to ſignify *per*, as well as *cum*, &c. Beza has rightly tranſlated it, " quanta Deus *per* ipſos effeciſſet." It is rendered by Tyndal, and by the authors of the Geneva Verſion, " that God had done *by* them; but this is as liable to exception, as *with* them; for both phraſes are ambiguous. In the tranſlation of απεδεχθησαν I have followed Mr. Pyle, who has given this verb its due and full force; and to whom we are much indebted for his uſeful paraphraſe and notes on the Acts of the Apoſtles, and the Epiſtles.—The ſame obſervation, which has been here made, is applicable to xiv. 27. " And when they were come, and gathered the people together, *they rehearſed all that God had done with them.*" It ſhould be, " they *related* all that God had done *through* them."

Examples of UNGRAMMATICAL Expreſſions.

I. *In reſpect to Particles, and the Modes and Times of Verbs:*

' Mark, i. 32. " And *at even* [in the evening] when the ſun *did ſet*, &c. [was ſet, &c."] There is the ſame impropriety in Tomſon's Bible: " and when even was come, at what time the ſun *ſetteth*;" for the verb *ſet* is an active verb, and therefore improperly made neuter. It is well rendered in moſt of the old verſions, " when the ſun was *down*." In Coverdale: " when the ſunne was *gone down*."

' John, xix. 24. " They ſaid therefore among themſelves, Let us not *rent* it, &c." Either " rend it," or divide it," as in Tyndal, and moſt of our old verſions.—There is a worſe fault in Matth. xxvii. 51. " And behold! the veil of the temple was rent *in twain* [in two, or, in pieces] from the top to the bottom; and

the earth *did quake* [trembled] and the rocks *rent* [were rent.]" There are undoubtedly ſome Engliſh verbs which have both an active and a neuter ſignification; but the verb "to rend" is not of this claſs; yet even if it were, it would be improperly uſed in its two forms, in the ſame ſentence; for this, how agreeable ſoever to the learned languages, ſeems contrary to the genius of our own.'

II. *In reſpect to Adverbs:*

'Luke, xxiii. 32. "And there were *alſo* two *other* malefactors led with him to be put to death." This probably is the moſt exceptionable rendering in the four Goſpels. Every one juſt initiated in the principles of the Engliſh grammar muſt perceive, that the two words *alſo* and *other*, as they ſtand in our preſent verſion, neceſſarily indicate, that our Bleſſed Lord was a malefactor, as well as the thieves who were crucified with him. But if we ſubſtitute *others* for *other*, and place *alſo* cloſe to the verb, there will be no obſcurity or ambiguity: "And two *others*, who were malefactors, were *alſo* led with him to be put to death." The Geneva Bible, and the Biſhops-Bible (the firſt of which is cited upon this occaſion by Biſhop Pearce), are not liable to the leaſt exception in this reſpect; for we find in the former, "that there were two *others*, which were evil doers, led with him to be ſlayne;" and in the latter, "and there were two evyll doers, led with him to be ſlayne." Tyndal, and Coverdale, and Cranmer have rendered it after the ſame manner. King James's tranſlators were probably led into this groſs error by the Vulgate: "Ducebantur autem et alii duo nequam cum eo, ut interficerentur," and this interpretation has been implicitly followed in the Syriac, Arabic, and Æthiopic verſions, as we learn from the Latin tranſlations of them in the Polyglot; but the Perſic verſion gives us the true meaning of this verſe: "et duos latrones facinoroſos adducebant, ut illos etiam cum eo in crucem agerent." Wicklif has adhered to the Vulgate: "Alſo othere tweie wickid men weren led with him to be ſlayn." And we find the ſame kind of rendering in the Rheniſh N. T. and even in the recent tranſlation by Mr. Purver. This verſe in the original ſtands thus: "Ηγοντο δε και ἑτεροι δυο κακουργοι συν αυτῳ αναιρεθηναι." Henry Stephens firſt propoſed to put κακουργοι between commas, that it might not be underſtood *joint malefactors with him*. Mr. Bowyer in his edition hath inſerted it between commas; and Dr. Prieſtley hath with great propriety and judgment adopted the ſame method in his Engliſh verſion*: "And there were alſo two *others*, malefactors, led with him to be put to death." Indeed I have often wondered, that any tranſlators could poſſibly be induced to imagine, that the Evangeliſt meant to call Jeſus κακουργος: for he has taken pains, as it were, in the very next verſe to diſcriminate the ſufferers, by pointedly ſaying, αυτον, και τους κακουργους. I have been the more particular in examining this text, becauſe it carries in it ſuch an air of impiety that every well-meaning Chriſtian muſt acknowledge, that it calls loudly for amendment.'

* 'Engliſh Harmony, p. 240.'

III. *In*

III. *In reſpect to Prepoſitions and Conjunctions:*

'Matth. vi. 10. "Thy will be done *in* [on] earth, as it is in heaven." So Matth iv. 6. επι των χειρων ſhould be rendered "*on* their hands," not "*in* their hands;" and to the ſame purport in a variety of paſſages.'

'Luke, xxiii. 31. "For if they do theſe things *in* a green tree, what ſhall be done *in* the dry?" To do a thing *in* a tree, ſeems to be rather a novelty; yet we find it in the Biſhops-Bible, and in Mr. Purver's verſion. Our early tranſlators more judiciouſly uſed the prepoſition *to*, not *in*.'

IV. *Where the Pronouns are either ſuperfluous, or deficient, or ungrammatical:*

'Matth. xxi. 17. "And he left them, and went out of the city into Bethany, and *he* lodged there." Nor is this ſuperfluous pronoun in many of the ancient verſions.'

'Mark, v. 19. "*Howbeit* [However] Jeſus ſuffered him not, but *ſaith* [ſaid] unto him, Go home to thy friends, and tell them, how great things the Lord hath done for thee, *and hath* had compaſſion on thee." In this verſe more than the pronoun *he* ſeems to be wanted. It ſhould be, "and *that he* hath, &c." for the preceding adverb *how* belongs ſolely to the adjective. In one very ancient MS. is οτι ηλεησεν, which Beza has followed; and which ſeems to be the true reading.'

'Acts, xviii. 26. "And he began to ſpeak boldly in the ſynagogue: *whom* when Aquila and Priſcilla had heard, they took *him* unto them, and expounded unto him the way of God more perfectly." Here again there are two objective caſes, "whom" and "him," the laſt of which is ſuperfluous. Biſhop Sherlock ſuppoſed, that, in the foregoing verſe, the word ουκ had been omitted; and that we ought to read, εδιδασκεν ΟΥΚ ακριβως, "he taught the doctrine of Chriſt NOT perfectly, knowing only the baptiſm of John*." The conjecture is doubtleſs ingenious; but it may be much queſtioned, whether it be neceſſary; eſpecially if we include the beginning of the 26th verſe in the 25th. "This man was inſtructed in the way of the Lord; and, being fervent in the ſpirit, ſpake and taught diligently the way of the Lord, though he knew only the baptiſm of John; and he began to ſpeak boldly in the ſynagogue. (26) But after Aquila and Priſcilla had heard him, they took him *to their houſe*, and expounded unto him the way of God more perfectly."

V. *Where the definite Article* the *is improperly uſed:*

'Mark, ii. 17. "When Jeſus heard it, he *ſaith* [ſaid] unto them, They *that are whole* [who are in good health] have no need of *the* phyſician, but they *that* [who] are ſick, &c." It ſhould be "*a* phyſician;" for no particular one is pointed out in the original, but only a phyſician indefinitely. Though our preſent verſion is wrong in this inſtance, it is right in the parallel paſſage, Luke, v.

* 'Bowyer's Critical Conjectures, &c. p. 256.'

31. whereas, on the contrary, the Rhemiſh N. T. is right in the firſt inſtance, and wrong in the laſt; and this is the caſe with moſt of our early tranſlators, as to the uſe of the articles; which evidently ſhews, that they were not directed by any uniform rule.'

VI. *When the Verb precedes in the ſingular Number, when it ought to be in the Plural:*

'John, xv. 6. "If a man abide not in me, he is caſt *forth* [out] as a branch, and is withered; and men gather *them*, and caſt *them* into the fire, and *they* are burned." One would be tempted to think, that our tranſlators conſidered the ſubſtantive *branch* as a noun of multitude, which might have a pronoun agreeing with it in the plural, as well as in the ſingular number. The commentators are greatly divided about the propriety of reading αυτα or αυτο, for both are found in MSS. but whether we approve of one or the other, it is certain that our preſent verſion ought to be corrected, ſince there is a very groſs ſoleciſm in it. If we prefer αυτα, we ſhould render κλημα as if it were in the plural number "branches," and retain the pronouns *them* and *they*; but if we prefer αυτο, we ſhould ſubſtitute the neuter pronoun *it* in the room of *them* and *they*. This ſeems to be the better reading; and has been adopted by Coverdale, Mathew, Taverner, and Tyndal; the laſt of whom has rendered the verſe thus: "If a man bide not in me, he is caſt forth as a braunche, and is wythered; and men gather it, and caſte it into the fire, and it burneth." We find the ſame reading likewiſe in the Rhemiſh verſion of the N. T. "If any abide not in me, he *ſhal* be caſt forth as *the* branche, and *ſhal* wither; and they ſhall gather *him* up, and caſt *him* into the fire, and *he* burneth." But it is evident, that the compilers of this verſion have fallen here into two inaccuracies: firſt, by rendering *branch* by the definite article; and, ſecondly, by uſing the perſonal pronouns *he* and *him*, inſtead of the neuter pronoun *it*. On the other hand, they have rendered εβληθη, and εξηρανθη, with more propriety, than any of our Engliſh tranſlators; for there is no doubt, that the Aoriſt is uſed here to expreſs the ſenſe of future time, agreeably to the idiom of the Hebrew language. Thus the Vulgate; "mittetur foras, et areſcet." So Beza: "ſtatim ut palmes areſcet;" but he adds immediately, "deinde *colliguntur iſti palmites*," a barbariſm of which he would not have been guilty, if he had not been ſtrangely prepoſſeſſed in favour of the reading αυτα. The Vulgate is followed by the Spaniſh verſion: "*ſerà* echado fuera como mal pampano, &c." and likewiſe by the verſion of Mons: "Celuy qui ne demeure pas en moy, *ſerà* jetté dehors comme un ſarment inutile; il *ſéchera*, & on le *ramaſſera* pour le jetter au feu, & le brûler."

Examples of INELEGANCIES.

I. *In the Uſe of mean and vulgar Expreſſions:*

'Matt. xvii. 6. "And when the diſciples heard it, they fell on their faces, and were *ſore* [exceedingly] afraid." The adverb "ſore" ought to be univerſally expunged.'

'Matt. xxvii. 44. "The thieves alſo *which* [who] were crucified with him, *caſt the ſame in his teeth*" [reproached him in the ſame manner.]

manner.] The Rhemiſh verſion hath, " and the ſelf ſame thing, the thieves alſo who were crucified with him, *reproached* him withal.'

' Luke, xvii. 31. " In that day, he *which* [who] ſhall be on the houſe-top, *and his ſtuff* [and his goods, or having his goods] in his houſe, let him not come down to take *it* [them] away."

II. *In the Uſe of obſolete or harſh Expreſſions:*

' Matt. xxi. 31. " *Whether of them twain* [Which of the two] did the will of his father?" This mode of expreſſion muſt be corrected in other places.'

' Acts, xii. 9. " And he went out and followed him, and *wiſt not that it was true which was done by the angel* [knew not that what had been done by the angel was a real fact,] but thought he ſaw a viſion." Ουκ ηδει is rendered both in Tomſon's, and the Geneva Bible, " knew not." So iii. 17. " And now, brethren, I *wot* that through ignorance ye did it." It would be much better, " I know," as in the two Bibles juſt mentioned.'

' Acts, xxi. 24. " *Them take* [Take them] and purify thyſelf with them, *and be at charges* [at a joint expenſe] with them, that they may ſhave their heads." It is very well rendered in the Geneva Bible, " contribute with them." On the contrary, " do coſte on them," which is in the Biſhops-Bible, is ſtill more quaint than the rendering in our preſent verſion.'

In the remainder of the work, Dr. Symonds maintains the general expediency of a literal tranſlation: but he points out, and illuſtrates by examples, three exceptions; namely, when the language will not admit of a literal tranſlation, ſo as to make the words ſufficiently intelligible; when the times of verbs will not admit of a literal tranſlation; and when Hebraiſms, or Græciſms, are either redundant, or repugnant to the Engliſh idiom.

The quotations, which we have made from this work, are very ſmall ſpecimens of the inaccuracies which this learned and judicious writer has noticed in the common Engliſh verſion of the New Teſtament. They are, indeed, ſo numerous, that we do not wonder at the zeal with which he contends for the expediency of a reviſion of our Engliſh Bible; nor at the fervency of his wiſhes, that the work may be ſpeedily executed under proper authority, ' not according to the caprice of licentious interpreters, but expreſſing the genuine ſenſe of the Sacred Writings; not embelliſhed with the falſe colouring of rhetoric, but, like the original itſelf, ſimple and unadorned. In fine, correct enough to ſatisfy the learned and the polite, yet plain enough to enlighten the loweſt orders of mankind.'

ART.

ART. III. *Archaeologia*, or Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London. Vol. IX. 4to. pp. 404. 18s. Boards. Nichols. 1789.

THE public are indebted to this very reſpectable Society for much valuable information. The preſent volume contains, beſide an appendix, thirty-one articles, *ſome* intereſting, *others* inſtructive, and *all* more or leſs entertaining. The volume opens with 'Obſervations on the time of the death and place of burial of Queen Katherine Parr; by the Rev. Treadway Naſh, D. D.'—This Lady, it is well known, ſurvived her huſband, Henry VIII. who, always violent and arbitrary, became yet more ſo in the latter years of his life. Superior to him both as to natural ſenſe and acquired endowments, and early taught to inquire into the principles of religion, ſhe would ſometimes argue with him on the ſubject; a preſumption which Henry could not allow; for, inſtigated by Gardiner, Biſhop of Wincheſter, he had ordered her to the Tower, whence, as Dr. Naſh obſerves, ſhe would probably have ended her days on a ſcaffold, if her adroitneſs and ſubmiſſion had not appeaſed the tyrant's wrath: but though fortunate in that eſcape, it was to fall into hands almoſt, if not equally, bad. She afterward married Sir Thomas Seymour, Lord High Admiral, with whom ſhe lived about one year and an half, dying in childbed, Sept. 5, 1548, not without ſuſpicion of being poiſoned. Her remains were interred in the chapel of the caſtle of *Sudley*, Glouceſterſhire, which was the property of the Seymour family. In May 1782, the ground was examined, and a leaden envelope diſcovered, with an inſcription which teſtified that it contained the body of Queen Katherine: in 1784 and 1786 the place was re-examined by Dr. Naſh and others: it was found that the face had ſuffered greatly from the negligence of the perſons who had firſt made the diſcovery: on raiſing the cere-cloth from the left hand, both it and the nails appeared perfect, but of a browniſh colour: the cere-cloth conſiſted of many folds of coarſe linen, dipped in wax, tar, and perhaps ſome gums: over this, a ſheet of lead was wrapped, fitted exactly cloſe to the body. This chapel, in which ſeveral of the ancient nobility are alſo interred, is now uſed for keeping rabbits.

Of a ſimilar kind is the next article, in which Mr. Cook, ſurgeon, gives 'an account of the diſcovery of the corpſe of an abbot,' in a ſtone coffin, in the cathedral of Glouceſter: it proves to be that of John Wigmore, who died in 1337. Some curious particulars attend the relation: but we can only inſert the writer's remark, 'that a dry ſituation near the ſurface of

the ground, where nothing is near the body but a porous ſtone, is one of the beſt preſervatives for the animal frame, and in that ſituation the bones may remain without injury, 450 years."

Mr. Daines Barrington preſents us with an inquiry of a more learned and, to many, no doubt, of a more agreeable nature, in '*an hiſtorical diſcuſſion of the Game of Cheſs, addreſſed to Count Bruhl*,' and by him communicated to the Society. It is generally agreed that this ingenious diverſion had its origin in Aſia: but Mr. Barrington inclines to attribute it to China, rather than Perſia: whether the Greeks and Romans were acquainted with it, is doubtful: ſeveral paſſages which might be ſuppoſed to have ſuch a reference, are here conſidered; concerning which, we think, with this author, though they relate to ſome game of ſkill, it is evident that Cheſs is not intended. It has been attributed to *Palamedes*, who lived during the Trojan war: but the line from Sophocles, on which this opinion is founded, teaches nothing more than that he invented ſome game which was played with pebbles or cubes. *Palamedes* was ſo renowned for his ſagacity, that almoſt every early diſcovery was aſcribed to him; inſomuch, ſays Mr. Barrington, that he has been celebrated for that moſt *notable* of all inventions, viz. *The eating three meals a day**.

The game in queſtion appears to have been imported from Conſtantinople, during the time of the cruſades, firſt to Italy and Spain, and then to England and other countries.

An account is inſerted, from Carte† the hiſtorian, of a Cheſs-match in the year 1087, between Henry the Firſt, before he was king, and Lewis le Gros, ſon to Philip of France: Lewis having loſt ſeveral games, and much money, was ſo irritated, that he threw the cheſs-men at Henry's head; in return for which, Henry ſtruck the French prince with the board, laid him bleeding on the floor, and would have killed him, had it not been for timely interpoſition.

Mr. Barrington is quite unwilling to allow, either to England or France, ſo early an acquaintance with cheſs, as this relation aſſigns. He rather ſuppoſes *drafts* was the game:—but we are obliged to paſs by ſome curious particulars, and proceed to

'*A Letter from the Rev. John Bowle*, on the canonization of St. Oſmund, with ſome obſervations concerning the *Epiſ-*

* In ſupport of this jocular remark, the reader is referred to Lloyd's Poetical Dictionary, article *Palamedes*, where he directs to a tragedy of Æſchylus for the paſſage, δεῖπνα θ' ἡμέρᾳ μίᾳ τρία.

† Vol. I. p. 445.

scopus puerorum:' which requires little farther notice than to obſerve that the *Epiſcopus puerorum* is *Puer epiſcopali habitu ornatus*, or 'a boy dreſſed in the epiſcopal habit:'—but the ſubject ſeems to require a farther diſcuſſion.

The Rev. Mr. Pegge's '*Deſcription of another* * *Pig of Lead diſcovered in Derbyſhire*,' will not detain us long. It was found in April 1787 on Matlock moor: its weight is 173lb. and the inſcription, according to Mr. Pegge's interpretation, ſignifies that this block was made in the reign of the emperor Claudius: but as there are ſome material doubts concerning its meaning, he particularly recommends it to the farther inveſtigation of his brother-antiquaries.

'*An Account of the ancient Lordſhip of Galloway, from the earlieſt Period to the Year* 1455, written by Robert Riddell, of Glenriddell, Eſq.'—Galloway, in the early period of Scottiſh monarchy, was a very extenſive tract of country; and appears to have been independent both of the Scottiſh and Pictiſh kingdoms, being governed by Reguli, or Princes: in the reign of David the Firſt, about the year 1138, they were ſtill a diſtinct people, under the direction of their own laws. Mr. Riddell meets with few hints relative to them prior to the above period; and what he recites ſubſequently to it, is chiefly a genealogical table of the lords, and the different branches of their families, intermixed with a few other events and occurrences: in the liſt, we obſerve John Baliol, ſometime king of Scotland. The account reaches only to the year 1445; becauſe at that period the lordſhip of Galloway was annexed to the crown for ever, and its ancient laws and cuſtoms were annihilated, to place it on the ſame footing with the other parts of Scotland.

'*A Diſſertation on Satirical Medals*,' addreſſed to the Society by *Pere François Phillipe Gourdin*, Benedictine, of the order of St. Maur at Rouen, is learned, ſenſible, and pleaſing. It relates to a gold medal of the emperor Gallienus, in the cabinet of the king of France; which exhibits on one ſide, the head of the emperor, crowned with ears of corn, having an inſcription, *Gallienæ Auguſtæ*. The name of a woman, over the head of an emperor, has conveyed to ſeveral learned men the idea of a medalic ſatire; which is confirmed by the legend on the reverſe, *Ubique Pax*, at a time when war deſolated all the provinces of the empire. Father *Hardouin* has laid it down as a principle, that the Romans were too grave a people to tolerate jokes on their medals; and others have concluded that no

* See Rev. vol. lxxiv. p. 124.

ſatirical medal whatſoever is to be found among the ancients. M. Gourdin conſiders the ſubject with impartiality and attention; and the reſult of his inquiry is, that no medal which has on it S. C. or any other mark of authority, ought to paſs for a ſatire: but that ſeveral medals of this denomination were ſtruck by *private perſons*, as expreſſions of raillery or revenge, ſome of which may exiſt at this day: 'For, (he juſtly obſerves,) it would be very bad reaſoning to conclude that, becauſe neither the ſenate nor the colonies had ever ſtruck any ſatirical medal, private perſons had never dared to do ſo:' there are very good reaſons for ſuppoſing that they did; and it is probable that this medal of Gallienus was one of the number.

In an extract from a letter written by Col. Sydenham to Lord Macartney, dated St. Thomas's Mount, near Madraſs, 14th Oct. 1786, we have an account of a ſmall pot containing ſeveral pieces of gold, diſcovered by a labourer who was ploughing the ground. As they proved to be Roman coins, the tranſportation of them thither has juſtly excited ſurprize. Some, we are told, have endeavoured to aſcertain by them the preciſe limits of the marches of the Roman conquerors into the Eaſt; while others ſuppoſe, and perhaps with more probability, that theſe coins have been brought by travelling Armenians. Faithful drawings of eleven of the coins have been preſented to the Society, the greater part of which are of the emperors Adrian and Trajan.

'*Obſervations on Braſs Celts*, by the Rev. Mr. Pegge.' Theſe remarks were occaſioned by two pieces of antiquity, found in a bog at *Weſtmeath*, in Ireland, about the year 1780. One of them is a *Celt*, which being generally, if not always, of braſs, as this is, ſome gentlemen in Ireland have preſumed that it was older than the invention of iron, and conſequently of moſt remote antiquity. Mr. Pegge very juſtly obſerves, that the only inference to be drawn is, that the Iriſh Celts are older than the introduction of iron in *that country*. It is doubted whether theſe *Celts* were domeſtic tools or warlike inſtruments; it is probable they were of the former kind; or they might be employed for each purpoſe; the author, however, concludes, with apparent juſtice, that they are not of Roman, but of *Celtic*, original; and that they were a part of the arms or tools of the *Britons*, *Ibernians*, *Celtæ* or *Gauls*. As the Romans never eſtabliſhed themſelves in Ireland, if ever they invaded it, it is not to be expected that any of their weapons, or other inſtruments, ſhould be found in that country. The other ancient relic, which is alſo of braſs, Mr. Pegge conjectures to be a *Celtic verutum*. The learned, he remarks, begin now to think, that the Romans had a *Celtic* original, the ſame with

with our *Ibernians*, and therefore no wonder the *verutum*, with ſmall differences and variations, ſhould be a weapon common to both nations:—but we proceed to

'*Some Account of a Roman Road leading from Southampton, by Chicheſter and Arundel, through Suſſex and Surrey to London, ſo far as the ſame is found in Surrey.* By W. Bray, Eſq.' The uncertain commencement of the *Ermine* or *Erming*-ſtreet, that went in a direction from South to North, has been long the ſubject of debate. Mr. Bray, as others have done, thinks that it began at Southampton, and traces it with particular attention, in the manner mentioned above: but as it is not practicable for us to accompany his route, we refer the reader to the work itſelf, only obſerving that he adds a relation of ſome *Celts*, *fibulæ*, arrow-heads of white flint, together with coins and a braſs figure, (ſuppoſed of Æſculapius,) which have been diſcovered in theſe parts.

Governor Pownal agreeably amuſes and informs the generality of readers by his obſervations on what is commonly termed *Gothic* architecture, and on the corporation of *Free Maſons*. He remarks, that the *ſimple circular arches* are *more et opere Romano*. This ſpecies of building, the ſame in Gothland as in England, was practiſed, he adds, down to the tenth, eleventh, and twelfth centuries, and has been uſually referred to as Saxon, but is really Roman. During this period, alſo, the model of building in frame work, with high pointed arches, became general, and gradually advanced to great perfection. This frame work model was afterward applied to architecture in ſtone; and the high pointed arches thus produced were ſaid to be *more Teutonico*, or, adds Mr. Pownal, by a nick-name, as being an order uſed *citra Alpes montes*, *(tramontain,)* the *Gothic*. The introduction of this new kind of work, the Governor apprehends, was toward the cloſe of the twelfth, or commencement of the thirteenth, century; about which period, the Pope created ſeveral corporations of Roman or Italian architects and artiſts, who brought this *Teutonic*, vulgarly ſtyled Gothic, mode, into a regular and eſtabliſhed order. They were diſperſed to different places, and particularly in the northern parts of Europe; where the churches were in a ruinous ſtate. Here we find the origin of *Free*-maſonry, or, as the corporation was uſually ſtyled in England, *free and accepted maſons*. Here, alſo, we have one inſtance among others of the uſurped and tyrannical authority of the Pope and church; for theſe men were admitted to excluſive privileges, and particularly to the power of ſetting the price of their own work and labour, independently of the re-

gulations of the country in which they were employed; and this was pretended to be done according as *Hiram* had agreed with King *Solomon**; whence, ignorant people have concluded, and others have been willing to have it ſo thought, that this ſociety exiſted in the time of Solomon, and were *builders of the temple*. Their claims, however, occaſioned many diſputes, and gave riſe to ſeveral ſtatutes; till at length, in the reign of Henry VI. they were bound down to the rules of other labourers, and their chapters and congregations (as they were called) were ſuppreſſed by ſevere penalties. The maſons afterward met in mere clubs, and obſerved ſome ceremonies referring to inſtitutions and powers which no longer exiſted: by degrees, ſays the Governor, their clubs or lodges ſunk into a fooliſh harmleſs mummery: yet while he thus ridicules the preſent brotherhood, he mentions it to their honour, that they are a brotherhood of charity, who have diſtinguiſhed themſelves by great exertions of this kind toward the members of their ſeveral ſocieties.

A curious inquiry is purſued, with attention, by the Hon. Daines Barrington into '*the Origin of the Arms belonging to the two Societies of the Inner and Middle Temple.*' Theſe arms are the *Pegaſus* and the *Holy Lamb*. In this inveſtigation, we are carried back to the years 1113 and 1188, when the only two religious orders produced by the cruſades were eſtabliſhed in the *Holy* Land, as it has been generally termed: the firſt of theſe were the *Hoſpitallers*, who undertook the accommodation of pilgrims at their *hoſpitium*, or *inn*, while they reſided in Jeruſalem: the ſecond were the *Templars*, who profeſſed to eſcort the pilgrims to the Knights Hoſpitallers: each, at firſt, very poor, and afterward, each richly endowed, by the munificence, or, rather, ſuperſtition, of ignorant Chriſtians; in conſequence of which, they quarrelled: but powerful mediation perſuaded them to accommodate their differences. So poor were the Templars at the beginning, that the two principal among them were obliged to ride on one horſe, which was choſen as a proper device for their *ſeal*. They ſeem afterward to have changed this ſignature, when riches flowed in, for the Holy Lamb. A part of the Temple church, ſtill remaining, is ſaid to have been built by the Knights Templars. This order was aboliſhed during the reign of Edward II. and their poſſeſſions were given to the Hoſpitallers, their rivals, who granted the ſite of the preſent Temple (divided

* 1 Kings, v. 6.

into

into *Inner*, *Middle*, and *Outer**,) to certain profeſſors of the common law. The *Outer* Temple ſeems to have conſiſted of lodgings for ſervants; the two others are conſidered as ſeminaries for ſtudents of the law. The *Inner* court or temple, which is far the largeſt, in the fifth year of Queen Elizabeth, aſſumed to themſelves arms and a ſeal, the device of which was a *Pegaſus*. What peculiar connection the law is ſuppoſed to have with *Pegaſus* and the fountain of *Hippocrene*, may be a ſubject of curioſity,—poſſibly of drollery,—which, however, we have neither leiſure nor room to canvaſs. It might be a good hint to the lawyers to cultivate *liberal* or rational *ſcience*; while alſo, the motto, *Volat ad æthera virtus*, directs them to aſpire to truth and rectitude. More than fifty years after this, two devices were propoſed to the *Middle* Temple, which before had neither arms nor ſeal: they are the ſame that have been already mentioned as belonging to the Knights Templars; the *Holy Lamb* was preferred: whether or not it was deſigned by this means to intimate the ſuperior antiquity of the *Middle* to the *Inner* Temple, we leave others to determine: Mr. Barrington ſays, that the precedence (which *has* been diſputed) belongs to the latter: it is a matter of no real importance—we ſhall only add, that this gentleman ſpeaks concerning it in a very amicable and handſome manner.

The article which follows, by Major Rooke, will admit of very little notice from us. It is '*an Account of a Roman Building and Camp lately diſcovered at Buxton.*' The building is ſuppoſed to have been a temple dedicated to Apollo, and the camp to have been intended as a guard to the baths while they were frequented by the Romans.

'*Obſervations on Ancient Painting in England.* By Gov. Pownal.' After an attentive inquiry, the Governor concludes, that, though ſize and other varniſhes were known in the 12th century, and though tempering colours with oil muſt have been practiſed in diſtant ages, and was employed in this country, as is proved to a certainty in that branch which is called houſe-painting, yet the diſcovery of an oil varniſh, or the *drying oil uſed in limning*, was not then brought forward. Several old and curious paintings in Weſtminſter Abbey were examined, ſome of which are covered with glaſs or talc; others have coloured glaſs laid over a foil, to carry the appearance of precious ſtones or fine marbles; and from others, which would

* Mr. Barrington ſuppoſes each to be thus termed from their poſition with regard to Temple Bar, the weſtern boundary of the city.—Query: Whether there might not be an alluſion in this to the ancient Jewiſh temple?

admit,

admit, without injury, a more minute inveſtigation, it was found, that a coat of parchment was glued on the boards beneath the plaiſter which formed the picture. The cieling of the cathedral at Peterborough has employed Mr. Pownal's leiſure. It is, like ſome others, of wainſcot framed into panes and pannels; the paintings are ſaid to have been performed at a period between 1177 and 1199. Several of the figures are of a merry and whimſical kind: they preſent us, however, with the form of ſome muſical inſtruments at that time, and afford other information, which the Governor particularly relates. Theſe figures appear not very ſuitable to the place,—but ſuch is ſuperſtition, whether under the name of heathen or Chriſtian! it can admit what is ludicrous and ſilly in places and exerciſes accounted the moſt ſacred,—nay more, it can allow what is cruel and vicious, as has been often evidenced, not merely among Pagans, but throughout Chriſtendom: nor is ſuperſtition, miſtaken for religion, wanting at the preſent day; (a day, on many accounts, juſtly conſidered as enlightened;) and we fear, it muſt be added, that ſome, who ought to be wiſer and better, are pleaſed with, and encourage it!

The following article is of importance: '*A Vindication of the Authenticity of the Parian Chronicle*; by Richard Gough, Eſq.' yet learned and ſolid as it is, we muſt allow it but a ſhort review, for the reaſonings, extracts, &c. are too extenſive for our plan; beſide which, many obſervations correſponding with thoſe here ſuggeſted, have been already offered to the reader *, when we diſcuſſed, very attentively, the doubts raiſed by Mr. Robertſon concerning the Arundelian marbles. Mr. Gough produces ſeveral teſtimonies, whence it appears, how highly the learned on the continent think of this ancient relic: yet as theſe teſtimonies ſeem to be founded on an undoubted perſuaſion of its authenticity, they will hardly afford any ſatisfactory proof in reply to the preſent objections. Mr. Robertſon has acutely remarked it as a ſingularity, that a public monument and inſcription at Paros ſhould not mention any circumſtances relative to that iſland. To this it is anſwered, that it was a *general* chronicle, and not a chronicle of Paros; and Mr. Gough very properly ſuggeſts, that its being found in the iſland, is no proof that it was intended for that place: the marble of that ſpot, it is well known, was in the higheſt repute; although, therefore, it was there pre-

* Rev. for Oct. 1788, vol. lxxix. p. 351. and Rev. for Jan. 1789, vol. lxxx. p. 38.

pared,

pared, it might have been originally deſigned for ſome very different parts of Greece or Aſia, the accompliſhment of which purpoſe a variety of accidents might prevent.—However, as the inſcription ſeems to have ſome particular reſpect to literary hiſtory, we think, with Mr. Gough, that the omiſſion of the birth of Archilochus (a native of Paros) is ſomewhat remarkable. Mr. G. deems it too bold an aſſertion, to ſay that Sir Thomas Roe *does not once mention the Parian Chronicle*, ſince, in a letter to the Duke of Buckingham *, dated May 1626, he ſpeaks of TWO GREAT MARBLES at *Paris*, (Paros,) which he had taken meaſures to procure by the intereſt of the biſhop of *Naxia*, a neighbouring iſland. On the whole, the arguments which favour the antiquity of the marble, ſeem rather to preponderate: an inventive mind can raiſe objections ſufficient to perplex and darken any ſubject: but it muſt be owned, that thoſe which are offered in the preſent inſtance, have, certainly, their weight. The accompliſhment of the fraud, if ſuch it ſhould prove, muſt have been the effect of conſiderable labour, knowlege, and ingenuity, as well as craft and ſubtlety: but mercenary minds will ſometimes ſubmit to any labour, deceit, and artifice, for the ſake of pelf and its agreeable fruits. Mr. Gough very pertinently aſks, 'Have the moſt learned of the modern Greeks, for the three laſt centuries, ſhewn themſelves equal to compiling a ſyſtem of ancient chronology for their country?'—but though modern Greeks were unqualified for the work, the monks, or literati of Italy, (or ſome other nation,) who have manifeſted great fertility of invention in ſimilar inſtances, might have employed it here.

We muſt now diſmiſs this volume for the preſent, by adding, that the fifteen articles, of which we have here given a brief account, are accompanied by ſeven copper-plates.

[*To be continued.*]

ART. IV. *An Inquiry into the Hiſtory of Scotland preceding the Reign of Malcolm* III. or the Year 1056. Including the authentic Hiſtory of that Period. By John Pinkerton. 8vo. 2 Vols. 600 Pages in each Vol. 12s. Boards. Nicol. 1789.

IN the acquiſition of knowlege, the human mind generally takes great delight, as men of letters, from their own experience, will readily admit: but, as it is not in the power of any individual to inveſtigate, deeply, every branch of literature, it is natural for a lover of knowlege, gladly to avail

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* Roe's 'Negociations,' p. 512.

himſelf

himſelf of the labours of others who have cultivated thoſe branches of ſcience which he has not, perhaps, had leiſure to ſtudy.

On theſe principles, we rejoiced to ſee the preſent work announced to the public; as it profeſſed to inveſtigate an important ſubject, which has been long involved in great obſcurity; and we took the earlieſt opportunity of peruſing it with attention;—nor were we ſo far diſguſted at the rude and inelegant manner of this author, as to throw aſide the book; we were willing to overlook theſe imperfections, from the expectation of benefiting by the uſeful information which we hoped to obtain. Though we have not been *entirely* diſappointed in this reſpect, yet, on finiſhing the peruſal of this Inquiry, we are forced to ſay, that the labour of wading through ſuch a chaos has not been fully compenſated by the portion of real and uſeful knowlege which we have been able to collect.

'It is much to be lamented, that accuracy and penetration are ſo rare in works written upon antiquarian ſubjects. In every country, if the moſt fooliſh books were to be named, it is believed that the antiquarian claſs would be immediately condeſcended on. One would imagine that, in ſuch ſubjects, quite a different mode of reaſoning is allowed, than is employed in treating any other branch of ſcience. Inſtead of facts, we find mere imagination; inſtead of argument, only groundleſs conjecture, ſupported by ſuch incoherent and inconcluſive ſophiſtry, as muſt argue a deranged underſtanding, if exerted on any other literary department.'

Theſe are the words of Mr. Pinkerton *; and we are ſorry to admit that there is ſome truth in the obſervation; and are ſtill more concerned to be obliged, as we are, for the ſake of truth, to allow, that the preſent work can ſcarcely be admitted as an exception to it. Without, however, dwelling on general remarks, which can afford little information to our readers, we ſhall proceed to lay before them a ſhort account of the hypotheſis which Mr. P. aſſumes, with regard to the original inhabitants of this iſland. In the year 1787, Mr. Pinkerton publiſhed a *Diſſertation on the Origin and Progreſs of the Scythians or Goths* †, which is here republiſhed, as the baſis of his preſent work. In that diſſertation, which is conducted with a degree of moderation, and accuracy of reſearch, not ſeen in every part of this performance, he endeavours to prove, from authorities of conſiderable weight, that in ancient times, the Scythæ, who originally inhabited that part of Aſia which is now denominated Perſia, gradually travelled weſtward; and, under the appellation of Scythæ, Gothæ, Gætæ, and various

* Vol. i. p. 398. † See Rev. vol. lxxvii.

other

other names, nearly overſpread all Europe, driving before them, to the weſtward, the Celtæ, who had been the original inhabitants of the weſtern parts of it, and forcing them to take refuge in Gaul and in this iſland; to which diſtricts they were confined at the time when the Romans firſt became acquainted with them.

The Celts are divided by Mr. P. into two grand claſſes; the Cumri, Cimmerii, or German Celts, and the Gael, Gauls, or Gauliſh Celts. The ſouthern part of England, he thinks, was firſt peopled by Gauliſh Celts from Gaul, and the northern parts of it by Cumraig Celts, from the Cimbric Cherſoneſe. He ſuppoſes, that the Gauliſh Celts in South Britain were afterward expelled to Ireland by another tribe of Cimbric Celts from Germany, whoſe poſterity are ſtill found in Wales;—they, in their turn, being obliged to give place to a tribe of Belgic Scythæ, who invaded their territories, and were found by Julius Cæſar occupying the eaſtern parts of South Britain.

Mr. Pinkerton marks three diviſions of Cumraig Celts in England; thoſe of Wales, thoſe of Strat Clyde in Scotland; and in Cumbria, or Cumberland; the two laſt of which were the remains of the Celts from the Cimbric Cherſoneſe, and the firſt alone were German Celts.

The moſt intereſting part of Mr. P.'s reſearches relates to the Picts; a people whoſe name is well known, but whoſe hiſtory has been, hitherto, involved in great obſcurity. Theſe, he ſays, were a particular tribe of Goths, or Gætæ, who originally inhabited the weſtern borders of the Euxine Sea. He traces their progreſs, weſtward, into Scandinavia; and thence, about 200 years before Chriſt, into England. Their route from Scandinavia to this country was, firſt to the Orkney iſlands, which they abandoned; and, proceeding to Ireland, they were there repulſed, and forced back to the *Ebudæ* iſlands, where they founded a kingdom, and whence they gradually ſpread over the northern parts of Scotland, forcing the Cumraig Celtæ ſouthward, and at laſt confining them to the kingdom of Strat Clyde, the capital of which was Dunbarton.

Beſide theſe Celtæ of Strat Clyde, another Celtic tribe firſt appeared in Scotland about the year 250 of our era, under the name of Dalreudini, or Attacotti, afterward *Scoti*, who make a conſiderable figure in the ſubſequent hiſtory of Scotland. Theſe Celtæ, the author endeavours to ſhew, came from Ireland, under their leader Riada, from whom they derived their name, and who, *by the favour of the Picts*, were allowed to ſettle in Argyleſhire, where they remained about 200 years; when they were again driven back into Ireland. They returned about 50 years afterward, under Fergus the ſon of Ere, who eſtabliſhed his Scottiſh

Scottiſh kingdom in the ſame diſtrict about the year 503. Mr. Pinkerton endeavours to prove that this kingdom was not eſtabliſhed by conqueſt, but was merely granted as a favour by the great and magnanimous Picts, who thus relinquiſhed nearly half their territories with the greateſt good-will! for he admits that their kingdom was bounded on the ſouth by the friths of Forth and Clyde, on the eaſt by *Drum Albin*, ſuppoſed to be hills in Athol, and extended north to Inverneſs; the iſland of Mull and the northern Ebudæ being ſtill retained by the Picts.

As to the name *Scoti*, or *Scots*, Mr. Pinkerton ſhews that it firſt originated in Ireland; and, with great probability, conjectures that it was only a corruption of *Scythæ*, a name which he thinks was firſt adopted in Ireland by a powerful people of Celtic origin, who migrated from Gaul, not from Spain, directly into Ireland, at a period long poſterior to the firſt colonization of that country from England. Theſe Gauliſh Celtæ, or *Scoti*, are repreſented by Mr. P. as a warlike people, who conquered the ſouthern and eaſtern parts of Ireland, driving the original Celtæ into the weſtern parts of that country, and eſtabliſhing a new kingdom, under the name of the *Scottiſh* kingdom in Ireland; and as the Dalreudini formed a tribe of Scottiſh Celts, they carried with them their name into Scotland, where it at laſt prevailed over that of the Picts, who, according to Mr. P. were the more numerous, and, as he ſtrongly contends, the more powerful people of that country.

As to the *extirpation* of the Picts by the Scots, Mr. Pinkerton, with great propriety, treats it as a fable. According to his hypotheſis, ſo far were the Picts from being extirpated by the Scots about the year 840, as is generally ſuppoſed, that, at that period, Kenneth, king of the Picts, became, by hereditary ſucceſſion, king of the Scots alſo; and governed the whole united kingdoms of Scots and Picts as one dominion, exactly as James the Sixth of Scotland became king of England, under the name of James the Firſt. This Kenneth, therefore, according to Mr. P. was Kenneth III. of Pictland, and Kenneth II. of Scotland; and as *both* kingdoms were ever afterward governed as *one*, he thinks the ſucceſſors of this Kenneth ought rather to be reckoned as a continuation of the kings of Pictland than of Scotland, as he himſelf was, originally, of the Pictiſh line.

Theſe are, in few words, the outlines of thoſe poſitions which Mr. Pinkerton endeavours to eſtabliſh as hiſtorical facts; and when they are thus ſeparated from the voluminous and digreſſory reflections under which they are buried in his work, they appear to be of conſiderable importance. Had the author choſen

choſen to confine himſelf to a clear and conciſe enumeration of the proofs on which he reſts his hypotheſis, the republic of letters would have been much benefited by his labours; and his work, if written with a becoming modeſty, however defective, would have been, no doubt, very favourably received by the public; and would have been examined with that indulgence which every inquiry into matters of ſuch difficult inveſtigation naturally claims:—but when he aſſumes a tone of ſuch ſuperlatively ſupercilious contempt for all others, who have preceded him in this line; and when he uſes innumerable abuſive epithets, while his arguments are, on many occaſions, equally liable to objection with thoſe which he contemns; it is not to be ſuppoſed that any perſon can read his book, without feeling a concern for the weakneſs, as well as a diſguſt at the vanity, of a writer, who dares ſo rudely to maltreat others, while he has ſo much occaſion to ſolicit indulgence for his own numerous defects.

Every perſon muſt have remarked, with regret, that when men even of ſound judgment, in general, have imbibed a particular prejudice, their minds ſeem to loſe their wonted vigour when that object comes in their way; and their judgment, in theſe particulars, becomes ſo deranged, as to induce them to act in a manner unbecoming their general character. Thus, David Hume, whenever he could get ſight of a clergyman, loſt all idea of the propriety and the decorum which ought ever to be regarded in hiſtory, quitted his ſubject, and went out of his way, to abuſe *the prieſt*. Voltaire, in like manner, and Gibbon, are perpetually digreſſing from the ſubject, wherever they think they can aim a ſtroke at the Chriſtian religion. In like manner, Mr. Pinkerton, from whatever cauſe, having adopted a moſt inveterate antipathy to the Celtæ, takes occaſion, in almoſt every page of his book, to load them with abuſe, couched in the rudeſt terms; which not only interrupt the candid inquirer in his purſuit of knowlege, but tire by the perpetual repetition of puerilities, that are beneath notice. To ſink the Celtæ ſtill lower in the opinion of all, as he imagines, by a compariſon with the Goths, he heaps his praiſes as extravagantly on the latter.

That we may not here ſeem to be ſpeaking at random, we ſhall preſent our readers with a few paſſages, taken caſually from an innumerable multitude of the ſame claſs; and that Mr. Pinkerton may not ſuppoſe we have been diſguſted with him from a prejudice in favour of the Celtæ, we ſhall previouſly inform him, that we are as little intereſted in their character as that of any other people: that we are not more

connected

connected with them than he is himſelf; and that we know as little of their language as he does: but we do not pretend to decide on matters, concerning which a knowlege of that language is abſolutely neceſſary:

'M. Pelloutier clearly proves them Scythæ, that is, as he dreams, Celts; for he was ſo ignorant as to take the Celts and Scythæ for one people, in ſpite of all the ancients who mark them as literally, *toto cælo*, different; and in ſpite of our poſitive knowledge, here in Britain, who know the Celts to be mere radical ſavages, not yet advanced even to a ſtate of barbariſm; and if any foreigner doubts this, he has only to ſtep into the Celtic part of Wales, Ireland, or Scotland, and look at them, for they are juſt as they were, incapable of induſtry or civilization, even after half their blood is Gothic, and remain, as marked by the ancients, fond of lies, and enemies of truth*.'

'Indeed the malice and contempt borne by the Celtic ſavages; for they are ſavages, have been ſavages, ſince the world began, and will be for ever ſavages while a ſeparate people†.'

'But the Celtic, I will venture to ſay, is of all ſavage languages the moſt confuſed, as the Celts are of all ſavages the moſt deficient in underſtanding‡.'

'The Celts were ſo inferior a people, being to the Scythæ as a negroe to an European, that, as all hiſtory ſhews, to ſee them was to conquer them‖.'

'It is indeed ſurpriſing, that almoſt every intelligence conveyed in the Celtic dialects, Welſh, or Iriſh, amounts, from its confuſion and inaccuracy, to worſe than no intelligence at all; while the northern hiſtories, written in Gothic, are clear and accurate. A ſtrong proof, among many, that a Celtic mind is very different from a Gothic one. *Homo homini Deus* §.'

'But though theſe Celtic gentry are always ready to invent lies, there is no danger from them; for as folly is the cauſe of their villany, ſo it is alſo of its detection ¶.'

'No doubt a Celtic underſtanding will always be a Celtic underſtanding; and that folly imputed to the Celts by the Greeks and Romans, remains unimpaired +.'

'The Celts being indeed mere ſavages, and worſe than the ſavages of America, are remarkable, even to our times, for a total neglect of agriculture themſelves, and for plundering their neighbours. The Iriſh Celts, Scottiſh Celts, and Welſh Celts, have all a like claim to this character; and when it begins to paſs away, it is only a ſign that by intermarriages the Gothic blood begins to exceed the Celtic; and that the Celts are no longer Celts, though ſo accounted**.'

'The Celts make no progreſs in ideas, or in ſociety ††.'

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* Diſſert. p. 68. † Ibid. 92. ‡ Ibid. 102.
‖ Ibid. 123. § Vol. i. p. 75. ¶ Ibid. 98. + Ibid. 136.
** Ibid. 172. †† Ibid. 226.

'The

'The idiotiſm of the Highland bards had annihilated the Piks*, ſo that the nominal Scots had no claim of ſucceſſion. Their only claim was that of extirpation; a claim ſo truly Celtic, that it could not have entered a cold Gothic head†.'

'For being mere ſavages (the Celts), but one degree above brutes, they remain ſtill in much the ſame ſtate of ſociety as in the days of Julius Cæſar‡.'

'What a lion is to an aſs, ſuch is a Goth to a Celt||.'

Innumerable paſſages, to the ſame purport, might be produced: but, from the above ſpecimens, it is eaſy to judge of the *impartiality* that runs through the whole of theſe reſearches; as well as of the politeneſs and elegance of ſtyle which ſo ſtrongly characterize the writings of this author.

Before we quit this branch of the ſubject, it will be neceſſary to notice a few of the many inſtances of perverſion of facts, into which the author's prejudices have drawn him. He remarks, as we have already obſerved, that the *Ebudæ*, which have been, of late, corruptly called Hebrides§, were the firſt Britiſh territories occupied by the Picts: whence, according to his account, they gradually extended their dominion over the whole of Scotland, at leaſt north of the Roman wall. We have alſo obſerved, that he admits that the Celtæ, under Riada, eſtabliſhed a ſettlement in Argyleſhire; and he endeavours to repreſent this as being a voluntary ceſſion granted by the Picts, evidently with a view to ſave the honour of his favorite people from the ſhame of being vanquiſhed by the paltry Celts. With what degree of probability ſuch a ceſſion could have been made by a ſavage people, the reader will judge. Theſe Dalreudini, by his own account, were, however, afterward expelled by the Picts: on what pretext, we are not told: but in half a century, they returned with a ſuperior force, under Fergus the ſon of Eric, to take poſſeſſion of their former territories; and, on this occaſion, the magnanimous Picts once more granted to them, purely of their own good-will, not only the iſlands of Jura and Iſlay, but the whole of Argyleſhire, and other lands north of the Forth and Clyde to Inverneſs, and as far eaſtward as Drum-Albin, on the borders between Perth and Aberdeen. This is nearly half of all that part of Scotland beyond the Roman wall. Mr. P. however, ſenſible of the ſtrange appearance

* *Piks*; ſo Mr. Pinkerton chuſes to write the name of that people. See his reaſons for this, toward the concluſion of the article.

† Vol. i. p. 236. ‡ Ibid. 268. || Ibid. 272.

§ Mr. P. very ingeniouſly ſhews the origin of this error, vol. ii. p. 301.

of ſuch a very ſingular grant, endeavors thus to palliate the diſgrace which it may ſeem to throw on the Picts:

'This *ſmall* territory (he ſays) is mountainous and barren, and it was no great gift to yield it to a colony of Scots, the old allies of the Piks. The iſle of Mull, which fronts its northern corner, and is *flat, fertile, and populous*, the Piks retained, *and it was alone worth all the reſt* *.'

Riſum teneatis! Look at the map—The iſland of Mull *flat!*—Did the author ever read a deſcription of it?—Iſlay alone is of greater value than Mull: but this is not all:

'On the weſt coaſt of Scotland (he obſerves), there are no rivers beyond the Clyde, but an exuberant number of excellent bays, creeks, and rivulets, ſwarming with fiſh, the wealth of the ocean; and which, had not the country been reſigned to the ſavage dolence and ignorance of the Celts, would, centuries ago, have enriched that ſhore to a degree ſurpaſſing the eaſtern. Had the induſtrious Goths poſſeſſed this, as well as the eaſt, theſe fine natural havens would have been adorned with glittering towns † and villages, and the healthy dales with plenteous harveſts. But when theſe *Celtic cattle* allowed a country ſo fertile as Ireland to lye uncultivated, and her ſpacious plains to run into marſhes, it is no wonder that they have neglected the weſtern mountains of Scotland. Nor can any progreſs in ſociety be ever expected from them, ſo that the plantation of little colonies, from the ſouth and eaſt, is the only plan which can enſure an improvement of the weſtern coaſt of Scotland ‡.'

The author here forgets that, *by his own account*, theſe very iſlands and the beſt fiſhing lochs, were poſſeſſed by his favourite Gothic Picts, and not by the Celts:

'It appears (ſays he) that Loch Linny was the northern boundary of Dalriada. For Mull remained to the Piks; and it is not to be conceived that it was detached from their other dominions, but on the contrary muſt have adjoined to them. So that Morven, and the reſt of that part of preſent Argyleſhire which lies north of Loch Linny, was, in every appearance, poſſeſſed by the Piks, as was the reſt of the north of Scotland ‖.'

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* Vol. ii. p. 96.

† And glittering damſels, alſo, he might have added; for thus the Pictiſh women are deſcribed by him: 'But in the *earlieſt* times, the linen ſhift was a dreſs of rank; and the other women roamed naked, *like dryades*, among the German woods, *glittering in the natural ſplendor of a ſnow-white ſkin*, roſy cheeks, and a prodigious length of golden hair.' Vol. i. p. 395. The curious reader, if he inclines, will here find a ſingular account of the origin of pin-money.

‡ Vol. i. p. 140. ‖ Vol. ii. p. 96. So that it was *theſe very induſtrious* Goths who did poſſeſs this diſtrict.

In

In another place *, he ſays, theſe Picts poſſeſſed theſe Ebudæ till the ninth or tenth century, when they were occupied by the Norwegians. It remains that he ſhould ſhew at what time the preſent race of Celts came to poſſeſs theſe iſlands; or how the old Pictiſh language ſhould have been there ſo entirely loſt †.

With a ſimilar diſpoſition, he ſets aſide all the evidence that can be drawn from the traditionary ſongs of the Celtic bards: while he accounts the ſongs of the Scandinavian Scalds as ſacred truths that cannot be controverted in the ſmalleſt degree. The reaſon why he rejects the Celtic traditionary ballads, is, that they could not be preſerved unadulterated by tradition without the knowlege of letters: but he is, at the ſame time, forced to admit, that letters were known among the Celts at an earlier period, though they *never* were at all known to the Picts while they retained that name. As it is one branch of the natural hiſtory of man to develope the errors of the mind, we hope to be excuſed for quoting the following diſſertation on the nature of thoſe Gothic poems, on the veracity of which Mr. Pinkerton ſo firmly relies: but we ſhall firſt quote his account of the ſcientific knowlege of the Picts:

'Of the ſciences of the Piks (ſays he) we find no veſtige; and while in South Britain one or two learned men aroſe, we have reaſon to believe that the Piks did not even know the uſe of letters; and that their churchmen, and men of letters, were all Iriſh and Welſh, down to the twelfth century. This proceeded from the contempt, which the barbaric Goths, *as a wiſe people*, had for that jumble of madneſs and ſanctity, called learning in the dark ages ‡.

'The Gothic poetry forms one of the moſt ſingular features in the hiſtory of human manners. Its familiar and conſtant uſe is ſo remote from modern ideas, nay from the practice of any barbaric

* Vol. i. p. 140.

† With the ſame ſpirit, and nearly in the ſame words, he recurs once more to this ſubject, vol. ii. p. 140. viz.

'Had the Norwegians been general inhabitants in the Highlands of Scotland, [here he again forgets that the Picts, according to him, poſſeſſed the Ebudæ, and the beſt part of the Weſt Highlands, till the tenth century; after which they were under the dominion of the Norwegians till a very late period,] with ſuch ſuperior harbours and opportunities, theſe Highlands would now be as full of towns and commerce as Norway is. But our Highland population appears from the compariſon to be too truly Celtic, and the Gothic mixture has loſt all effect, as a generous liquor will, when mixt with one of a baleful quality..... In vain would we excite induſtry among ſavages; *the point is to colonize the country afreſh.*'

‡ Vol. i. p. 380.

nation, ancient or modern, that it ſeems to us almoſt incredible. Yet nothing is more certain, than that to be taught the compoſition of verſe, and the uſe of arms, formed the whole Gothic education. Verſe was in ſuch familiar uſe among the Goths, that it was common to accoſt a ſtranger in verſe, who at once anſwered in the ſame. The Scalds were only men more diſtinguiſhed for this talent; and who, from ſuperiority in it, were led eſpecially to practiſe it. But even to underſtand the verſes, it was requiſite to have ſtudied poetry much; for their metaphors are ſo violent and remote, and the conſtruction ſo entirely changed, that a poem was required to be committed to memory, and often revolved, before it could be thoroughly underſtood *. As a ſpecimen of the figures, gold is called the dragon's bed, the tears of Freya; poetry, the preſent, or the drink of Odin; a combat, the bath of blood; the ſea, the field of pirates; a ſhip, the horſe of the waves, &c. &c. &c. Hardly any idea was expreſt in ſimple and direct terms. Hence the obſcurity is prodigious: and to explain one ode of the *Edda*, Eric Hallſen, an Iſlandic poet of the laſt century, employed ten years, and was forced, after all, to give it up in deſpair. This, to be ſure, is an unique inſtance, as that ode is the moſt obſcure remain of northern antiquity. Nor does this darkneſs ariſe from the metaphors only, but from the conſtruction, which is ſo perverted, that the moſt perverted part of a Greek or Roman poet ſeems plain Engliſh to it.'

We are ſorry that we muſt curtail this precious morſel. He proceeds, a little way forward, thus:

'The Gothic poems were all ſhort, as common ſenſe dictates muſt be the caſe in all traditional poetry. The death-ſong of Regnar Lodbrog is among the longeſt pieces of Gothic poetry ſuppoſed to be traditionally preſerved; and it extends to but twenty-nine octave ſtanzas of ſhort lines. Oſſian, and *Epic poems*, preſerved by tradition, are ideas which could not have occurred but to a Celtic underſtanding. The Celtic poetry, as that of a weak and diſpirited people might be expected to be, is almoſt wholly melancholic in a ſupreme degree. All the mock Oſſian is full of deaths, miſery, and madneſs. The Gothic poetry is the exact reverſe of this, being replete with that warm alacrity of mind, cheerful courage, *and quick wiſdom*, which attend ſuperior talents. Death, which is ſuch a whining and dreadful affair in Celtic poetry, is in the Gothic a matter of laughter †,' &c. &c.

Can a better proof be adduced, of the ſuperior *wiſdom* of this people? Is there any ſubject more proper to excite laughable ideas than DEATH?—Yet the author, in another place, is forced to admit, 'that ſome poet or poets of *ſuperlative genius*, flouriſhed in the Highlands of Scotland in the fourteenth or fifteenth century; to whom we are indebted for the traditional parts of Oſſian's poems ‡;' and, again, 'to propheſy con-

* Was not this an excellent reaſon why they ſhould be eaſily retained, and faithfully preſerved without alteration?

† Vol. i. p. 389. ‡ Vol. ii. p. 79.

cerning

verning the future reputation of the poems of Oſſian, would puzzle the moſt acute and enlightened critic. On the one hand, the pieces, with great defects, have alſo *great and original merit.* On the other, there is a total confuſion of all hiſtory, chronology, and geography, and *coſtume* *.' It is unneceſſary to trouble our readers with remarks on theſe paſſages—they ſpeak plainly enough for themſelves.

Mr. Pinkerton frequently cenſures certain modes of reaſoning, which, when improperly uſed, are doubtleſs very faulty: but by puſhing the cenſure too far, with that deciſive petulance ſo remarkable in his writings, he renders thoſe very objections ridiculous, which, if propoſed with moderation, would have been ſtrong and unanſwerable. In this claſs, we may rank his objections to arguments founded on etymologies; which he condemns, in the moſt unguarded terms, in innumerable places, as proceeding from frenzy, idiocy, and other ſuch cauſes:

'He that would build any argument (ſays Mr. Pinkerton) upon the Welch names in Scotland, is deſired to reflect, that the names of places in Scotland may be about twelve thouſand; and of them, not above thirty at the moſt even ſeem Welch. On the north, eaſt, and ſouth, not above fifty are Iriſh; while on the weſt, above two thouſand are Gothic [all *gratis dictum*]; and the Gothic names in Scotland amount in all to about ten thouſand. As for the Iriſh interpretations of theſe Gothic names, which any Highland ſeer is ready to furniſh, ſuch as that a plain Engliſh name, *Arthur's Seat*, is formed of three or four Erſe words, &c. it ſeems doubtful whether they who advance ſuch nonſenſe, or they who believe it, have moſt imbecillity. Theſe Iriſh etymologies are mere ſecond-ſighted (why *ſecond ſight?*) deluſions. Swift's mock etymologies of *Andromache* from *Andrew Mackie*, &c. are rational in compariſon of them. Were a Chineſe or Otaheitan to aſk one of theſe Celtic dreamers the meaning of any name in his reſpective country, the ſeer would tell him it was Gaelic, and all about it. The Celtic is ſo ſoft, unfixed, and nonſenſical a ſpeech, [would not one think he underſtands the Celtic?] that from it you may make what you will of any thing. Thus, the Iriſh word pronounced *awe*, for inſtance, and ſignifying *law*, is ſpelt *adh*, *agh*, *ach*, *ath*, at pleaſure. In other tongues a vowel is ſometimes changed, but the conſonants, which give a determinate form to the word, remain †. What reliance can by any man of ſenſe be placed on the meaning of names, when no one knows from what cauſe of ten thouſand the name was

* Vol. ii. p. 86.

† Indeed! *e. g.* In Engliſh, *aa*, *awe*, *flaw*, Jud*ah*, edd*a*, th*ough*, *toe*, *ſo*; pl*ough*, B*ow*; t*ough*, b*uff*, h*alf*, R*alph*, happineſs, candle, *k*alander, *ch*aracter, *ch*arter, *ch*unar, *ſh*oe, *ſ*ure; thi*s*, hi*ſs*; hi*s*, bi*zz*; ſei*ze*, plea*ſe*; he*dge*, colle*ge*; bur*th*en, bur*d*en; *th*rice, *th*is, *ph*yſic, *F*ire; bri*gh*t, tri*te*; mu*ch*, cru*tch*, Sco*tch*.

given, or whether from any at all? What reliance, when a name will, in two centuries, totally alter its form? What reliance, above all, on etymologies from the Celtic, a ſpeech which alters its conſonants, its very eſſence, at pleaſure, and which declines its nouns by changing their beginnings*? Theſe Celtic dreamers commonly catch at ſome locality, or deſcriptive attribute which fits the ſpot, and then cook their etymologies accordingly. This gives them a plauſible air to the ſuperficial, who never reflect that any ſpot may have a hundred deſcriptive attributes, all equally fitting. M. Bullet, in his *Memoires ſur la Langue Celtique*, has derived the plaineſt Engliſh names from the Celtic, as *Oakland*, from *Oc*, a little hill, *lan*, a river, *d*, from *dy*, two, &c. &c. Is not this lunacy? But ſuch are *all Celtic etymologies*; and when a man of ſcience erred ſo groſsly, what muſt we expect from our ſhallow Highland dablers? Let us for ever leave thoſe ſecond-ſighted ſeers to enjoy their own madneſs; and, as madneſs is ſaid to be catching, let us keep them at a diſtance.

'Even in Gothic, a fixt ſpeech, a ſenſible writer will hardly venture to hint at the etymology of a name now and then, for nothing can be more uncertain. *London* means, we are told, a town in a grove, from *lund* grove, and *dun* town: yet the name might with equal plauſibility be derived from Sarmatic, Tartaric, Chineſe, or Arabic†. What do we know about the origin of the name? Who was preſent when the name was given? Do even the Indians know the meaning of their names of places, though certainly impoſed by their anceſtors in the ſame language they ſtill uſe, though moderniſed? Are not names often mere jumbles of letters? [No.] A few Greek and Roman names of men had, and have, meanings; but produce, if you can, two names of places in Greece or Italy whoſe meaning is known. What is the meaning of Rome? What of Athens? What of Lacedæmon? What of Corinth? Look into the beſt Lexicons, [Mr. P. is a great Lexicon ſearcher] are you not told that ſuch are proper names, and admit of no explanation? Aſk an Indian ſavage the meaning of the name of his town, he will tell you he knows it not; it was ſo called by his fathers. Are our Celtic etymologiſts of names of places more wiſe than the Greeks or Romans?- Are they not more fooliſh than the Indians? Did ever any Indian enjoy the ſecond ſight? Muſt not our Celtic neighbours have a remarkable defect in their underſtandings, and be loſt in the frenzy of diſordered fancy? What ſhall we ſay of thoſe who truſt them in points of ſcience, when they cannot even be truſted in points of common ſenſe‡.'

Thus does the author rhapſodize, with great fluency; and much, as it may ſeem, at his own eaſe, whatever may be the

* What advantage reſults to a language which declines its nouns by changing their *endings*, over that which does it by changing their *beginnings*?

† Another writer would have uſed a *perhaps* here.

‡ Vol. i. p. 156—159.

caſe

caſe with his readers. By heaping together a number of words, excited by crude and indigeſted ideas, he raiſes a miſt around him, which may prevent others from perceiving the falſity of his concluſions. A man of a ſound mind, and ſober underſtanding, might, juſtly enough, have remarked on this ſubject, that though it be very certain that names of places, when firſt invented, always have a plain meaning in the language in which they are formed; and though it be hence natural to conclude, that thoſe who *thoroughly* underſtand that language, will be at no loſs to point out their etymology with certainty; yet as languages change by time, and may be entirely loſt, while the name ſtill continues to be known; and, as theſe names may, accidentally, coincide in ſound and appearance with words in another language, which have quite a different meaning, it behoves thoſe who are to found any argument on etymologies, to proceed with extreme caution; and, on no occaſion, to venture on ſuch ground, *unleſs they are perfectly verſant in that language from which they ſuppoſe the words have been derived*; becauſe, without this *intimate knowlege* of the language, a reliance on etymologies may lead to the moſt abſurd and extravagant concluſions. Had he wiſhed to be more particular, he might, probably, have obſerved, that when any perſon is about to give a new name to a place, he naturally adopts one of the three modes of doing this, viz. Firſt, He either gives it a name expreſſive of ſome local peculiarity reſpecting it at the time: ſuch as *White-hall*, *Green-bank*, *Wood-ſide*, *Sand-end*, *New-caſtle*, &c.; and with regard to this claſs of names, he would ſay, that ſo long as the language whence the names were derived, continued to exiſt, their meaning remains always clear and obvious; ſo that *reſpecting them*, etymological concluſions are perſpicuous to every perſon who underſtands the language; and unequivocal concluſions are deducible from them. The ſecond claſs of names owes its exiſtence to a kind of wiſh to perpetuate the memory of ſome one for whom the perſon, who impoſes the name, has a reſpect. To this claſs, belong ſuch words as *Virginia*, *Carolina*, *Georgia*, &c. and as the knowlege of the perſons or events to which theſe names refer, may be forgotten, though the language to which they belong continues to exiſt, their preciſe meaning may be loſt; and, therefore, they afford a much more uncertain ground for etymological concluſions, than thoſe belonging to the former claſs. A third claſs of names is, ſuch as are deſigned to perpetuate the memory of old places, for which men entertain a veneration, though theſe names may be derived from languages long ſince loſt, or utterly unknown to thoſe who adopt them.

Such are, in America, *Salem* *, *Boſton*, *New London*, *New York*, &c. concerning which, etymological deductions muſt neceſſarily be altogether vain and illuſive. It deſerves, however, to be remarked, that as the firſt is the moſt obvious ſource of names for ſmall places, the greateſt part of *new* names every where belong to that claſs, as inſtances in our own iſland abundantly ſhew. The ſecond is numerous in the next degree; and the laſt is the leaſt common of the three. We may therefore, in general, conclude, that where the perſon who engages in etymological reſearches, is *thoroughly acquainted* with the language which he inveſtigates, in all caſes *where the meaning is clear and obvious*, he will be in no danger of running into error; although it ſhould even happen that the local circumſtances which have given birth to the name, no longer exiſt. The *White*-hall, may have become *black*. The *wood* which gave name to *Wood-ſide* may be deſtroyed; the *new* caſtle may have become old, or the caſtle itſelf may be entirely deſtroyed, and no veſtiges of it remain; the place called *Sand*-end, may be moved from the *end* to the *middle* of the *ſand*, or the ſands may be altered,—yet ſtill the meaning of the name continues clear and obvious: but ſhould a perſon engage in this walk with *little* or *no* knowlege of the languages into which he is ſearching, contenting himſelf with caſual identities of ſounds, or combinations of letters, that occur in glancing over Lexicons of various languages, the concluſions which he will draw muſt indeed be idle and viſionary in the extreme.

After what Mr. P. has obſerved, as above, the reader will naturally expect that he would be extremely cautious in this reſpect: but this is by no means the caſe. Many of his fundamental arguments reſt on etymologies; and although he is, profeſſedly, ignorant of the Celtic language, and for aught that appears in the preſent work, is very little ſkilled in the Gothic, or northern dialects of Europe, he decides, without heſitation, concerning the number of names referable to thoſe languages; and he argues, beſide, concerning the derivation of particular words, with a degree of confidence that may ſerve to confound thoſe whom it may fail to convince.

Mr. P. prides himſelf very much on being a *Goth*; and, if to that name we annex a common *modern* idea, his claim to the honour of the title will not be diſputed; for this Inquiry is diſfigured by every kind of blemiſh that can eaſily be con-

* According to Mr. P.'s mode of reaſoning, in many places, this would afford an uncontrovertible proof that America had been inhabited by a nation of Jews.

ceived

ceived to exiſt in a learned work. The language is unequal, full of vulgariſms, and mixed with turgid expreſſions, confuſed and ungrammatical, interſperſed with unuſual phraſes, that can ſcarcely be allowed the name of Engliſh;—many of which originate from *affectation*.—The following are examples of this ſort: *redd*, *opine*, *veracious*—*colliding*—*equipollent*, *populate*, *indiſcriminate*, for indiſtinct—*antiquiſts*, for antiquaries—*propenſion* for propenſity. The phraſeology, too, is not leſs liable to objection, than the uſe of uncommon words: *e. g.* 'Their various tongues and manners (thoſe of Britain) they (the Romans) did not *care to know* *.'—'A piece in which all hiſtoric evidence is attempted to be melted down in the aqua fortis of diſtempered zeal †.'—'Around it lie the ſandy hills and deſerts of falſehood ready to be raiſed in whirlwinds by every blaſt of prejudice and folly ‡.'—'An argument of equal ponderoſity; heavy indeed as lead, and which may however be melted with the ſlighteſt fire ‖.'—'Other nonſenſe, like the Iriſh hiſtory, is ſuper-ſuperlative, and extra ſoporific §.'—'The moraſſes of folly ¶.'—'Fermented into purity by foreign colonies **.'—'Homer alſo roſe from the eaſtern ſhore of the Egean, like the ſun, upon them; and diffuſed an intellectual light and warmth, which made their ſouls vegetate with great thoughts, the ſtems of great actions ††.'—'If this *great* antiquary (Symſon) had gone to Germany, he would have been ſent to ſchool; if even to Iſland, *Torfæus would have ſwallowed him at one mouthful, without ſalt* ‡‡.'—'Some wags even judged by the parched brownneſs of the leather cover, ariſing from the heat of the pages. Angry and hot is Maitland; but his work, ſacred to Vulcan, is not only hot but lame ‖‖.'

Innumerable Gothic flowers of this kind, might be culled,—abundantly enriched with the beautiful expletives, ignorance, nonſenſe, viſionaries, dreamers, &c. Indeed, from the multiplicity of theſe meretricious ornaments, the continued train of digreſſory exclamations, tending to diſplay the ſelf-importance of the author, and the frequent repetition of the ſame thing, the work is ſwelled far beyond the bounds which ought to have been preſcribed to it. Inſtead of two large volumes, it is not to be doubted that, were every thing which is not to the purpoſe rejected, and the real arguments adduced, neatly expreſſed, the whole might have been contained in leſs than one fourth of the preſent quantity; and in this ſtate it

* Vol. i. p. 27. † Ibid. 240. ‡ Ibid. 13. ‖ Ibid. 125.
§ Vol. ii. p. 16. ¶ Ibid. 32. ** Diſſertation, p. 78.
†† Ibid. ‡‡ Intr. p. lv. ‖‖ Ibid. lx.

would

would have been an ingenious, uſeful, and agreeable diſſertation,—yet the author aſſumes to himſelf great merit for having compreſſed it into ſo ſmall a compaſs.

It may be proper more particularly to notice one ſpecial affectation of language.—The reader may, perhaps, have remarked from the quotations which we have already made, that inſtead of *Picts*, Mr. P. every where writes *Piks*. He deigns to make an apology for this innovation. His principal reaſons for rejecting the term *Picts*, are that it is not of old ſtanding, and is derived from the Latin *picti*, which conveys a falſe idea, as the Picts, he ſays, were never painted; and his reaſons for adopting *Piks* in its ſtead, is, that in Icelandic, he ſays, they are called *Piki* a *Pik*,—plural, *Pikir*, *Piks*.—He proceeds:

'The genuine name the *Piks*, from the earlieſt times, gave themſelves, and which they bore among neighbouring nations, was that of PEHTS, variouſly pronounced PIHTS, and PEUHTS; for *Peöhtas*, in the Scandinavian, would now ſound *Peuhtas*, the *ö* in Iſlandic having the ſound of a French *u*.' Why, in the name of common ſenſe, ſhould he therefore have adopted the word *Piks*?—In this paſſage, he even ſhews, forgetting what he had ſaid in his preface, that in Iceland itſelf they are not called *Piki*, but *Vika*, *Vikr*, *Vieba*, *Vichr*.

This, therefore, ſeems to be an innovation merely for the ſake of innovating; and as the name by which they have been long known in modern Europe, *Picts*, is at leaſt as near to the original as this is, it certainly ſhould be retained in preference to this ill-founded alteration. From a ſimilarly fanciful reaſon, he every where writes the word *iſland* without an *ſ*, *iland*.

Notwithſtanding theſe great and ſtriking blemiſhes, we are far from conſidering the preſent work as deſtitute of merit. The author ſeems to poſſeſs a degree of vigour and energy of mind that would be well adapted for literary inveſtigations, were his judgment chaſtened, and his exuberant vanity allayed. His very want of taſte for elegant compoſition ſeems to qualify him particularly for making reſearches into the antiquities of barbaric nations; as he will not be ſo much ſhocked at inelegancies of the writers, as a more poliſhed mind might be—juſt as a perſon, deprived of the ſenſe of ſmelling, may be brought to eat tainted meats without uneaſineſs, which could not be approached by another without the greateſt diſguſt. At preſent, we might compare him to a ſteed of ſound bottom, and high ſpirit, unbroken to the rein; his ſtrength and power, inſtead of being uſeful to man, is exerted in wanton, and often deſtructive, gambols. Should he ever be brought

under proper management, he may prove himſelf poſſeſſed of many valuable qualities.

If, however, Mr. Pinkerton ſeems to be capable of the utmoſt efforts of genius, it is of genius untutored and unreſtrained. Inſtead of that calm and patient reſearch which can alone enable a man to unravel all the intricate mazes of antiquarian obſcurity, he rapidly puſhes forward, and is haſty to decide, before he has had time to weigh the matter with the coolneſs which it requires. Hence, he is too apt to give to certain kinds of evidence, a weight and authority which they do not deſerve; while his prejudices, which, we are inclined to believe, eſcape his own obſervation, induce him to deſpiſe and diſregard other evidence that may be well entitled to notice. His learning, too, ſeems not yet to be eſtabliſhed on ſuch a broad baſis as he would be willing that his readers ſhould believe—for, except the Latin and the Greek languages, we cannot diſcover, in this work, any unequivocal proof of his being fully maſter of any other than his native tongue. Could he be induced to ſtudy languages more thoroughly, to read more leiſurely, to ponder with greater accuracy, to decide more ſlowly, to write with leſs rapidity, to pay more attention to his own deficiencies, and leſs to the defects of others, we might hope to ſee him, *in time*, make a very reſpectable figure in the republic of letters. He has announced to the public a new work, which, from the author's mode of writing, we preſume is in great forwardneſs: viz. '*a regular* Hiſtory of Scotland from the earlieſt Accounts till the Reign of Mary, in two Volumes, Quarto.' From the ſpecimen of his compoſition now before us, we cannot help wiſhing, on Mr. P.'s own account, as well as for the benefit of the public, that he may be induced to delay this publication till his ideas ſhall be more enlarged, his taſte more refined, and his judgment more matured. He perceives, already, that he is under the neceſſity of retracting ſeveral opinions which he had, formerly, obtruded on the public; and there are not a few in the preſent work, the advancement of which, at a future period of his life, he may ſincerely regret.

The talents requiſite for writing a particular diſſertation, like the work before us, are extremely different from thoſe which are neceſſary for compoſing an hiſtory; and if he be not yet fully equal to the firſt taſk, how greatly muſt he fall ſhort in the ſecond? Though we are far, however, from ſuſpecting that any thing which *we* can ſay, will, in the ſmalleſt degree, influence one of *his* caſt of mind, we ſhall conclude theſe remarks with a hint, to which it behoves him to attend, if he wiſhes to eſtabliſh that character for fairneſs of reſearch, at which he ſeems to aim, viz. to avoid that looſe mode of quoting

ing authorities, which has become too prevalent in the preſent age, without referring to the particular paſſage where the fact mentioned can be found. He himſelf muſt have felt, on innumerable occaſions, how tireſome, and even provoking it is, to be referred to an author in general terms for a certain fact or opinion, when it frequently happens that, after the moſt diligent ſearch, no ſuch paſſage can be found.—Let him conſult his own mind as to the ſenſations that ariſe in it on meeting with ſuch a vague mode of reference. We will not here expreſs what *he* might, perhaps, were he in our place: but he may be aſſured that many others draw inferences from this practice as unfavourable as he does. We were ſorry to obſerve, in many inſtances, in the work before us, that there is a negligence in this reſpect which is highly cenſurable; though there is, at the ſame time, in Mr. P.'s references to his own performances, a parade of great accuracy. We wiſh, in every ſerious reſearch, that no opinion nor fact may be taken from any author, without a reference that leads directly to the place where it occurs.

On the whole, we think the preſent work is a real addition to uſeful literature; though it is diſgraced by many and great faults. The firſt part of it ſeems to be clearer, and more ſatisfactory, than that toward the end, which appears to have been hurried forward with a degree of rapidity that has prevented cool reflection. This part, in particular, ought to be reconſidered, as many difficulties require to be obviated. Should Mr. Pinkerton think of reviſing the whole, with coolneſs and care, retrenching the exuberant reflections that ſo much deform it, and ſupplying its defects, he would, perhaps, execute a much more acceptable work, than by engaging in a new publication.

In taking leave of this performance, we may obſerve, that though it does not wear a very elegant aſpect, owing, perhaps, to the inferior quality of the paper, yet the printer and engraver have well performed their duty. The maps, particularly thoſe of Scotland, are executed in a manner that does honour to the artiſt—Mr. Barlow.

ART. V. *The Spectator.* New Edition. 12mo. 8 Vols. 1l. 1s. bound. Nichols, &c. 1789.

DURING more than half a century, the papers entitled THE SPECTATOR, have been held in univerſal eſteem; and their character, as to their general merit, is now ſo thoroughly eſtabliſhed among us, that to dwell on their ſeveral excellencies,

lencies, is altogether unneceſſary. This periodical work immediately ſucceeded THE TATLER; a ſeries of ſimilar miſcellaneous papers, treating on men, manners, and things, as the times preſented them to the obſervation of the ingenious writers: and theſe, (the latter,) if we miſtake not, were the firſt eſſays of the kind, produced either in this, or any other country. Of the *Tatler*, Addiſon and Steele were the principal authors; as they were, likewiſe, of the admired eſſays here given to the world, in a new edition, accompanied with *notes* *.

The chief aſſiſtants to Steele in the Spectator, were Meſſrs. Addiſon, Hughes, Budgel, and Euſden; as Steele acknowleges, at the concluſion of the work. We find, alſo, among the contributors to this valuable miſcellany, the names of Pope, Pearce, [the learned biſhop of Rocheſter,] Byrom, Grove, Tickell, &c. &c. to whom ſome particular papers, which had been long aſcribed to other writers, are aſſigned by the preſent editor, on the authority of their reſpective friends.

As men of letters are liable to frequent diſpoſſeſſion of their little *eſtates*, we ſhall be glad to ſee this editor's example purſued by others, on ſimilar occaſions. The induſtry, and the love of juſtice, which are eager to reſtore ſuch kind of property to the rightful owner, and to eſtabliſh it without the danger of any ſubſequent queſtion, or appeal, muſt ever deſerve commendation.

Yet while we beſtow our praiſe on this part of the re-publication, now before us, our duty to the public obliges us to acknowlege, that we have objections to many of the notes that are here preſented to us, ſimilar to thoſe which were urged againſt the notes to the Tatler †. Some of them ſeem rather ſuperfluous, and others appear to be founded in miſapprehenſion; eſpecially where the ſentiments of the writers of the Spectator are controverted:—but theſe are merely matters of opinion; and ſuch inſtances, even if *proved* to be defects, by arguments for which we have not ſufficient leiſure, are com-

* Of this edition, the editor thus ſpeaks: 'There being an immediate demand for an impreſſion of the Spectator in this form, and two volumes of it having been printed ſome years ago with great accuracy, under the direction of *a writer of diſtinguiſhed taſte and talents*; the other ſix volumes have been ſuitably adapted to them on the ſame improved but contracted plan.' *The name* of this writer is no where mentioned: but from the letter P. which ſtands at the foot of many of the notes, we ſuppoſe it to be Dr. Percy, Biſhop of Dromore. Very little, however, appears to have been done by him on the preſent occaſion.

† See account of the late edition of the Tatler, Rev. Jan. 1787.

penſated, by the little anecdotes and explanatory references, which time has rendered neceſſary; for the illuſtration of alluſions to modes and circumſtances that *had their day*, and are now become nearly obſolete. We have only to regret that there are ſo few of theſe explanations of ſuch paſſages as will be ill underſtood, by young readers in the reign of George the Third.

We have juſt obſerved, that the excellence of the principal papers in the Spectator is generally known, and admitted. The Critique on Milton, and the Eſſays on Taſte, merit, indeed, particular commendation. The latter ſubject, however, has been purſued in a more philoſophical manner, by Mr. Gerard; who, by proceeding analytically, and by deducing a chain of correſpondent circumſtances or *affinities* reſpecting the general influence and predominancy of taſte on the manners of mankind; and which are ſometimes brought in ſupport of his own immediate obſervations and opinions: has thus given a degree of weight and importance to his diſquiſition, which Addiſon cannot boaſt, while treating on this ſubject. The one may be conſidered as a *ſcientific*, the other as a *fanciful* performance: but each may juſtly be termed capital, in its kind—For a more particular account of Mr. Gerard's performance, ſee M. Rev. vol. xx. and for a more enlarged idea of this writer's abilities, ſee our account of his *Eſſay on Genius* *, Rev. vol. lii. p. 1.

Art. VI. *Letters Philoſophical and Aſtronomical*, in which the following Operations of Nature are treated of and explained in the moſt ſimple and natural Manner, according to Sir Iſaac Newton's Opinions, viz. The Creation; the Deluge; Vegetation; the Make and Form of this terraqueous Globe;—its Motions explained and accounted for, together with the exact Number of Days, Years, and Lunations, ſince the Creation. Proved by the New, Full Moons, Equinoxes, and Eclipſes. To which is added, a Solar and Lunar Diagram, for A. D. 1786. 8vo. pp. 406. 6s. Boards. Printed at Plymouth; ſold in London by Law. 1789.

The author of this volume is Mr. Penroſe; whoſe former labours, in the more abſtruſe and intricate parts of philoſophy, claimed our attention ſo long ſince as in our 6th volume, p. 438. 8th volume, p. 439. and 11th, p. 155. The ſubject on which he has now choſen to diſplay his ingenuity and learning, is no leſs enveloped in darkneſs than thoſe which engaged his mind in the earlier period of his life: neglecting

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* In the title-page of that work, he is ſtyled D. D.

electricity,

electricity, magnetiſm, and the animal œconomy, he now applies himſelf to inveſtigate the time when, and the mode how, the Almighty created the world; and the manner in which, with reſpect to the vegetable kingdom in particular, it is preſerved.

The letters which compoſe this volume are, we are told, genuine; and paſſed between Mr. Penroſe and his intimate friend, Mr. Heaviſide, who was deſired to communicate them to the Royal Society. The members of that Society, eminent in aſtronomy and philoſophy, to whom they were privately ſhewn, declined offering them to be read; alleging, as an excuſe, that the letters contained matters of religion, and were conſequently improper to be laid before the Royal Society. Mr. Penroſe hath, therefore, now publiſhed them, with a dedication to Sir Joſeph Banks, and the Fellows of the Society, requeſting theſe philoſophers to give them an impartial examination.

The Introduction occupies 73 pages, and ends thus:

'Now, as I am going to conclude this introduction, and begin my calculations, with ſome critical remarks on the Holy Scriptures, let the reader join with me in prayer to our God Jehovah, that he will open our eyes, that we may behold wondrous things out of thy law, and that his Holy Spirit may aſſiſt us with grace, whereby we may ſerve God acceptably with reverence and godly fear.

'F. Penroſe.

'Stonehouſe, Plymouth, Sept. 22. in the year of our Lord 1787.—Of the World 5794.—Of the Julian Period 6500.'

Mr. Penroſe ſuppoſes the ſtrata of the earth to have been formed by ſubſequent precipitations out of the general fluid which originally compoſed the globe: he explains the deluge nearly in the ſame manner as Mr. Whitehurſt has done, viz. by the expanſion of elaſtic vapours incloſed within the complete ſhell: during the continuance of the waters on the earth, he thinks the action of gravity was ſuſpended, and was again made to act when 'God made a wind (which Mr. P. calls an etherial ſpirit) to paſs over the earth.' Gen. viii. 1. Such are the general outlines of the author's theory of the deluge, delivered in the 1ſt, 2d, and 3d letters.

In the 4th, Mr. Penroſe gives his theory of the creation and formation of the terraqueous globe. He propoſes to follow the Moſaic account, as the only true hiſtory of this 'grand affair;' and makes ſome previous remarks on the ſufficiency of the writings of Moſes for inſtructing us in philoſophy. He then proceeds to ſhew that the globe was created in a confuſed maſs, or a *chaos:*—that it had a hollow, or *void*, in the midſt of it:—that this *void* was filled with darkneſs, and that the outſide

outſide of it was alſo covered with the *ſame ſubſtance**:—that this darkneſs was *inert* or *inactive matter*, which afterward had different names given it by God, expreſſive of their agency, till it was quite good or *complete*, when it received the name of *heavens* or the *placers*, the *agents*:—that God cauſed a *wind* weight, or vibrating motion or agitation among the darkneſs, by which *light* ſprung out, to which he gave the name of *light*, *irradiation*, *ſplendour*, or *flowing motion*:—that the globe had *light*, *day* or *tumult* on one ſide, and *night*, *laſſitude* or a *decay* of it on the other:—that the globe was a diviſion between them:—that by one rotation, there was evening and morning on all parts of the globe, which made the firſt day:—that, on the ſecond day, God cauſed an expanſion among the darkneſs in the midſt of the globe, which expanſion cauſed the formation of the ſhell of the globe; the expanſion† increaſing, broke the ſhell, and mixing with the outward expanſion, the waters were preſſed down into the place lately occupied by it, by which means the waters were in *one* place, and the dry land appeared:—that, after they had performed this action, God ſaw that they were good, or capable of performing the agency which he appointed for them:—that he then gave them the names of the *heavens*, the *agents*, *placers*, and deputed them to act:—that they cauſed vegetables, trees, &c. to ſpring out of the earth and grow:—&c.

The 5th, 6th, and 7th letters are on Vegetation. The 8th and 9th on the Deluge. The 10th, 11th, and 12th, on Chronology and Aſtronomy. The 13th to the 18th on Natural Philoſophy, and others on Aſtronomy. Were we to give abſtracts of them, we ſhould miſemploy our time without benefiting our readers; for they contain many opinions which are repugnant to nature and common ſenſe: the chronological part, which ſeems to have more particularly engroſſed the author's attention, is replete with errors, of which the chief ariſes from the year being taken at 365*d*. 5*h*. 49′ invariably from the earlieſt to the preſent time; independently of the allowed uncertainty of ſcripture chronology, on which Mr. P. builds his calculations, and which ſeems to contradict itſelf in many places: we ſhall adduce one that now occurs to our memory, viz. the interval between the *Exodus* and the *foundation* of Solomon's temple is expreſsly ſaid to be 480 years,

* We do not recollect that any perſon, beſide Mr. Penroſe, calls darkneſs a ſubſtance, if we except him who once wrote, *darkneſs viſible*.

† *Expanſion* ſeems a ſubſtance.

1 Kings,

1 Kings, vi. 1. whereas the ſum of all the patriarchs given in the book of Judges, &c. amounted to 592 years.

We ſincerely lament that a perſon, who, like Mr. Penroſe, is poſſeſſed of learning and ingenuity, united with a deſire of promoting ſcience, ſhould have employed no ſmall ſhare of his time and labour, in order to determine (without proper data) the preciſe hour when the work of creation was begun, viz. at noon, four days before the ſun entered Libra, on the 706th year of the Julian period, at which time it was full moon.

With reſpect to the Diagrams, they are uſeful, on ſome occaſions: but the author has ſurely been miſtaken in deſcribing the ecliptic (which is not the earth's orbit) as an ellipſe.

To the lovers of Moſaic philoſophy, the preſent volume will doubtleſs give much pleaſure and ſatisfaction; but thoſe who do not think Moſes quite ſo good a natural philoſopher as he was a legiſlator, will frequently be induced to queſtion Mr. Penroſe's deductions.

ART. VII. *The Works of the late William Stark, M. D.* Conſiſting of clinical and anatomical Obſervations, with Experiments, dietetical and ſtatical, reviſed and publiſhed from his original MSS. By James Carmichael Smyth, M. D. F. R. S. Phyſician Extraordinary to his Majeſty. 4to. 10s. 6d. Boards. pp. 200, and 3 Plates. Johnſon. 1788.

POSTHUMOUS works have frequently been the ſubjects of impartial and deſerved animadverſion: but we have peruſed the preſent volume, with a mixture of pleaſure and regret, in which, cenſure conſtituted not an ingredient.

The late Dr. Stark, during his attendance at the hoſpitals, was determined to obtain an intimate acquaintance with diſeaſes; and to eſtabliſh, from experience, a ſtandard by which he might direct his own practice, and judge of the propriety of the theories, and practice of others. The clinical and anatomical obſervations were collected at a large hoſpital, where the author had, at all times, acceſs to the ſick; and, conſequently, the moſt favourable opportunity of obſerving the appearance and progreſs of diſeaſes; and, in caſes which terminated fatally, of examining the bodies after death. He details a faithful hiſtory of the diſeaſe, from the report of the patient; and never deviated from that rule, excepting when the ſick were incapable of giving a ſatisfactory account of their complaints. He has divided the work into four parts, or claſſes, the firſt containing Diſeaſes of the Stomach, Inteſtines,

and Liver; the ſecond, Diſeaſes of the Cheſt; the third, Diſeaſes of the Fluids; and the fourth, Diſeaſes of the Head, Nerves, and Muſcles. Each part is ſubdivided into three chapters; the firſt is appropriated to accounts of diſeaſes which proved fatal, and of the morbid appearances on diſſection; the ſecond relates the ſymptoms of diſeaſes where the patients recovered, or where the author had not an opportunity of examining the bodies after death; and the third contains the ſuppoſed effects of remedies uſed in the cure.

The dietetical and ſtatical experiments are numerous and various; and theſe experiments, or, rather, the imprudent zeal with which Dr. Stark proſecuted them, proved, in the end, fatal to himſelf; though the editor, who ſpeaks from an intimate knowlege of his character, thinks other cauſes, (particularly, chagrin and diſappointment,) had no ſmall ſhare in bringing about that event, at the early age of twenty-nine; and which put a final ſtop to the proſecution of labours that might have been highly beneficial to mankind.

During ſeveral months before his death, he had been employed in making experiments on his own frame, of the effects of different ſorts of food; confining himſelf to a ſingle kind for ſeveral days, among which, the laſt was honey with bread, or honey made into a pudding with flour and water; on which, with weak tea, he had ſubſiſted from Feb. 4th to the 14th. This diet brought on a diarrhea, for which he eat ½ of a pound of Cheſhire cheeſe daily, without any other food; and that effectually ſtopped the diarrhea. On the 18th, he ſent for Mr. Hewſon to bleed him. He had uſed opening medicines, without effect, until the 20th, when he took ſome *Ol. Ricin.* He complained of an oppreſſion and ſickneſs at his ſtomach, had ſpit ſome blood in the night, and his pulſe was quick; he was ordered a mixture with *tart. emet.* and *ſal rupell.* which operated both ways. On the 21ſt, he was extremely low, had the *anxietas præcordiorum* in a great degree, reſtleſſneſs, fluſhings in his cheeks, and complained much of a great flow of ſweet ſaliva in his mouth, which made him ſick. The diarrhea continued: but was ſtopped by a chalk julep. During the night, he was very feveriſh and delirious; the purging returned; and he continued to grow worſe, until he died, Feb. 23, 1770. On opening the body, the ſmall inteſtines appeared red and inflamed at particular parts, which were found to be the *glandulæ peyerianæ* enlarged; one cluſter of them was ulcerated; the *glandulæ ſolariæ* were of the ſize of a ſplit pea; and the meſenteric glands were alſo much enlarged, and when cut, were found to be remarkably ſoft and tender.

tender. The ſtomach, near its upper orifice, had the veſſels of its villous coat tinged with blood, which burſt on a very ſlight preſſure.

Such was the cataſtrophe of Dr. Stark, who promiſed to have been an ornament to his profeſſion. His clinical and anatomical remarks ſhew him to have been a man of obſervation and judgment; and had they been continued, they would have formed a work of, at leaſt, as much value as Bonetus's *Sepulcretum Anatomicum*, which ſeems to have been the pattern of the preſent publication.

ART. VIII. *Reports of the Proceedings in Committees of the Houſe of Commons*, upon controverted Elections, heard and determined during the preſent Parliament. Vol. II. Containing the Proceedings on Petitions in the Caſes of Lyme, Saltaſh, Newport, Cricklade, Bedfordſhire, (1785) Buckinghamſhire. Together with an Index to the Contents of both Volumes. By Alexander Luders, Eſq. Barriſter at Law, of the Inner-Temple. 8vo. pp. 624, and Index. 7s. 6d. Boards. Brooke. 1789.

ON the appearance of Mr. Luders's firſt volume *, we took occaſion to expreſs our approbation of the nature and tendency of his undertaking. We thought, and we ſtill think, that, in its progreſs, it will contribute to fix and aſcertain the principles of parliamentary law, and give uniformity and conſiſtency to the proceedings of the committees of election.

The caſes which are the ſubject of this volume, are not numerous: but they are of conſiderable importance; and they are illuſtrated by many uſeful and judicious notes, which the Reporter has annexed to each caſe.

The caſe of Lyme Regis, the firſt in order, turns on the conſtruction of a charter of Edward the 1ſt, and on the effect of ſeveral ancient entries in the books of that corporation explained by the uſage of the place; by which it was contended, in ſupport of the petition, that freeholders, having lands in the town of Lyme, had a right to vote; and that all but reſidents were excluded from that privilege. In both theſe points, however, the petitioners failed.

The Saltaſh caſe is particularly, and, indeed, whimſically, diſtinguiſhed by the event of the ſeveral deciſions concerning it. The queſtion was, whether the right of election belonged to the members of the corporation, or to the freeholders of ancient houſes or their ſcites within the borough, held by burgage tenure. It was tried three times, and was three times

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* See Rev. vol. lxxiv. p. 142.

determined by a caſting vote in the committee, in favour of the corporate right. The fourth and laſt determination was the contrary way, and by a decided majority. It ought to be mentioned, that ſome additional evidence was offered and received on the laſt committee, which muſt have had weight: but the caſe has ſtill much nicety in it; and it is not very probable that the preſent deciſion will be final.

The caſe of the borough of *Newport* depended on a pure queſtion of law, whether a perſon having been admitted to deacon's orders, according to the church of England, and having officiated as a curate, is eligible to ſerve in parliament. The committee determined that he is eligible. In the notes ſubjoined by Mr. Luders to this caſe, we find much curious inveſtigation reſpecting the claim of the clergy in former times to ſit in parliament. We are perſuaded that the reſult of the learned Reporter's inquiries will not be unacceptable to our readers.

'Dr. Hody, in the ſecond part of his Hiſtory of Convocations, from p. 371 to p. 430, has ſhewn many inſtances in which the whole body of the clergy anciently made one aſſembly, and ſate together with the parliament. It appears, however, that as often they did not, and made a ſeparate convocation by themſelves. In p. 393, he controverts obſervations of Selden and Lord Coke, as to the ſitting and voting of the inferior clergy by their proctors *in parliament*; both thoſe authors aſſerting, that they were aſſiſtants only, and not members of it. It ſeems to me, upon reading the inſtruments and authorities recited by Hody, (in p. 410 and following) that this opinion, and the oppoſite to it advanced by the latter, are both true, according to the ſubject matters of deliberation in parliament. For caſes are mentioned by him, in which the parliament conſidered the aſſent of the clergy to be neceſſary to render their acts valid; and others of merely ſecular concern, in which the clergy themſelves ſeemed to act upon a notion that they ought not to intermeddle. Hody concludes his ſecond part (p. 431) thus: "Upon comparing all things together, I take the *Præmunientes* to have been continued in the writs, after it became a conſtant cuſtom for the clergy to meet in a ſeparate body, by virtue of the archbiſhop's mandate, that thereby our kings might aſſert their right of calling the clergy (if they pleaſe) to *parliament*; which the clergy oppoſed as an invaſion and inroad upon their liberties." If the reader wiſhes to learn more upon this ſubject, he may read, with much ſatisfaction, Lord Chief Baron Gilbert's fourth chapter of his Treatiſe on the Court of Exchequer, which contains an excellent general hiſtory of the inſtitution of convocations in England. He follows the opinion of Archbiſhop Wake, whoſe hiſtory of the State of the Church he cites and refers to. In that work there is a chapter, the produce of much reading and well-digeſted, to prove that the ancient parliamentary convocation of the clergy, by the *præmunientes* clauſe, and the convoca-

tion by the archbiſhop's ſummons under the king's writ to him, were different aſſemblies, in rights, powers, and privileges. This, among other points, was denied by his opponent Atterbury; and one cannot wonder, that two learned men, of different parties, ſhould form different opinions of the rights and authority of an inſtitution, ſubſiſting in different forms under the ſame name, in remote antiquity. The work of the latter is written with more of the warmth and acrimony of diſpute than the former; and he is, therefore, to be more cautiouſly attended to in his poſitions. He wrote in ſupport of the privileges of the Lower Houſe of convocation, in whoſe cauſe he engaged with violence. Dr. Wake maintained the authority of the Upper Houſe. The ſeventh chapter of Dr. Atterbury's book on the Rights of the Convocation, in the latter part, contains a recital of many ancient records upon the ſubject.

'Burnet, in the 2d volume of his Hiſtory of the Reformation, has publiſhed three curious papers upon this queſtion. The firſt is a petition to the Lower Houſe of convocation, in the beginning of the reign of Edw. VI. to the Higher Houſe, the ſecond article of which is in theſe words: "Alſo, that according to the ancient cuſtom of this realm, and the tenour of the king's writ, for the ſummoning of the parliament, which be now and ever have been directed to the biſhops of every dioceſe, the clergy of the Lower Houſe of the convocation may be adjoined and aſſociate with the Lower Houſe of parliament; or elſe, that all ſuch ſtatutes and ordinances, as ſhall be made concerning all matters of religion and cauſes eccleſiaſtical, may not paſs without the ſight and aſſent of the ſaid clergy." The ſecond paper is another petition in the ſame reign, renewing and inforcing the ſame requeſt. The third is a paper offered to Queen Elizabeth, and afterwards to King James, for the ſame purpoſe. It is intitled, "*Reaſons to induce her Majeſty, that deans, archdeacons, and ſome other of her grave and wiſe clergie, may be admitted into the Lower Houſe of parliament.*" The 4th, 5th, and 6th articles, are as following: 4th, "It doth not appear why they were excluded; but, as it is thought, either the king offended with ſome of them, did ſo grievouſly puniſh the whole body; or elſe the ambition of one of them, meeting with the ſubtlety of an undermining politic, did occaſion this cauſeleſs ſeparation.

"5th. They are yet, to this day, called by ſeveral writs, directed into their ſeveral dioceſſes, under the great ſeal, to aſſiſt the prince in that high court of parliament.

"6th. Though the clergy and the univerſities be not the worſe members of this commonwealth, yet, in that reſpect, they are, of all other, in worſt condition; for, in that aſſembly, every ſhire hath their knights, and every incorporate town their burgeſſes; only the clergy and the univerſities are excluded."

'The 4th article, when preſented to King James, was thus varied, "It is thought the clergie, falling into a *præmunire*, and not in the king's protection, it did afterwards pleaſe the king to pardon them, but not to reſtore them; ſo began this ſeparation as

far forth as can be collected. Then the wiſdom of a great politician, meeting with the ambition of as great a prelate, wrought the continuance of the ſaid ſeparation, under this pretence, that it ſhould be moſt for the honour of him and his clergy, to be ſtill by themſelves in two aſſemblies of convocation, anſwerable in proportion to the two houſes of parliament."

'The 13th and 14th articles are thus: 13th. "In the mean time, (which God in mercy grant may be for many generations) her majeſty ſhall be ſure of a number more in that aſſembly, that ever will be moſt ready to maintain her prerogative, and to enact whatſoever may make moſt for her highneſs' ſafety and contentment; as the men that, next under God's goodneſs, do moſt depend upon her princely clemency and protection.

"14th. It would much recover the ancient eſtimation and authority of that aſſembly, if it might be increaſed with men of religion, learning, and diſcretion; which now is ſomewhat imbaſed by *youths*, *ſervingmen*, and *outlaws*, that injuriouſly are crept into the honourable Houſe."

'We may infer, from the Queen's not accepting this offer of implicit obedience from her loyal clergy, that ſhe thought her authority too firmly eſtabliſhed to require their ſupport; a moſt fortunate circumſtance for the liberties of this nation.

'Burnet writes of theſe petitions, that he had never met with any good reaſon to ſatisfy him of the juſtice of this claim. "There was a general tradition in Queen Elizabeth's reign, that the inferior clergy departed from their right of being in the Houſe of Commons, when they were all brought into the *præmunire* upon Cardinal Wolſey's legatine power, and made their ſubmiſſion to the king. But that is not credible; for, as there is no footſtep of it, which, in a time of ſo much writing and printing, muſt have remained, if ſo great a change had then been made; ſo, it cannot be thought, that thoſe who made this addreſs but 17 years after that ſubmiſſion, (many being alive in this, who were of that convocation; *Polydore Virgil* in particular, a curious obſerver, ſince he was maintained here to write the Hiſtory of England) none of them ſhould have remembered a thing that was ſo freſh, but have appealed to writs and ancient practices. But though this deſign of bringing the inferior clergy into the Houſe of Commons, did not take at this time, yet it was again ſet on foot, in the end of Queen Elizabeth's reign, and reaſons were offered to perſuade her to ſet it forward; which not being then ſucceſsful, theſe ſame reaſons were *again offered* to King James, to induce him to endeavour it. But whether this matter was ever much conſidered, or lightly laid aſide, as a thing unfit and unpracticable, does not appear; certain it is, that it came to nothing. Upon the whole matter, it is not certain what was the power or right of theſe proctors of the clergy in former times: ſome are of opinion, that they were only aſſiſtants to the biſhops, but had no voice in either Houſe of Parliament. This is much confirmed by an act paſſed in the parliament of Ireland, in the 28th year of the former reign, which ſets forth, in the preamble, "That though the proctors of the clergy were

were always ſummoned to parliament, yet they were no part of it; nor had they any right to vote in it, but were only aſſiſtants in caſe matters of controverſie or learning came before them, as the convocation was in England; which had been determined by the judges of England, after much inquiry made about it. But the proctors were then pretending to ſo high an authority, that nothing could paſs without their conſents; and it was preſumed they were ſet on to it by the biſhops, whoſe chaplains they were for the moſt part: therefore they were, by that act, declared to have no right to vote." From this ſome infer they were no other in England; and that they were only the biſhops' aſſiſtants and council." Burnet himſelf does not agree with this opinion, and refers to the ſtat. 21 Rich. II. ch. 2. and the practice of thoſe times, when the whole parliament formed but one aſſembly; at which time he thinks the inferior clergy made a part of that body; and that when the two Houſes of Parliament divided, the aſſembly of the clergy divided alſo into a ſimilar form, which it has borne ever ſince.

'The act of 21 Rich. II. to which Burnet refers, (and the argument in p. 294) repeals a commiſſion of regency, which the king had been prevailed upon to grant in a former parliament. It is paſſed at the requeſt of the Commons, "*by the king, with the aſſent of all the lords ſpiritual and temporal, and the proctors of the clergy.*" The ſame ſtile is repeated in a more extraordinary form in chap. 12 of the ſame ſtatute, in the following words, (after reciting the treaſonable proceedings of the parliament in 11 Rich. II. whoſe acts they were about to repeal) "*Et ſur ceo les Seigneurs eſpirituels & temporeles et les procureurs de la Clergie* ſeveralment examinez *aſſenterent*, &c." And in the next ſentence, *the Commons* are added. In the enacting part, towards the concluſion, the words are, "*Sur quoi par le roy de l'aſſent des Seigneurs eſpirituels & temporels & les procureurs de la Clergie & de les ditz Communes & par advys de les juſtices & ſerjeants ſuſdites*, &c." I do not find the proctors of the clergy, named in any other acts of this parliament, nor in the general preliminary title, which is in the uſual form; nor are they mentioned in the ſtat. of Henry IV. by which the acts of 21 Rich. II. were repealed. It is certainly a ſingular ſtile; and, perhaps, not to be found in any other ſtatute. It is plain that the proctors of the clergy, here mentioned, were as much a ſeparate body from the reſt, as the Commons from the Lords. The ſtatute 8 Henry VI. ch. 1, by which the members of convocation are allowed the privilege of parliament, in the ſame manner as the Lords and Commons, proves, by their not having it before, that they had not been conſidered as any eſſential part of the parliament.

'In the ſecond volume of the Parliament Rolls, p. 368, in the 51ſt year of Edw. III. N° 46, there is a petition of the Commons to the King, which ſhews their extreme jealouſy of the interference of the clergy. It is in theſe words: "ITEM, *Que null eſtatut ne ordenance ſoit fait ne grante au petition du clergie, ſi ne ſoit par aſſent de vos communes. Ne que vos dites communes ne ſoient obligez par nulles conſtitutions q'ils font pur lour avantage, ſans aſſent de vos dites communes.*

munes. Car eux ne veullent eſtre obligez a null de vos eſtatuts ne ordenances, faitz ſans lour aſſent."

'The King's anſwer to the above petition is entered thus:

"Reſponſio, *Soit ceſt matire declaree en eſpecial.*"

Mr. Luders thus commenſts on the extraordinary change in the conſtitution that took place in the reign of Charles 2d, by which the clergy were tacitly permitted to vote at county elections in right of their benefices. After obſerving that this was the reſult of the imperceptible operation of that grand conſtitutional principle, that "repreſentation always accompanies taxation," he takes notice of Mr. Hume's account of this affair in the 2d chapter of his hiſtory of Charles the Second's reign:

"A great alteration (ſays Mr. Hume) was made this ſeſſion in the method of taxing the clergy. In almoſt all the other monarchies of Europe, the aſſemblies, whoſe conſent was formerly requiſite to the enacting of laws, were compoſed of three eſtates, the clergy, the nobility, and the commonalty, which formed ſo many members of the political body, of which the king was conſidered as the head. In England too, the parliament was always repreſented as conſiſting of three eſtates; but their ſeparation was never ſo diſtinct as in other kingdoms. A convocation, however, had uſually ſitten at the ſame time with the parliament; though they poſſeſſed not a negative voice in the paſſing of laws, and aſſumed no other temporal power than that of impoſing taxes on the clergy. By reaſon of eccleſiaſtical preferments, which he could beſtow, the king's influence over the church was more conſiderable than over the laity; ſo that the ſubſidies, granted by the convocation, were commonly greater than thoſe which were voted by parliament. The church, therefore, was not diſpleaſed to depart tacitly from the right of taxing herſelf, and allow the Commons to lay impoſitions on eccleſiaſtical revenues, as on the reſt of the kingdom. In recompenſe, two ſubſidies, which the convocation had formerly granted, were remitted, and the parochial clergy were allowed to vote at elections. Thus the church of England made a barter of power for profit. Their convocations having become inſignificant to the crown, have been much diſuſed of late years."

'Lord Chief Baron Gilbert writes thus of the above tranſaction: after mentioning the laſt ſubſidy of the clergy, and that it appeared more advantageous to continue to tax them by land and poll tax, *as it was in the* Rump *times*, he ſays, "From henceforward it paſſed that they ſhould have a vote for members in parliament, *as they had in the* Rump *times*; and they were taxed as the laity were." Gilb. Exch. 56. Burnet, in the firſt volume of his Hiſtory of his own Times, (p. 197.) ſays, the parliament gave the king four ſubſidies, "being willing to return to the ancient way of taxes by ſubſidies. But theſe were ſo evaded, and brought in ſo little money, that the court reſolved never to have recourſe to that method of raiſing money any more; but to betake themſelves for the future to the aſſeſſment begun in the war. The convocation gave,

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at the ſame time, four ſubſidies, which proved as heavy on them as they were light on the temporalty. This was the laſt aid that the ſpiritualty gave." After which, he ſays, it was reſolved in future, on account of the inconſiderable amount, and unequal proportion of the ſpiritual ſubſidy, to make one general taxation of them with the laity, " which proved, indeed, a lighter burthen, but was not ſo honourable as when it was given by themſelves. Yet intereſt prevailing above the point of honour, they acquieſced in it." Rapin relates this event in a few words. Tindal, in his note upon it, after citing Biſhop Burnet, adds, " The cuſtom of the clergy's taxing themſelves was broken during the late troubles. For then the clergy, either out of voluntary compliance, affectation of popularity, or becauſe they wanted proxies to repreſent their body, had their benefices taxed with the laity. *This the court found, after the reſtoration, to be an eaſier thing, than to have two bodies of men to pleaſe; and therefore intended to have deprived the clergy of that right, if they had not voluntarily relinquiſhed it.*" Warner, in his Eccleſiaſtical Hiſtory, Vol. II. p. 611, relates, that to *encourage their aſſent*, two of the four ſubſidies, which they had given, were remitted to them, and a ſaving of the rights to be inſerted in the act. It appears from Burnet, that the court had two objects in this ſcheme; not only to unite the lay and eccleſiaſtical taxations, but alſo to get rid of ſubſidies from both altogether.

' In Mr. Hatſell's note, the ſpeaker writes " in *conſequence* of this, [but from what period I can't ſay) . . . . . the clergy have aſſumed, and without any objection, have enjoyed the privilege of voting in the election of members of the Houſe of Commons, by virtue of their eccleſiaſtical freeholds." According to the Chief Baron's authority, it appears, however, not to have been a conſequence of this law; but of the ſame principle operating, a few years before, in the time of the commonwealth.

' I have been the more particular in referring to the different accounts of this revolution in our laws, becauſe of its great importance (according to my obſervation of it) in our conſtitutional hiſtory. It muſt afford a pleaſing reflection to the minds of all who contemplate the ſyſtem of our admirable conſtitution, to obſerve, in ſuch inſtances as theſe, its ſure effect and operation, according to reaſon and juſtice; producing its beneficial changes in ſilent and gradual progreſs, like the working of Nature herſelf, from fixed and unſeen general principles. A writer of practical law, who was contemporary with the civil war and reſtoration, mentions the right of clergymen to vote in county elections for their ſpiritual livings, as a point eſtabliſhed in the laſt century. See Dalton's Sheriff, p. 334: although this work was compoſed, perhaps, leſs than 40 years after that poſitive reſolution of the Houſe of Commons (mentioned in p. 297) to the contrary.'

The caſe of the *Borough* and *Hundreds* of *Cricklade* follows that of Newport: but it turns principally on the ſtate of facts, which are too peculiar to form much of precedent. We have only to regret that the returning officer, whoſe conduct appears

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to have been very reprehenſible, eſcaped the cenſure of the Houſe in conſequence of a rigid adherence to the forms of parliament; forms which were intended to protect innocence, but which, in this caſe, were converted into a ſcreen for the guilty.

The moſt uſeful caſe in this collection, as far as relates to practice, will probably be found to be the Bedfordſhire Caſe. This being the firſt Engliſh county election which was regularly *tried through* by a ſelect committee, (the Glouceſterſhire Petition having been given up by the petitioner before the concluſion of the cauſe,) the Reporter juſtly thought a particular account of the proceedings would be extremely uſeful; and he has taken great pains ſo to arrange and abridge the great variety and maſs of caſes determined by the Committee, as to bring it within reaſonable compaſs, and to preſerve the heads of objection to the votes, diſtinct and intelligible.

The caſe of Buckinghamſhire involved many queſtions ſimilar to thoſe that were agitated in the Bedfordſhire caſe: but, after a faint attack, and one or two unfavourable deciſions by the Committee, the petitioner abandoned his claim; and the ſitting member was declared duly elected.

The late ſtatute 28 Geo. 3. chap. 52. for regulating the proceedings under Mr. Grenville's act, being neceſſarily connected with the ſubject of theſe Reports, an exact copy of it concludes this volume.

Art. IX. *A Treatiſe of the Materia Medica*, by William Cullen, M. D. Profeſſor of the Practice of Phyſic in the Univerſity of Edinburgh. 4to. 2 Vols. Vol. I. pp. 450. Vol. II. pp. 610. 2l. 2s. Boards. Elliot and Co. 1789.

The high degree of reputation to which Dr. Cullen's great talents raiſed his character, both as a profeſſor and as a practical phyſician, muſt ever remain a more laſting monument of his abilities, than the ſtatue intended to be erected in the great ſquare of the new college at Edinburgh. That he was an ornament to his profeſſion; that he greatly raiſed the credit of a univerſity, already high in the annals of medical fame; that he was, in a word, a *great man*; is the general opinion.

The Lectures on the *Materia Medica*, of which we gave an account in our xlviii[th] vol. p. 380. was a ſurreptitious publication, compiled from the notes taken by the ſtudents attending the Doctor's courſe of Lectures. It was, however, ſo well received by the public, as to have gone through ſeveral editions, and to have been tranſlated into ſeveral foreign languages. This mark of public favour determined the author to give a more

more correct and complete edition of thoſe Lectures: but finding that it was impoſſible to inſert the neceſſary additions, and correct what remained, in a ſatisfactory manner, he re-modelled the work, and has preſented it to the public as a new book.

To point out errors in the performances of ſo great an author, might appear malevolent and envious; yet juſtice muſt allow that, in a general treatiſe on the *Materia Medica*, we did not expect to ſee ſo many omiſſions of points of great moment. The author, however, thus apologizes for them in his preface:

'In this work I muſt acknowledge the omiſſion of many articles which have commonly found a place in treatiſes on the ſame ſubject. For ſuch omiſſions it is proper for me here to account.

'The various nomenclature of the ſeveral ſubſtances treated of I did not think it neceſſary to detail, as it may be readily obtained elſewhere; and particularly I have not attempted to aſcertain the nomenclature of the ancients; both becauſe of the difficulty that attends ſuch a labour, and becauſe the utility of it appears to me very doubtful. In this laſt reſpect, if any one ſhall differ from me, he may find enough of it in other writers; none of whom, however, have aſcertained the matter ſo clearly as to prevent the many ill-founded and uſeleſs tranſcripts and quotations from the ancients, which ſtill too frequently appear.

'In aſcertaining the ſpecies of plants where ſeveral of the ſame genus may be employed, I have purpoſely omitted entering into any critical diſcuſſion which of them is the moſt proper for the purpoſe of medicine. This is often a neceſſary labour; but I thought it enough for me, in the Catalogue which I have prefixed to my Treatiſe, to mark the botanical diſtinction of the ſpecies I judged moſt fit to be employed, and of which only I intended to treat in the after parts of my work.

'A third, and perhaps more conſiderable, omiſſion which I have to account for is, the not giving any deſcription of the medicine as it is employed, or fit to be employed. This however I have omitted, becauſe I could not do it ſo completely and accurately as the authors to whom I ſhall refer, and whom I ſuppoſe my readers to have in their hands.

'That I have not given the chemical analyſis of the ſeveral ſubſtances, is an omiſſion which, if I miſtake not, will require no apology in the preſent age. I have omitted it, becauſe I judge it to be of no uſe in explaining or aſcertaining the virtues of medicines. Any perſon who is of a different opinion may find ſuch analyſis in the accounts of the Academy of Sciences, as they are fully and faithfully given in Mr. GEOFFROY'S Treatiſe on the Materia Medica.

'Though I may be readily excuſed for omitting the chemical analyſis, I doubt whether I ſhall be ſo eaſily forgiven for frequently omitting the treatment of ſubſtances by the application of different menſtruums, and for not mentioning the quantities of extract that are obtained from each of them. An attention to this is very neceſſary in the pharmaceutic treatment of medicines, and I have frequently pointed

pointed out the application of it; but I did not think it proper to increaſe the bulk of my Work by details contained in books to which I refer, and which I wiſh to recommend to all my readers.

'From the omiſſions above mentioned, and from others that may be obſerved, it will be readily perceived that the following Work is not offered to the public as complete and ſufficient for every claſs of ſtudents. I do not indeed ſuppoſe that it can be underſtood by perſons who have no previous knowledge of the Materia Medica, or who have never read other books on the ſubject. On the contrary, I wiſh that other books may have been read; though, from what I have ſaid in my hiſtory of the ſeveral writers, it will appear that very few of them are to be read with advantage or even with ſafety, and I find it difficult to point out a ſelection.'

After mentioning ſome of the beſt authors, and making a few more apologies, he concludes thus:

'To the whole of my Work I have ſubjoined a copious Index, which I hope will be found uſeful, particularly in this, that with reſpect to every article of the Materia Medica which may not be completely treated of in one place, or in the one expected from the Contents, what further relates to it in other places may be found by means of the other numbers in the Index; and for a complete knowledge of any ſubject, it will always be proper for my readers to take notice of all the ſeveral parts in which they are mentioned.

'In this Index I have inſerted not only the ſubjects of the Materia Medica, but alſo the names of all the writers I have referred to; from which the hiſtory of theſe authors, their merits and defects, and in ſeveral reſpects the progreſs of this part of ſcience, may be learned; circumſtances which may not only gratify the curioſity of many ſtudents, but may afford them, I hope, ſome uſeful inſtruction.'

The work begins with a hiſtory of the *Materia Medica*, and a ſuccinct account of ſome of the writers on it. Here the author turns reviewer, and intermixes, with his hiſtory, ſome valuable criticiſms.

In the introduction, he treats on the general action of medicines on the human body. In this part of the work, we have the theoretical opinions of the author. At the end of his chapter on temperaments, his thoughts on the power of the nervous ſyſtem over the whole frame and conſtitution, which was his favourite idea, may be ſeen in the following extract:

'In the whole of this diſcuſſion, we have conſidered the ſtate of the nervous power as chiefly modifying the temperaments of men; and more readily enter into this ſuppoſition, becauſe we preſume the ſtate of the nervous power to be almoſt always attended by a correſponding ſtate of the ſimple ſolid, and that both theſe together pretty conſtantly modify the ſtate of the fluids, both with reſpect to their quality, their proportion, and diſtribution.

'Of theſe latter circumſtances, however, conſtantly following the ſtate of the ſimple ſolids and of the nervous power, I am by no means certain. As we obſerve, that at different periods of life there

there is a difference between the arteries and the veins, as to the circumſtances of denſity and capacity; ſo it is poſſible, that ſome difference in theſe reſpects may be eſtabliſhed in the original ſtamina, and may therefore in ſome degree run throughout the whole of life, and thus vary the ſtate of the fluids. It is alſo poſſible, that there may be conditions of the original ſtamina determining a difference in the ſtrength and activity of the heart with reſpect to the capacity of the blood-veſſels; or, on the other hand, the ſtate of the heart being given, there may be a difference in the denſity and reſiſtance of the ſanguiferous ſyſtem. In all theſe caſes, there may ariſe a difference in the quality, proportion, and diſtribution of the fluids, and thereby a further variety in the temperaments of men: and thus perhaps we may account for the difference of ſtature, bulk, and proportion, of the ſeveral parts of the body in different perſons.

'All this might be illuſtrated more fully; but perhaps we have inſiſted long enough upon what may by many be thought perhaps too much depending upon conjectural reaſonings. It no doubt may, in ſome reſpects, be liable to this imputation; but I ſhould fain hope that it may ſerve to lay the foundation of ſpeculations which muſt be purſued before we can explain the important, and therefore neceſſary doctrines concerning the temperaments of men.'

The introduction concludes with *Obſervations on Idioſyncraſies*; *on the Means* [which are excellent] *of our learning the Virtues of Medicines*; *on the moſt proper Plan for a Treatiſe on the Materia Medica*; *and a Dictionary of Terms uſed by Writers on the Subject.*

In this firſt part, we have ſome very valuable rules reſpecting aliments; which, if followed, would doubtleſs leſſen the fees of the city phyſicians; and, probably, decreaſe our weekly bills of mortality.

In the ſecond part, the author, having already treated of ſuch ſubſtances under the name of *aliments*, as are ſuited to ſupply matter, whether fluid or ſolid, for the human body, proceeds to the conſideration of thoſe that have no ſuch property, but are capable of variouſly altering the ſtate of the body; and, particularly, of changing the ſtate of diſeaſe into that of health.

As the ſtudy of the *Materia Medica* is the ſtudy of the medicinal virtues of ſubſtances employed in phyſic; Dr. Cullen arranges them according as they agree in ſome general virtues; making the work, like Boerhaave's treatiſe *De viribus Medicamentorum*, and the well-known writings of Spielman, Loëſecke, and Lieutaud, a *Therapeutice*, or a *Methodus Medendi.*

Having given this general idea of the volumes before us, we ſhall not attempt to follow the author through the particular diviſions of adſtringents, tonics, emollients, &c. &c. much leſs through the particulars of the medicines themſelves.

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The ſtudent will peruſe this work with profit; eſpecially if, at the ſame time, he has others to which he can refer, for the omiſſions that we are ſorry to note in this. The introductory part contains, indeed, theoretical opinions, which, perhaps, may not quadrate with thoſe of other profeſſors in Europe; theſe, however, may be neglected by the reader: but the laſt volume, jointly with that immortal work produced by Lewis on the ſame ſubject, will certainly find a place, not merely on the ſhelf, but in the hands, of every practitioner.

ART. X. *A Syſtem of Mechanics and Hydroſtatics*; being the Subſtance of Lectures upon thoſe Branches of Natural Philoſophy. By the Rev. T. Parkinſon, M. A. F. R. S. Fellow and Tutor of Chriſt's College, Cambridge. 4to. 192 Pages. 11 s. ſewed. Cadell. 1789.

THE preſent volume is a continuation of a ſyſtem of natural philoſophy, the firſt volume of which was noticed in the M. R. vol. lxxvi. p. 76.

Mr. Parkinſon begins his eſſay with obſerving, that the ſcience which deſcribes the mechanical affections of fluids, and their efficacy in the production of thoſe natural phenomena of which they are the immediate cauſes, is very properly entitled hydroſtatics; which, according to the nature of the ſubjects conſidered, is divided into ſeveral branches: of theſe branches, hydrodynamics is that which deſcribes the properties of all fluids, excepting light and the electric effluvia, and the effects reſulting from them. Mr. P. remarks,

'The primary diviſion of hydroſtatics, like that of all other branches of natural knowlege, is analytic and ſynthetic: the firſt inveſtigates, from a ſeries of concurring experiments, thoſe affections of fluids which ſeem to be general natural cauſes, as gravity, elaſticity, attraction of coheſion, &c.; and the ſynthetic, aſſuming theſe as eſtabliſhed principles that operate generally in the part of the creation contemplated, demonſtrates them ſcientifically to be adequate to the production, not only of the particular effects adduced to prove their exiſtence and power, but of all ſimilar phenomena. An obvious diviſion of the ſynthetic part is derived from thoſe different principles, which are ſufficiently diſcovered to ſupply data for ſynthetic reaſoning; and the following arrangement is therefore adopted.

'*Firſt*, The preſſure, ſpecific gravity, and motion of fluids, are placed in ſucceſſive order, as being dependent upon the ſame principle, their gravity.

'*Secondly*, The properties of the air-pump, different denſities of the air, winds, and other phenomena ariſing from elaſticity.

'*Thirdly*, The reſiſtance of fluids to bodies moving in them.

'*Fourthly*, The aſcent of the vapours, and other phenomena ariſing from the attraction of coheſion.'

Such is Mr. Parkinſon's account of his own work; and, on examining the book, we find it to be juſt;—on which account we have tranſcribed his words, in preference to any abridgement of our own. We ſhall now enumerate the titles of the chapters, viz. 1. Of fluidity. 2. Of the weight of fluids. 3. Of the elaſticity of fluids. 4. Of the reſiſtance of fluids. 5. Of the aſcent of fluids by the attraction of coheſion. 6. Of the preſſure of fluids. 7. Of ſpecific gravities. 8. Of the motion of fluids ariſing from their gravity. 9. Of pumps, barometers, &c. 10. Of elaſticity of fluids (this title might have been, more properly, *denſity*). 11. Of the air-pump. 12. Of winds. 13. Of ſound. 14. Of thermometers. 15. Of the motion of bodies in fluids.

The author ſeems to underſtand the ſubject; and, which is of great conſequence to his readers, he treats it ſo methodically and ſimply, that his meaning is eaſy to be comprehended.

The laſt chapter contains the ſolutions of ſome very uſeful problems, on the doctrine of reſiſtances: but, like thoſe of Sir Iſaac Newton, they are not to be read by ſmatterers in mathematics.

We would have ſelected ſome of theſe problems, and their corollaries, could we have made them intelligible without the figures. Their demonſtrations are beautiful, conciſe, and perſpicuous; and the practical inferences deducible from them, are of great importance in various common affairs of life, ſuch as the conſtructions of pumps, of wind-mills, water-mills, the conveyance of water, &c.

To avoid typographical errors in a work where ſo many algebraic and numerical expreſſions are uſed, is extremely difficult: but we do not perceive any that are of much conſequence in the preſent work: at p. 58. l. 3. $\frac{52746}{57869}$ is miſprinted for $\frac{57869}{52746}$. This ratio, however, is not ſo convenient for practice as $\frac{192}{175}$.

We have now two branches of philoſophy elucidated by the labours of Mr. Parkinſon; who ſeems, as we have before hinted, to be well qualified for the taſk which he has undertaken. We hope that he will not let the other branches remain unnoticed.

The author's firſt publication was called *a Syſtem of Mechanics*; this, which has much dependence on the former, is called *a Syſtem of Mechanics and Hydroſtatics*: it is therefore probable that Mr. Parkinſon will proceed, till he arrives at a ſyſtem of natural philoſophy.

ART.

ART. XI. *The Trifler.* A new periodical Miſcellany. By Timothy Touchſtone, of St. Peter's College, Weſtminſter.

Semper ego auditor tantum? JUVENAL.

8vo. pp. 554. 7 s. 6 d. Boards. Robinſons. 1788.

JUVENAL was an old man when he compoſed his ſatires: with great propriety, therefore, he begins them with *Semper ego auditor tantum?* but we are altogether at a loſs to perceive with what propriety a Weſtminſter ſcholar, or ſomebody perſonating a ſchool-boy, can approach the auguſt aſſembly and tribunal of the public, with this queſtion in his mouth. How would the ſage Pythagoras have ſhaken his ſides with laughter, had one of his young pupils, on whom he impoſed ſilence, addreſſed him in the impatient manner of this modern youth! Chriſtian Reviewers, however, muſt not enjoy the laughing privilege of an heathen philoſopher: but gravely admit the tyro to the honours of authorſhip, while he ſhould be ſilently learning the rudiments of ſcience; and *out of the mouths of babes and ſucklings*, we muſt receive inſtruction.

Welcome inſtruction and entertainment, wherever generated, and from whatever quarter they come! but take this hint along with thee, gentle reader: we ſhrewdly ſuſpect, that all the amuſing *boyiſms* (if we may coin a word) that have lately come before us, are not the mere productions of boys. We have thought, as old ladies are obſerved to adorn their perſons with pink ribbons and looſe flowing curls, like blooming miſſes of fifteen; and as butchers exhibit, in Leadenhall-market, their old ewes cut in lamb faſhion; that ſome old writers, in imitation of theſe reſpectable examples, may chooſe to hide themſelves under the cap and gown of the college youth; and exhibit their remarks to the world in the engaging form of juvenile trifles.

The authors of the *Microcoſm* * (publiſhed as a work of the Eton boys) gave up their names; the authors of the *Trifler* conceal themſelves; which circumſtance will create a ſuſpicion of its being, in reality, the work of the Weſtminſter youth, notwithſtanding Timothy Touchſtone (the repreſentative of the whole body) thus ſpeaks of himſelf in the firſt Number.

'To cynical pedants, who meaſure every action, however trivial, by the unerring rule of right, it may appear too ſtrong an inſtance of confidence, that a boy unknown, and unnoticed in the world, by an attempt like this, ſhould intrude himſelf upon public obſervation: in my defence, I allege, that the cloſeneſs of my confinement compels me to ſeek for internal amuſement in the receſſes of my mind; that I find this mode more amuſing, and as I think, inſtructive, than any other I can adopt.

* See Rev. vol. lxxix. p. 211.

'As

'As no pompous advertiſement is prefixed to my book, inviting the learned to read, or the critics to animadvert on, but only addreſſed to thoſe who can pardon the errors of youth, and inexperience, I ſhall hope that the candor, which has always been allowed by the public to youthful writers, will not, in this inſtance, be withheld from me. Should my endeavours to pleaſe be inſufficient, and my attempts fruſtrated, I ſhall truſt that no ſour critic will malevolently rejoice in holding forth the unhappy author to public view; but that the hand of good-nature, by mercifully drawing a veil over the performance, may heal the wounds, which puerile raſhneſs and imprudence will have inadvertently drawn down upon its own head.'

Suppoſing it to be, what it calls itſelf, a juvenile publication, its merits are by no means inconſiderable; nor have the authors any reaſon fearfully to ſhrink from the public view. Such periodical eſſays as theſe are not ſubjects for ſerious criticiſm; they are intended for the parlour window, or for the light reading of ladies and gentlemen in their powdering-cloſets; which latter ſeems to be the only place that modern diſſipation allows for ſtudy. Here the Trifler ſtands a good chance of gaining admiſſion; ſeveral of his papers will be pronounced amuſing; and many grown ladies and gentlemen, as they are reading him, will wiſh they could write in ſo good a ſtyle. Thoſe who reflect, will object to ſome of his expreſſions, eſpecially to that in p. 75. *to irritate the Deity*; the bare mention of which is a ſufficient cenſure. While, likewiſe, they are running over Tim. Touchſtone's remarks on *trade*, *politics*, *deiſm*, *empiriciſm*, *human life*, &c. they will be tempted to think that he muſt certainly have broken out of ſchool; or might more properly ſay, with Juvenal,

Nos — manum ferulæ ſubduximus.

As we gave ſome ſpecimens of the poetry and proſe of the Microcoſm, we ſhall purſue the ſame plan with the Trifler, which may be conſidered as a rival publication. For the poetry, we deſigned to extract the admirable parody on Gray's Elegy, p. 65: but as this is too long, we will tranſcribe the *Elegy on leaving Weſtminſter College.*

'Hail happieſt days! hail years of ſhort-liv'd bliſs!
To gloomy care's quick-cank'ring tooth unknown;
Seal'd with the joys of full contentment's kiſs,
Full ſwift ye paſs'd, on haſty wings ye're flown!

But ſtill the tribute of a grateful breaſt,
Still recollection paints th'enchanting ſcenes,
Recalls each object by gay fancy dreſt,
Nor recks the lapſe of years which intervenes.

And long as memory ſhall kindly ſmile,
Nor yet paſt pleaſures in her tablet fade,
So long my pangs reflection ſhall beguile,
And ſooth my troubles by this theme's kind aid.

Oft (as the griefs of manhood load my mind)
To eaſe my ſoul from ſorrow's cloſe embrace,
To ſhun her gen'ral claim on human kind,
Th'irrevocable joys of youth I trace:

On many a boyiſh frolic now revolve,
Now wonder at the eaſe of former mirth,
Whilſt envy the enigma prompts to ſolve,
And analyſe the cauſe which gave it birth.

But youthful ſports dull reaſon's ſearch defy,
Nor owe their pleaſure to a ſtudied rule:
Faint lags, alas! premeditated joy;
Mirth unexpected fires the drowſieſt ſoul!

Hail, ſeat of happineſs! where ev'ry face
Derides the ſullen, moping ſtep of Care;
Where Sorrow finds no entrance, Pain no trace,
Nor drooping Melancholy dares appear.

'Tis thine to vanquiſh this fell troop of foes,
At early age to ſtem their pois'nous tide;
'Tis thine to blend the ſweets of Pleaſure's roſe
With the ſharp thorns that fence bright Virtue's ſide.

'Thine to inſtruct the yet untainted heart
In all that's lovely, all that's worth its care;
Point out bleſt Charity's ſoul-wringing ſmart,
Or bring the cries of Pity to the tender ear!

Friendſhip from thee adopts her deareſt ties,
From thee th'ingenuous mind imbibes the flame;
Whate'er indiſſoluble bonds ariſe,
Thee, as their ſount, their baſis, they proclaim.

Adieu! lov'd parent! joy-fraught ſcene, adieu!
Nor deem my lay, nor hold my pray'r amiſs,
May'ſt thou ſtill flouriſh ever bright and true,
The ſeat of learning, and the ſource of bliſs!'

For the proſe:

'Libertiniſm, miſanthropy, pride, and an arrogating ſelf-conceit, though heavy charges, are, I believe, the main-ſprings of infidelity: the voluptuary becomes a freethinker, the miſanthrope an atheiſt, and the man of real abilities and uncorrupted morals, is often tempted to recommend himſelf to the world by the eccentric ſingularity of his opinions, and the bold attempt of combating the principles of an eſtabliſhed religion. Like the wretch who ſet fire to Diana's temple at Epheſus, he wiſhes to perpetuate his name by the ruin of what has been the admiration of ages. Subjects which employed the claſſic pens of an Addiſon, or a Johnſon, are either too common or too low for the exertions of his ſuperior abilities. A proſtitution of the female perſon, when it ariſes from want, is intrinſically blameable, but appears guiltleſs, when compared to a proſtitution, which ſacrifices at the ſhrine of vanity to the dæmon of infidelity, the effects of learning, the gift of genius, and even the character of virtue.'

And

And again:

'In a work, where we ſee a propoſition, however bold or impious, openly laid down, and fairly argued, if we abhor the opinions, we at leaſt admire the candor of the writer; we apprehend danger, and ſecure ourſelves accordingly. But when in the diſcuſſion of a common ſubject we diſcover religion to be ſecretly ridiculed, however poignant or witty ſuch ridicule may be contrived, we equally deteſt the principles, the diſingenuouſneſs, and the cunning of ſuch a ſnake. To conclude: with regard to the motives which induce deiſts to publiſh their religious creeds to the world, I aſſure my readers that I ſincerely believe, none were ever influenced by the charitable hope of benefiting mankind; but, on the contrary,' that, like the Arabian impoſtor, they imagined moſt glory might be won by the ſubſtitution of a profane religion on the ruins of a divine one. Yet thanks to that intelligent Being, who has, and ever will, defeat the end of ſuch diabolical ambition, ſuch ſyſtematic malignity!'

In the poetry, we object to *Your father 'd* ſwear, for *Your father would ſwear*; and were ſurprized to find, p. 543, *diſſolve* rhyme to *love*.

The ſignatures are, A, B, C, N, S, W, X, Z.

The papers of S. ſeem to be the beſt.

If, on the forms of Weſtminſter, compoſitions thus elegant and nervous can be produced in defence of religion, Oxford may reaſonably expect future Bampton Lectures of equal merit with thoſe of Profeſſor White.

ART. XII. *A Catalogue of the Pictures, &c. in the Shakſpeare Gallery*, Pall-mall. 8vo. pp. 143. 1s. 6d. Sold at the Place of Exhibition. 1790.

WHAT a noble monument, to the memory of our prince of poets, are theſe enterpriſing artiſts now raiſing; and how happily have they choſen his own works for the baſis of the pile!—Nor hiſtory, nor tradition, nor even fabled ſtory, have ever conveyed to us an idea of a ſimilar attempt!—Thus are honours doubly heaped on the country which gave our immortal Shakeſpeare birth; for it has likewiſe produced men who can appreciate ſuch unequalled worth, and who know how to manifeſt their due ſenſe of his unrivalled merit, by tokens which he would, himſelf, have contemplated with ineffable delight! We ſpeak not, here, merely of the undertakers of the Boydellian Shakeſpeare, but likewiſe of the ſpirited encouragement which this unexampled propoſal has met with from the emulous PUBLIC.

It is with ſingular pleaſure that we behold the ſucceſsful progreſs of the deſign. This is only the ſecond year of the public

exhibition of thoſe valuable materials which are preparing for the work; and the pictureſque aſſemblage ſeems to have ſurpaſſed all expectation of what could poſſibly have been executed in ſo ſhort a ſpace of time: but as to the reſpective excellencies of the ſeveral productions, and the degrees of praiſe that may be due to the ingenious artiſts whoſe pencils have been employed on this grand occaſion, we leave that part of the ſubject where we now find it, *ſub judice*—before the ſupreme court of the PUBLIC AT LARGE.

The pictures added, in this year, to thoſe which appeared in 1789, are, in number, twenty-one: the names of the painters are, Romney, Reynolds*, Hodges*, Hamilton*, Smirk*, Fuſeli*, Angelica Kauffman, Wheatley*, Ramberg, Rigaud*, J. Boydell*, Stodhart, Peters*, Treſham, Opie*, and Northcote*.—Moſt of our readers, no doubt, will remember, that the artiſts who diſplayed their talents in the laſt year's exhibition, were, Wright, Durno, Downman, Kirk, Weſt, Barry, and Miller; beſide the names as marked, as above, with an aſteriſk.

The proprietors of the SHAKSPEARE GALLERY appear to have extended the deſign of their ſplendid exhibition; for, as they obſerve in the preface for the preſent year,

'Several pictures are now added, not connected with the Shakſpeare plan. Moſt of them were painted, however, on the ſame principle on which this great deſign was originally undertaken; a deſire of promoting an HISTORICAL SCHOOL OF PAINTING in England. There is alſo added, a large collection of high-finiſhed drawings, and ſmall copies which have been made, at a very great expence, from ſome of the firſt cabinets of pictures in this kingdom, by various young artiſts, ſeveral of whom have ſince riſen to great eminence.—As moſt of theſe drawings have been engraved, or are now engraving, they have ſerved at once to encourage that art in England, and to ſhew foreign nations that we are not ſo deſtitute of taſte for the fine arts, nor ſo poor in the poſſeſſion of pictures, as ſome of their moſt eminent writers have been pleaſed to repreſent us. The fact is, that there are in this country many of the fineſt ſpecimens of the firſt maſters; but not being collected together in public places, nor (as on the continent) confined to the capital, foreigners cannot ſee them, without viſiting the houſes of the nobility and gentry, from one end of the iſland to the other.'

The proprietors very reaſonably expreſs their hope, that 'the ſubſcribers will be ſatisfied with the exertions of this year; for beſide the new pictures now exhibited, a great number more are ſtill in the hands of the different artiſts.' It is added, 'Of the *engravings*, ſeveral ſpecimens may be ſeen, in ſuch forwardneſs, as, it is hoped, will ſecure the publication of the firſt Number this ſeaſon. But it is ever to be remembered, that excellence is more aimed at, in this undertaking, than diſpatch.'

With

With regard to any delay that may have taken place in the *Typographical* part of the work, we entirely agree with Meſſ. Boydell and Nicol, that the following conſiderations deſerve attention, viz.

'That when the paper, the ink, the types, and the manner of printing the firſt ſheet of any work are fixed, all improvement, ſo far as regards that work, is at an end, as uniformity muſt be preſerved: the delay, therefore, muſt be altogether at the beginning of a work, where conſiderable improvements are attempted. The principal improvement in the preſent work, has been an endeavour, to retain the beauty of the beſt printing, and yet to avoid the dazzling effect, which is ſo diſtreſſing to the eye of the reader, in moſt of the fine ſpecimens of that art. With what ſucceſs this attempt of uniting beauty with utility has been made, the public muſt finally determine.—Thus much, however, with great truth can be ſaid, that the attempt was made from the moſt diſintereſted motives, and has been proſecuted for theſe two years paſt at no trifling expence.—The printing is, at preſent, under the direction of a gentleman, who has already contributed much to the improvement of his profeſſion, and who will now have an opportunity of ſhewing the world, that we can print as well in England, it is hoped, as they do at Parma, Paris, or Madrid; where, undoubtedly, they have lately carried the art to great perfection.'

Proceed, gentlemen, and proſper! May ſucceſs attend your noble undertaking, proportionate to the liberality, ſpirit, and induſtry with which you are conducting it; and then you will be ſucceſsful indeed!

ART. XIII. *Biographia Britannica:* or the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages to the preſent Times. Collected from the beſt Authorities, printed and manuſcript, and digeſted in the Manner of Mr. Bayle's Hiſtorical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D.D. F.R.S. and S.A. with the Aſſiſtance of the Rev. Joſeph Towers, LL.D. and other Gentlemen. Vol. IV. Folio. pp. 664. 1l. 11s. 6d. Sheets. Rivington, &c. 1789.

WHEN announcing the continuation of this great work, the deſign and merit of which are already well known, little more can be neceſſary, than to mention the principal *additional* articles contained in this volume. Among theſe, are the lives of Captain Cook, written by the learned author of this work, and of Chatterton the poet, written by Dr. Gregory. Theſe are copied, without material alteration, from volumes which are already publiſhed, and which have paſſed under our notice. The author's apology for inſerting them, at full length, in this work, is as follows:

'Perhaps the great length of Captain Cook's article may ſeem to require ſome obſervation. It never was my intention to give a ſhort account of that illuſtrious navigator, whoſe diſcoveries and adventures furniſh ſuch a copious fund of inſtruction and entertainment. If the narrative had been written ſolely for the Biographia, I do not think that it would have been much ſhorter than it now is. Having, however, been requeſted to publiſh a ſeparate life of the Captain, I determined to inſert it in the preſent work, without mutilation. In fact, long as it is, it is only an abridgment of what is contained in a great number of large volumes. But to have given an abridgment of an abridgment, would have rendered the article jejune and imperfect, and would have deprived my readers of what they had a right to expect:—ſuch an idea of the real character and important tranſactions of Captain Cook, as is ſuitable to the nature and deſign of our undertaking.

'With regard to the length of this and other articles, it deſerves particularly to be conſidered, that the Biographia is not intended for the preſent age alone, but alſo for poſterity. Narratives, which, on account of their recording recent facts generally known, may be thought by ſome critics to be too much extended, will become of more and more conſequence in proceſs of time. The numerous volumes of Captain Cook's voyages, for inſtance, with their minute nautical details, will be leſs ſtudied, by the generality of readers, at leaſt, in a future courſe of years, than at preſent, when the tranſactions they relate are freſh in the memory, and have excited an univerſal attention. But many perſons of the next and ſucceeding generations, will be ſatisfied with the ſhorter accounts, and be pleaſed with ſuch a hiſtory as is here offered to the public; and which, though no more than an abridgment, is, nevertheleſs, purpoſely rendered ſo large as to ſatisfy their curioſity, and to enable them fully to conceive how extraordinary were Captain Cook's diſcoveries, and how eminent his abilities and character.

'The obſervations now made will apply to another, of very conſiderable extent, which is that of Chatterton. The queſtion, whether this *wonderful* young man was the author of the poems that have been aſcribed to Rowley, is one of the moſt curious literary queſtions that have been agitated in any age or country. But the diſcuſſion of it is diffuſed through a number of *publications and pamphlets*, that in time will become ſcarce. It will, therefore, be no ſmall gratification to poſterity to find ſuch an ample hiſtory of the controverſy in the Biographica Britannica.'

How far theſe conſiderations will be thought to juſtify the inſertion of two entire volumes, adding 190 pages to an alphabetical work which, at the end of the fourth volume, is only entering on the letter D, we ſhall leave the public to determine; and proceed to report that, in this volume, the reader will meet with the following new lives, beſide thoſe above mentioned, viz. *John Collins*, mathematician; *William Collins*, poet; *Peter Collinſon*, naturaliſt; *John Conybeare*, divine and prelate; *Sir Anthony Cooke*'s learned *Daughters*; *Aſhly Cooper*,

3d

3d Earl of Shaftſbury, moraliſt; *Thomas Coram*, projector of the foundling hoſpital; *George Coſtard*, divine; *Charles Cotton*, miſcellaneous writer; *Peter Francis Courayer*, divine; the *Courten Family*; *William Coward*, medical and metaphyſical writer; Earl *Cowper*, ſtateſman; *Sir Richard Cox*, lord chancellor of Ireland; *William Craig*, divine; *Richard Craſhaw*, poet; *James Chrichton*, commonly called *the Admirable* *; *Richard Cromwell*, protector; *Samuel Croxall*, divine; *Alexander Cunningham*, hiſtorian; *Lord John Cutts*, warrior; *Alexander Cruden*, author of a concordance to the Bible; *Sir John Davis*, poet and hiſtorian.

The life of Dr. Craig is written by Mr. Richardſon, the profeſſor of humanity at Glaſgow; the poet Craſhaw's, by Mr. Hayley; and Alexander Cruden's, by Mr. Chalmers. For the reſt, together with many valuable additions to the former lives, we are chiefly indebted to the induſtry of the editor. There are only 218 pages of the old work in the preſent volume.

We are ſorry that our numerous arrears to the public will not permit us to enter into a particular diſcuſſion of the merits of the original parts of this volume; nor to retail to our readers, a portion of the curious and entertaining matter which it contains. With much regret, too, we learn, from the preface, that Dr. Kippis's new engagements in the college at Hackney, will ſo far interrupt his attention to this ſyſtem of biography, that he cannot make himſelf amenable to the world, with regard to the appearance of the ſucceeding volumes. It will, however, be a ſatisfaction to all who are intereſted in the continuation of this valuable work, to be informed that, from this circumſtance, no delay is to be apprehended: the proprietors having determined to call in ſuch effectual aid as will entirely preclude diſappointment and complaint.

FOREIGN LITERATURE.

Art. XIV. *Aſiatic Reſearches.*

[*Article continued.*]

'*On the Gods of Greece, Italy, and India*, written in 1784, and ſince reviſed, by the Preſident.'

In a preceding article †, when noticing the learned Preſident's diſcourſe *on the Hindus*, we gave our readers ſome in-

* The wonderful accounts of this man, are here ſhewn to be little better than mere fictions.

† See Review for the laſt month, p. 329.

ſight into the reſult which he wiſhed to eſtabliſh by his inveſtigations: namely, that there was originally ſome *central* country, from which not only the principal nations of Aſia, Africa, and Europe, were derived, but whence America was peopled. When, and where, this country exiſted, is the ſubject of ſpeculations which have not yet reached us. We avoided, therefore, any particular objections to a ſyſtem with which we were not made fully acquainted; though, to us, every thing appeared wild and conjectural; and our minds, finding nothing certain and fixed, on which they might reſt, were tired with wandering—we knew not whither. In the preſent paper, the author endeavours to trace a reſemblance between the gods of the Indian and European heathens; or, rather, indeed, to prove their identity; thus labouring, from the ſuppoſition of ſome *common* ſource, whence proceeded the religions of theſe different countries, to gain additional ſupport to his grand hypotheſis. In attempting this, he diſavows all partiality to *ſyſtem*, and reprobates a ſyſtematical ſpirit in inquiries after truth: but, to ſpeak our ſentiments, we have ſeldom ſeen a ſyſtem more aſſuredly propoſed, or more *ſyſtematically* defended.

Previouſly to entering into an examination of each individual deity, the Preſident endeavours to trace the origin of *all* mythology; of which, he obſerves, there ſeem to have been four principal ſources:

'I. Hiſtorical or natural truth has been perverted into fable by ignorance, imagination, flattery, or ſtupidity.' 'II. The next ſource appears to have been a wild admiration of the heavenly bodies.' 'III. Numberleſs divinities have been created ſolely by the magic of poetry:' and 'IV. The metaphors and allegories of moraliſts and metaphyſicians have been alſo very fertile in deities.'

Without examining minutely into the ſources of mythology, as here laid down, we ſhall offer one general remark on this ſubject; which, as it regards all nations where the deity has been worſhipped under different forms, will ſerve to account for any apparent reſemblance in their modes of worſhip; without the neceſſity of ſuppoſing the exiſtence of a *central* country, from the religion of which, every other people borrowed their ſyſtems.

Men, wherever ſituated, and however diſtant from each other, reaſoning on their own exiſtence, on the exiſtence of the earth which they inhabited, and of the planetary ſyſtem which they beheld, muſt, in all ages, have neceſſarily looked up to ſome *cauſe*, as producing and governing an univerſe over which *they* had no control. Thus all would agree in acknowleging a Deity, though they might differ with regard to his nature. Still there are ſome *attributes* of the Deity ſo conſtantly

ſtantly viſible, ſo immediately preſent at all times, that they irreſiſtibly force themſelves on the notice of all men. No one, who had ſeen the face of nature alternately decaying and renewed; and who was a daily witneſs of life granted and taken away, lengthened out, to ſome, for a few years, and, to others, not prolonged beyond an hour's duration; would, for a moment, heſitate to worſhip the Deity in his threefold capacity of *Creator*, *Preſerver*, and *Deſtroyer* of all things; and if the *power* of the Deity was apparent in the grandeur of his works, ſo alſo was his *goodneſs* in their utility, and his *wiſdom* in their direction. All his works, in fine, declared him *omniſcient*, as well as *omnipotent*: nor could *they* (who, when they looked backward, could trace no beginning; and who, ſeeing the works of man, and man himſelf, periſh, while the power of the Almighty continued, could look forward to no end,) entertain a doubt that HE, who was *omniſcient*, was alſo *eternal*.

The Deity, then, would claim their adoration in each of theſe ſeveral *attributes*; or rather, in unenlightened minds, from each *attribute* a diſtinct Deity would be formed, whoſe anger was to be deprecated, or whoſe favour was to be implored, by diſtinct and appropriated ceremonies.

Between deities thus formed, it is evident that a reſemblance might be traced; although the worſhippers of each had been ſeparated by a diſtance equal to the earth's diameter; and it can as little be doubted, that ſuch, *among other cauſes*, was the origin of many of the Indian, as well as of the Grecian and Roman divinities. With reſpect to theſe latter, we ſhall, at preſent, ſay nothing: our opinion will be given hereafter. That the former (the Indian divinities) had, in part, this origin, will be ſeen by any one who inquires into their nature, and obſerves the expreſſions uſed in ſpeaking of them. Thus, to produce one or two inſtances out of many, we are told that, 'The Uttara Meínánſâ treats on the true nature of GANÉSA, BHÁSCARA, or the ſun, NÍLACANTA, LAESHMÍ, and *other forms* of *one divine Being*;' (p. 342.) and thus, in like manner, in a *Sanſcrit* inſcription copied from a ſtone at *Bŏŏd-dhă-Gaya*, the deity is ſaid to have appeared on earth in the form of BOŎD-DHĂ. The words are curious: 'He who is omnipreſent and everlaſtingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored by the moſt praiſeworthy of mankind, appeared here *with a portion of his divine nature*;' (p. 284.) and, in the next page, *Bŏŏd-dhă* is called 'the incarnation of a *portion* of Veeſhnoo.'

Having premiſed theſe obſervations, we ſhall now proceed with the learned Preſident's parallel; inquiring, in our way,

whether there be any ſimilarity ſo ſtriking, as not to be ſolved by what we have already advanced.

The deities who are firſt compared, are the *Janus* of Italy, and the Indian *Ganéſa*; each of whom, we are told, repreſents the god of *Wiſdom*. This character may, perhaps, belong to *Ganéſa*; who is repreſented with an elephant's head, and who is attended by a *rat*, which the *Indians* conſider as a wiſe and provident animal: but can it be applicable to *Janus?* The *attribute*, if we may ſo ſpeak, which was originally perſonified in *Janus*, was *foreſight:* he was *all-ſeeing*; and was thus repreſented with *two faces*, a mark of diſtinction never beſtowed on *Ganéſa*, though given to other *Indian* gods. Hence *Janus* has, by ſome, as is related by Macrobius, been thought to be the *ſun*, which overlooks all things; and hence, alſo, he is repreſented with a *key*, as unlocking whatever is ſecret: hence, too, his temple was opened at the commencement of a war, and himſelf rendered propitious, becauſe, being the *all-ſeeing* power, he could foretell the event. Nothing of this character can be traced in *Ganéſa*, between whom and Janus, we confeſs ourſelves unable to perceive the reſemblance.

We come next to *Saturn*, a perſonage repreſenting, in our opinion, the eternal nature of the Deity. We are aware that, in this ſuppoſition, we differ from HEYNE, who conſiders Saturn as no other "*quam ſymbolicum nomen ac repreſentatio melioris vitæ, cujus initia à frugibus inventis, ſatione et meſſe repeti ſolent**;" and, indeed, the original character of Saturn is not eaſily fixed: for, like other Italian deities, whom the *Romans* were determined to trace to a *Grecian* ſource, he was confounded with the Κρονος of the Greeks. *Saturn* was ſaid to be the ſon of Heaven and Earth: that is, as the natural conſequence of the creation of Heaven and Earth, *Time* was; and therefore is called their ſon: for *Saturn* is Time, and all his recorded improvements are the reſult of Time. Time teaches planting and agriculture: therefore, *Ceres* was the daughter of *Saturn:* Time deſtroys all men and things: therefore, *Saturn* devoured his children, and would have murdered *Jupiter* or *infinite power*, the attribute of divinity perſonified by this name, but that the power of the Deity was eſteemed to be perpetual, and, therefore, Jupiter conquered his father, deprived him of his *ſtrength*, and threw him into *Tartarus*.

The circumſtance of ſome ancient medals of Saturn having, on the reverſe, the ſtern of a galley or ſhip, is ſaid, by the Preſident, to be 'unſatisfactorily accounted for by OVID,

* See Heyne's Virgil, lib. 7. Excurſ. 4 and 5.

"becauſe

" becauſe the divine ſtranger arrived in a ſhip on the *Italian* coaſt," as if he could have been expected on horſeback or hovering through the air.' Notwithſtanding this little ſarcaſm, however, Ovid may have been right; for ſince it is well known that his countrymen wiſhed to have it believed that their *Saturn* was derived from the Grecian mythology, they might have taken that opportunity of expreſſing their ſentiments, and perpetuating the remembrance of his arrival:—but another ſolution may be given. Probably, as ſhip-building was one of the lateſt and greateſt improvements of time and experience, the ſtern of a ſhip was choſen as an appropriated mark of the peculiar attribute perſonified in *Saturn*. At all events, either explanation ſeems more natural than that which is adopted by the Preſident, from *Alexander Polyhiſtor*: ' that *Saturn* predicted an extraordinary fall of rain, and ordered the conſtruction of a veſſel, in which it was neceſſary to ſecure men, beaſts, birds, and reptiles, from a general inundation.'

From this ſuppoſition, however, and from the opinion of *Plato*, " that *Saturn* was the ſon of *Ocean* and *Tethys*," (not *Thetis*, as here printed,) " or, in leſs poetical language, ſprang from the waters of the great deep," the learned author aſſents to the judgment of BOCHART; and imagines that, in the fable of *Saturn*, is compriſed the true hiſtory of *Noah*: ' from whoſe flood a new period of *time* was computed, and a new ſeries of ages may be ſaid to have ſprung; who roſe freſh, and, as it were, newly *born from the waves*; whoſe wife was in fact the univerſal mother; and, that the earth might ſoon be repeopled, was early bleſſed with numerous and flouriſhing deſcendants.'—Surely this is ſufficiently conjectural and unſatisfactory; how very frail then muſt be the concluſion drawn from it, when the author goes on to *ſuppoſe* firſt, that *Menu*, an *Indian* king, was likewiſe ' *Noah diſguiſed by Aſiatic fiction*;' and thence concludes that ſame king to have been the *Saturn* of the Romans!

In like manner, *Jupiter* is ſhewn to exiſt in India. We, however, cannot ſee any traces of reſemblance, which ſurprize us: reſemblance there certainly is, but it is ſuch as any two nations, totally ſeparate, might, and probably would, have chanced to create. The god of power, or omnipotence, was likely to be repreſented, by both, as dealing deſtruction with fiery ſhafts; he was likely alſo to hold his counſels on the higheſt mountain; he was likely to be attended by an eagle, &c.: yet ſtill theſe circumſtances do not relate to *one* Indian god, but to *three*. Really, as we read this deſcription of ' the triple divinty, VISHNU, SIVA, BRAHMA' we could not help thinking that a *determined* reaſoner, with Sir William Jones's

enthuſiaſm,

enthuſiaſm, without his good ſenſe, might eaſily diſcover the doctrine of the Trinity in the Indian religion, and reconcile the pious Hindus to our church. We did not, however, go ſo far as to ſuppoſe that ſuch *good reaſoners* had actually exiſted: but this, we afterward found, was the real fact. The Preſident mentions theſe 'miſſionaries' with deteſtation, as propagating, 'in their zeal for converting the gentiles,' an opinion, 'in which we can only doubt, whether folly, ignorance, or impiety predominates.' Theſe are harſh words againſt the poor men, who, probably, were honeſt in their intentions; and who, certainly, might have found the ſame ground-work for their opinion, as that on which Sir William has been contented to reſt his. The remaining deities poſſeſs, if poſſible, ſtill leſs reſemblance. Etymologiſts may find, if they pleaſe, that *Minos*, and *Menu*; *Ceres*, and *Srís*; *Apollo*, and *Gopála*; are the ſame perſonages: or that, becauſe '*Chriſhna*, in *Iriſh*, means the ſun, and *Apollo* and *Sol* are conſidered by the *Roman* poets as the ſame deity,' therefore, *Chriſhna* is *Apollo*. This laſt aſſertion is eſtabliſhed, indeed, beyond queſtion, by the circumſtance of *Chriſhna* having been educated with a multitude of young milkmaids, who, on the authority of ſome verſes* under a whimſical picture, are ſaid to be *nine*, and are thus converted into the *Nine Muſes!*

Σοι μεν ταυτα δοκειτ' ἐσθλα, ἐμοι δε ταδε: ſaid a Grecian Epigrammatiſt: ſo ſay we; and ſo, probably, will Sir William be happy to retort.

'*Copy of an Account given by Mr. Turner of his Interview with Teeſhoo Lama at the Monaſtery of Terpaling, incloſed in Mr. Turner's Letter to the Honourable the Governor-General, dated Patna, 2 March* 1784.'

Mr. Turner's account of this wonderful perſonage, at that time an infant, 18 months old, is curious.

'On the 4th† in the morning, I was allowed to viſit TEESHOO LAMA, and found him placed in great form upon his Muſnud; on the left ſide ſtood his father and mother, on the other the officer particularly appointed to wait upon his perſon. The Muſnud is a fabric of ſilk cuſhions piled one upon the other until the ſeat is elevated to the height of four feet from the floor; an embroidered ſilk covered the top, and the ſides were decorated with pieces of ſilk of various colours ſuſpended from the upper edge and hanging down. By the particular requeſt of TEESHOO LAMA's father, Mr. SAUNDERS and myſelf wore the *Engliſh* dreſs.

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* In which verſes, by the bye, 'the word *nava* unfortunately ſignifies both *nine*, and *new* or young;' and thus leſſens the ſtrength of this notable argument.

† Dec. 1783.

'I ad-

'I advanced, and, as is the cuſtom, preſented a white pelong handkerchief, and delivered alſo into the LAMA's hands the Governor's preſent of a ſtring of pearls and coral, while the other things were ſet down before him. Having performed the ceremony of the exchange of handkerchiefs with his father and mother, we took our ſeats on the right of TEESHOO LAMA.

'A multitude of perſons, all thoſe ordered to eſcort me, were admitted to his preſence and allowed to make their proſtrations. The infant LAMA turned towards them, and received them all with a cheerful and ſignificant look of complacency. His father then addreſſed me in the *Tibet* language, which was explained to me by the interpreter, that TEESHOO LAMA had been uſed to remain at reſt until this time of the day, but he had awoke very early this morning, and could not be prevailed on to remain longer in bed, for, added he, "the *Engliſh* Gentlemen were arrived, and he could not ſleep." During the time we were in the room, I obſerved the LAMA's eyes were ſcarce ever turned from us, and when our cups were empty of tea, he appeared uneaſy, and throwing back his head and contracting the ſkin of his brow, he kept making a noiſe, for he could not ſpeak, until they were filled again. He took out of a golden cup, containing confects, ſome burnt ſugar, and ſtretching out his arm made a motion to his attendants to give them to me. He then ſent ſome in like manner to Mr. SAUNDERS, who was with me. I found myſelf, though viſiting an infant, under the neceſſity of ſaying ſomething, for it was hinted to me, that notwithſtanding he is unable to reply, it is not to be inferred that he cannot underſtand. However, his incapacity of anſwering excuſed me many words, and I juſt briefly ſaid, That the Governor General on receiving the news of his deceaſe in *China*, was overwhelmed with grief and ſorrow, and continued to lament his abſence from the world until the cloud that had overcaſt the happineſs of this nation by his re-appearance was diſpelled, and then, if poſſible, a greater degree of joy had taken place than he had experienced of grief on receiving the firſt mournful news. The Governor wiſhed he might long continue to illumine the world with his preſence, and was hopeful that the friendſhip which had formerly ſubſiſted between them would not be diminiſhed, but rather that it might become ſtill greater than before, and that by his continuing to ſhew kindneſs to my countrymen, there might be an extenſive communication between his votaries, and the dependants of the *Britiſh* nation. The little creature turned, looking ſtedfaſtly towards me with the appearance of much attention while I ſpoke, and nodded with repeated, but ſlow movements of the head, as though he underſtood and approved every word, but could not utter a reply. The parents, who ſtood by all the time, eyed their ſon with a look of affection, and a ſmile expreſſive of heart-felt joy at the propriety of the young LAMA's conduct. His whole regard was turned to us; he was ſilent and ſedate, never once looking towards his parents, as if under their influence at the time; and with whatever pains his manners may have been formed ſo correct, yet I muſt own his behaviour on this occaſion appeared perfectly

perfectly natural and ſpontaneous, and not directed by any action or ſign of authority.'—

'The votaries of TEESHOO LAMA already begin to flock in numbers to pay their adorations to him. Few are yet admitted to his preſence. Thoſe who come eſteem it a happineſs if he is but ſhewn to them from the window, and they are able to make their proſtrations before he is removed. There came to day a party of *Kilmaaks (Calmuc Tartars)* for purpoſes of devotion and to make their offerings to the LAMA. When I returned from viſiting him, I ſaw them ſtanding at the entrance of the ſquare in front of the palace, each with his cap off, his hands being placed together elevated, and held even with his face. They remained upwards of half an hour in this attitude, their eyes fixed upon the apartment of the LAMA, and anxiety very viſibly depicted in their countenances. At length, I imagine, he appeared to them, for they began altogether by lifting their hands, ſtill cloſed, above their heads, then bringing them even with their faces, and after lowering them to their breaſts, then ſeparating them; to aſſiſt them in ſinking and riſing, they dropt upon their knees and ſtruck their heads againſt the ground. This with the ſame motions was repeated nine times. They afterwards advanced to deliver their preſents, conſiſting of talents of gold and ſilver, with the products of their country, to the proper officer, who having received them, they retired apparently with much ſatisfaction.

'Upon inquiry I learnt that offerings made in this manner are by no means unfrequent, and in reality conſtitute one of the moſt copious ſources from which the LAMAS of *Tibet* derive their wealth.'

'*An Account of a Journey to Tibet.*'

This journey was performed by a *Goſſeyn*, named *Poorungeer*; and the relation of it is furniſhed by Mr. Turner. The object of the journey was to ſtrengthen the lately eſtabliſhed commercial intercourſe between the natives of *Teeſhoo Loomboo*, and our Eaſt India Company. This relation is chiefly curious, from the account which it contains of the young Lama.

'In the courſe of the morning, at the hour appointed for his admiſſion, POORUNGEER went down to the LAMA's tents. He heard, on entering the gates of the incloſure, that the young LAMA was taking his recreation in the garden, ranging about, which became with him a very favourite amuſement. As it was at this time in *Tibet* the warmeſt part of the year, that he might enjoy the benefit of the air, his attendants had choſen a ſpot where the trees afforded a complete ſhade to place an elevated ſeat of cuſhions, for the young LAMA, after his exerciſe, to reſt upon. In this ſituation POORUNGEER found him, when ſummoned to his preſence, attended by the Regent, his parents, SOOPOON CHOOMBOO, the cup-bearer, and the principal officers of the court. After making three obeiſances at as remote a diſtance as it was poſſible, POORUNGEER approached, and preſented to the LAMA, according to the cuſtom of *Tibet*, a piece of white pelong, and then delivered the letters and preſents with which he had been charged. The packages

ages were all immediately opened before the LAMA, who had every article brought near to him, and viewed them ſeparately one by one. The letter he took into his own hand, himſelf broke the ſeal, and taking from under the cover a ſtring of pearls, which it incloſed, ran them over between his fingers, as they read their roſaries, and then with an arch air placed them by his ſide, nor would, while the narrator was in his preſence, permit any one to take them up. POORUNGEER ſays the young LAMA regarded him with a very kind and ſignificant look, ſpoke to him in the *Tibet* language, and aſked him if he had had a fatiguing journey. The interview laſted more than an hour, during all which time the LAMA ſat with the utmoſt compoſure, not once attempting to quit his ſeat, nor diſcovering the leaſt forward uneaſineſs at his confinement. Tea was twice brought in, and the LAMA drank a cup each time. When ordered to accept his diſmiſſion, POORUNGEER approached the LAMA, and bowing before him, preſented his head uncovered to receive his bleſſing, which the young LAMA gave by ſtretching out his hand and laying it upon his head. He then ordered him for as long as he reſided at *Teeſhoo Loomboo*, to come to him once every day.'

The following hiſtory is given of the inauguration of the infant LAMA: a ceremony of no leſs concern than 'the recognizance in an infant form of their regenerated immortal ſovereign and eccleſiaſtical ſupreme.'

'The Emperor of *China* appears on this occaſion to have aſſumed a very conſpicuous part in giving teſtimony of his reſpect and zeal for the great religious father of his faith. Early in the year 1784, he diſmiſſed ambaſſadors from the court of *Pekin* to *Teeſhoo Loomboo*, to repreſent their ſovereign in ſupporting the dignity of the high prieſt, and do honour to the occaſion of the aſſumption of his office. DALAI LAMA and the Viceroy of *Laſſa*, accompanied by all the court, one of the *Chineſe* Generals ſtationed at *Laſſa* with a part of the troops under his command, two of the four magiſtrates of the city, the heads of every monaſtery throughout *Tibet*, and the Emperor's ambaſſadors, appeared at *Teſhoo Loomboo* to celebrate this epocha in their theological inſtitutions. The 28th day of the ſeventh moon, correſponding nearly, as their year commences with the vernal equinox, to the middle of October 1784, was choſen as the moſt auſpicious for the ceremony of inauguration: a few days previous to which the LAMA was conducted from *Terpaling*, the monaſtery in which he had paſſed his infancy, with every mark of pomp and homage that could be paid by an enthuſiaſtic people. So great a concourſe as aſſembled either from curioſity or devotion was never ſeen before, for not a perſon of any condition in *Tibet* was abſent who could join the ſuite. The proceſſion was hence neceſſarily conſtrained to move ſo ſlow, that though *Terpaling* is ſituated at the diſtance of twenty miles only from *Teeſhoo Loomboo*, three days expired in the performance of this ſhort march. The firſt halt was made at *Tſondue*; the ſecond at *Summaar*; about ſix miles off, whence the moſt ſplendid parade was reſerved for the LAMA's entry on the third day; the account of which is given me by a perſon who

was

was preſent in the proceſſion. The road, he ſays, was previouſly prepared by being whitened with a waſh, and having piles of ſtones heaped up, with ſmall intervals between, on either ſide. The retinue paſſed between a double row of prieſts, who formed a ſtreet extending all the way from *Summaar* to the gates of the palace. Some of the prieſts held lighted rods of a perfumed compoſition, that burn like decayed wood, and emit an aromatic ſmoke; the reſt were furniſhed with the different muſical inſtruments they uſe at their devotions, ſuch as the gong, the cymbal, hautboy, trumpets, drums, and ſea-ſhells, which were all ſounded in union with the hymn they chanted. The crowd of ſpectators were kept without the ſtreet, and none admitted on the high road but ſuch as properly belonged to or had a preſcribed place in the proceſſion, which was arranged in the following order:

'The van was led by three military commandants or governors of diſtricts at the head of 6 or 7000 horſemen armed with quivers, bows, and matchlocks. In their rear followed the ambaſſador, with his ſuite, carrying his diploma, as is the cuſtom of *China*, made up in the form of a large tube, and faſtened on his back. Next the *Chineſe* General advanced with the troops under his command, mounted and accoutred after their way with fire-arms and ſabres; then came a very numerous group bearing the various ſtandards and inſignia of ſtate; next to them moved a full band of wind and other ſonorous inſtruments; after which were led two horſes richly capariſoned, each carrying two large circular ſtoves diſpoſed like panniers acroſs the horſe's back, and filled with burning aromatic woods. Theſe were followed by a ſenior prieſt, called a *Lama*, who bore a box containing books of their form of prayer and ſome favourite idols. Next ninè ſumptuary horſes were led loaded with the LAMA's apparel; after which came the prieſts immediately attached to the LAMA's perſon for the performance of daily offices in the temple, amounting to about 700; following them were two men, each carrying on his ſhoulder a large cylindrical gold inſignium emboſſed with emblematical figures, (a gift from the Emperor of *China*.) The *Dubunniers* and *Soopoons*, who were employed in communicating addreſſes and diſtributing alms, immediately preceded the LAMA's bier, which was covered with a gaudy canopy, and borne by eight of the ſixteen *Chineſe* appointed for this ſervice. On one ſide of the bier attended the Regent, on the other the LAMA's father. It was followed by the heads of the different monaſteries, and as the proceſſion advanced, the prieſts who formed the ſtreet fell in the rear and brought up the ſuite, which moved at an extremely ſlow pace, and about noon was received within the confines of the monaſtery amidſt an amazing diſplay of colours, the acclamations of the crowd, ſolemn muſic, and the chanting of their prieſts.

'The LAMA being ſafely lodged in the palace, the Regent and SOOPOON CHOOMBOO went out, as is a cuſtomary compliment paid to viſitors of high rank on their near approach, to meet and conduct DALAI LAMA and the Viceroy of *Laſſa*, who were on the way to *Teeſhoo Loomboo*. Their retinues encountered the following morning

morning at the foot of *Paimom* caſtle, and the next day together entered the Monaſtery of *Teeſhoo Loomboo*, in which both DALAI LAMA and the Viceroy were accommodated during their ſtay.

'The following morning, which was the third after TEESHOO LAMA's arrival, he was carried to the great temple, and about noon ſeated upon the throne of his progenitors; at which time the Emperor's ambaſſador delivered his diploma, and placed the preſents with which he had been charged, at the LAMA's feet.

'The three next enſuing days, DALAI LAMA met TESHOO LAMA in the temple, where they were aſſiſted by all the prieſts in the invocation and public worſhip of their gods. The rites then performed completed, as I underſtand, the buſineſs of inauguration. During this interval all who were at the capital were entertained at the public expenſe, and alms were diſtributed without reſerve. In conformity likewiſe to previous notice circulated every where for the ſame ſpace of time, univerſal rejoicings prevailed throughout *Tibet*. Banners were unfurled on all their fortreſſes, the peaſantry filled up the day with muſic and feſtivity, and the night was celebrated by general illuminations. A long period was afterwards employed in making preſents and public entertainments to the newly inducted LAMA, who at the time of his acceſſion to the Muſnud, or if I may uſe the term, pontificate, of *Teeſhoo Loomboo*, was not three years of age. The ceremony was begun by DALAI LAMA, whoſe offerings are ſaid to have amounted to a greater value, and his public entertainments to have been more ſplendid, than the reſt. The ſecond day was dedicated to the Viceroy of *Laſſa*. The third to the *Chineſe* General. Then followed the Culloong or Magiſtrates of *Laſſa*, and the reſt of the principal perſons who had accompanied DALAI LAMA. After which the Regent of *Teeſhoo Loomboo*, and all that were dependent on that government, were ſeverally admitted, according to pre-eminence of rank, to pay their tributes of obeiſance and reſpect. As ſoon as the acknowledgements of all thoſe were received who were admiſſible to the privilege, TEESHOO LAMA made, in the ſame order, ſuitable returns to each, and the conſummation laſted forty days.'

'*On the Seeks and their College.*' By Charles Wilkins, Eſq.

Mr. Wilkins gives a pleaſing account of the cheerful devotion of theſe honeſt people.

'After I had had a long converſation with two of the congregation, who had politely ſeated themſelves, on each ſide of me, on the carpet, and whom I found very intelligent, notice was given, that it was noon and the hour of divine ſervice. The congregation arranged themſelves upon the carpet, on each ſide of the hall, ſo as to leave a ſpace before the altar from end to end. The great book, deſk, and all, was brought, with ſome little ceremony, from the altar, and placed at the oppoſite extremity of the hall. An old man, with a reverend ſilver beard, kneeled down before the deſk with his face towards the altar; and on one ſide of him ſat a man with a ſmall drum, and two or three with cymbals. The book was now opened, and the old man began to chant to the time of the

drum and the cymbals; and, at the concluſion of every verſe, moſt of the congregation joined chorus in a reſponſe, with countenances exhibiting great marks of joy. Their tones were by no means harſh; the time was quick; and I learnt that the ſubject was a Hymn in praiſe of the unity, the omnipreſence, and the omnipotence, of the Deity. I was ſingularly delighted with the geſtures of the old man: I never ſaw a countenance ſo expreſſive of inſelt joy, whilſt he turned about from one to another, as it were, beſpeaking their aſſents to thoſe truths which his very ſoul ſeemed to be engaged in chanting forth. The Hymn being concluded, which conſiſted of about twenty verſes, the whole congregation got up and preſented their faces with joined hands towards the altar, in the attitude of prayer. A young man now ſtood forth; and, with a loud voice and diſtinct accent, ſolemnly pronounced a long prayer or kind of liturgy, at certain periods of which all the people joined in a general reſponſe, ſaying *Wā Gooroo!* They prayed againſt temptation; for grace to do good; for the general good of mankind; and a particular bleſſing to the *Seeks:* and for the ſafety of thoſe who at that time were on their travels. This prayer was followed by a ſhort bleſſing from the old man, and an invitation to the aſſembly to partake of a friendly feaſt. The book was then cloſed and reſtored to its place at the altar, and the people being ſeated as before, two men entered bearing a large iron caldron, called a *Curray*, juſt taken from the fire, and placed it in the center of the hall upon a low ſtool. Theſe were followed by others with five or ſix diſhes, ſome of which were of ſilver, and a large pile of leaves ſewed together with fibres in the form of plates. One of theſe plates was given to each of the company without diſtinction, and the diſhes being filled from the caldron, their contents were ſerved out till every one had got his ſhare: myſelf was not forgotten; and, as I was reſolved not to give them the ſmalleſt occaſion for offence, I ate up my portion. It was a kind of ſweetmeat, of the conſiſtence of ſoft brown ſugar, compoſed of flower and ſugar mixed up with clarified butter, which is called *Ghee*. Had not the *Ghee* been rancid I ſhould have reliſhed it better. We were next ſerved with a few ſugar plums; and here ended the feaſt and the ceremonies of the day. They told me the religious part of the ceremony was daily repeated five times. I now took my leave, inviting ſome of the principal men amongſt them, who were about to return to their own country through *Banaris*, to pay me a viſit.'

Mr. Wilkins learned alſo, that the book, on which their faith is founded, 'teaches that

'There is but one God, omnipotent and omnipreſent; filling all ſpace, and pervading all matter; and that he is to be worſhipped and invoked. That there will be a day of retribution, when virtue will be rewarded and vice puniſhed, (I forgot to aſk in what manner;) that it not only commands univerſal toleration, but forbids diſputes with thoſe of another perſuaſion. That it forbids murder, theft, and ſuch other deeds as are, by the majority of mankind, eſteemed crimes againſt ſociety; and inculcates the practice

practice of all the virtues, but particularly an univerſal philanthropy, and a general hoſpitality to ſtrangers and travellers.'

'*On the Trial by Ordeal, among the Hindus.—By Alí Ibráhím Khán, Chief Magiſtrate at Benáres. Communicated by* Warren Haſtings, Eſq.'

This mode of trial is conducted in *nine* ways; into which, however, our limits will not permit us to inquire. We are led, nevertheleſs, by the honeſt ſimplicity of the narrator, to extract the two following trials, in one of which the accuſed was acquitted, and, in the other, condemned.

'In the year of the MESSIAH 1783, a man was tried by the *hot ball* at *Benáres*, in the preſence of me ALI' IBRAHI'M KHA'N, on the following occaſion. A man had appealed one SANCAR of larceny, who pleaded that he was not guilty; and, as the theft could not be proved by legal evidence, the trial by fire-ordeal was tendered to the appellee, and accepted by him. This well-wiſher to mankind adviſed the learned magiſtrates and *Pandits* to prevent the deciſion of the queſtion by a mode not conformable to the practice of the Company's Government, and recommended an oath by the water of the *Ganges* and the leaves of *tulaſi* in a little veſſel of braſs, or by the book *Herivanſa*, or the ſtone *Sálgrám*, or by the hallowed ponds or baſons; all which oaths are uſed at *Benáres*. When the parties obſtinately refuſed to try the iſſue by any one of the modes recommended, and inſiſted on a trial by the hot ball, the magiſtrates and *Pandits* of the court were ordered to gratify their wiſhes, and, ſetting aſide thoſe forms of trial, in which there could be only a diſtant fear of death, or loſs of property, as the juſt puniſhment of perjury by the ſure, yet ſlow, judgement of heaven, to perform the ceremony of ordeal agreeably to the *Dherma Sáſtra*: but, it was not till after mature deliberation for four months, that a regular mandate iſſued for a trial by the red-hot ball; and this was at length granted for four reaſons; firſt, becauſe there was no other way of condemning or abſolving the perſon accuſed; ſecondly, becauſe both parties were *Hindus*, and this mode of trial was ſpecially appointed in the *Dherma Sáſtra* by the ancient lawgivers; thirdly, becauſe this ordeal is practiſed in the dominions of the *Hindu Rájás*; and fourthly, becauſe it might be uſeful to inquire how it was poſſible for the heat of fire to be reſiſted, and for the hand, that held it, to avoid being burned. An order was accordingly ſent to the *Pandits* of the court and of *Benáres* to this effect: "Since the parties accuſing and accuſed are both *Hindus*, and will not conſent to any trial but that by the hot ball, let the ordeal deſired be duly performed in the manner preſcribed by the *Mitácſherá*, or commentary on YA'GYAWALCYA."

'When preparations were made for the trial, this well-wiſher to mankind, attended by all the learned profeſſors, by the officers of the court, the *Siſáhis* of Captain HOGAN's battalion, and many inhabitants of *Benáres*, went to the place prepared, and endeavoured to diſſuade the appellor from requiring the accuſed to be tried by fire, adding: "if his hand be not burned, you ſhall certainly

be imprisoned." The accuser, not deterred by this menace, persisted in demanding the trial: the ceremony, therefore, was thus conducted in the presence of me ALI' IBRAHI'M KHA'N.

'The *Pandits* of the court and the city, having worshipped the God of *Knowledge*, and presented their oblation of clarified butter to the Fire, formed nine circles of cow-dung on the ground; and, having bathed the appellee in the *Ganges*, brought him with his clothes wet; when, to remove all suspicion of deceit, they washed his hands with pure water: then, having written a state of the case and the words of the *mentra* on a palmyra-leaf, they tied it on his head; and put into his hands, which they opened and joined together, seven leaves of *pippal*, seven of *jend*, seven blades of *darbha* grass, a few flowers and some barley moistened with curds, which they fastened with seven threads of raw white cotton. After this they made the iron ball red hot, and, taking it up with tongs, placed it in his hands: he walked with it step by step, the space of three *gaz* and a half, through each of the *seven* intermediate rings, and threw the ball into the *ninth*, where it burnt the grass, that had been left in it. He next, to prove his veracity, rubbed some rice in the husk between his hands; which were afterwards examined, and were so far from being burned, that not even a blister was raised on either of them. Since it is the nature of fire to burn, the officers of the court, and people of *Benáres*, near five hundred of whom attended the ceremony, were astonished at the event; and this well-wisher to mankind was perfectly amazed. It occurred to his weak apprehension, that probably the fresh leaves and other things, which, as it has been mentioned, were placed on the hands of the accused, had prevented their being burned; besides that the time was but short between his taking the ball, and throwing it down; yet it is positively declared in the *Dherma Sástra*, and in the written opinions of the most respectable *Pandits*, that the hand of a man who speaks truth, cannot be burned; and ALI' IBRAHI'M KHA'N certainly saw with his own eyes, as many others also saw with theirs, that the hands of the appellee in this cause were unhurt by the fire: he was consequently discharged; but, that men might in future be deterred from demanding the trial by ordeal, the appellor was committed for a week.'

In the other instance,

'A *Bráhman*, named RISHI'SWARA BHATTA accused one RA'MDAYA'L, a linen painter, of having stolen his goods; RA'MDAYA'L pleaded not guilty; and, after much altercation, consented to be tried, as it had been proposed, by the vessel of oil. This well-wisher to mankind advised the *Pandits* of the court to prevent, if possible, that mode of trial: but, since the parties insisted on it, an ordeal by hot oil, according to the *Sástra*, was awarded for the same reasons, which prevailed in regard to the trial by the ball.'—

'When GANE'SA had been worshipped and the *hóma* presented, according to the *Sástra*, they sent for this well-wisher to mankind; who, attended by the two *Dárógbas* of the *Díwáni* and *Faujdári* courts, the *Cotwál* of the town, the other officers of the court and most of the inhabitants of *Benáres*, went to the place of trial;

where he laboured to diſſuade RA'MDAYA'L and his father from ſubmitting to the ordeal; and apprized them, that, if the hand of the accuſed ſhould be burned, he would be compelled to pay the value of the goods ſtolen, and his character would be diſgraced in every company. RA'MDAYA'L would not deſiſt: he thruſt his hand into the veſſel, and was burned. The opinion of the *Pandits* was then taken; and they were unanimous, that, by the burning of his hand, his guilt was eſtabliſhed, and he bound to pay RISHI'SWARA BHATTA the price of what he had ſtolen; but, if the ſum exceeded five hundred *aſhraſi's*, his hand muſt be cut off by an expreſs law in the *Sáſtra*; and a mulct alſo muſt be impoſed on him according to his circumſtances.'

We can ſcarcely avoid regretting, that the veracity of the accuſer was not ſubjected to the ſame trial.

[*To be continued.*]

MONTHLY CATALOGUE,

For APRIL, 1790.

LAW.

Art. 15. *A Letter to a Proprietor of a Fiſhery in the River Thames.* In which an Attempt is made to ſhew in whom the Right of Fiſhing in public Streams now reſides. To which is added, an Appendix of adjudged Caſes, and other Documents. 8vo. pp. 56. 1s. Whieldon.

THE right of angling in navigable rivers, having been brought into diſpute, at ſome meetings held at Henley on Thames, in 1787, the preſent writer inſiſts, and undertakes to prove, agreeably to the opinion of Sir Matthew Hale, that "Freſh rivers, of what kind ſoever, do of common right belong to the owners of the ſoil adjacent; ſo that the owners of the one ſide have of common right the *propriety* (*i. e.* property) of the ſoil, and conſequently the right of fiſhing *uſque filum aquæ*; and the owners of the other ſide, the right of ſoil or ownerſhip, and fiſhing unto the *filum aquæ* on their ſide; and if a man be owner of the land on both ſides, in common preſumption he is owner of the whole river, and hath the right of fiſhing according to the extent of his land in length;" and, as the conſequences of theſe rights, that the owners are authorized to prohibit any fiſhing (in which angling is included) without conſent being firſt obtained. In ſupport of this opinion, he takes a view of the right of fiſhing, as it ſtood by the common law, before Magna Charta; and how it was affected by that ſtatute: he then adduces ſome modern authorities, in which the ancient common-law right has been recognized and eſtabliſhed, and points out ſome errors which have been entertained on the ſubject; endeavouring, at the ſame time, to correct them. In the diſcuſſion of this ſubject, he has diſplayed conſiderable legal erudition; and has conducted himſelf with perſpicuity and moderation. The author is ſaid to be Mr. Hodgſon, of Reading.

Art. 16. *An Eſſay on the Right of Angling in the River Thames, and* in all other public navigable Rivers. In which the public Right to angle in all ſuch Rivers is ſtated and proved. 8vo. pp. 61. 1s. Printed at Reading; London, Robinſons.

This pamphlet is intended as an anſwer to the preceding, ſo far as the right of angling in the river Thames is therein controverted. The preſent writer contends, with great appearance of reaſon, that the right or privilege of taking fiſh by angling in the river Thames, is a public right, and common to all the King's ſubjects. He uſes every argument to prove, that the Thames is, and always has been, a navigable river; and he has enlivened the dryneſs of judicial authorities, by introducing ſome verſes from an unpubliſhed poem, together with quotations from authors who have ſcarcely ever been quoted in Weſtminſter-hall. The privilege of angling is ſo innocent* an amuſement, that we feel partiality enough toward the ſide which this author eſpouſes, to hope that he has clearly proved the poſition which he undertakes to defend.

BOTANY.

Art. 17. *A ſhort Hiſtory of the Agroſtis Cornucopiæ*; or, the new American Graſs: and a new botanical Deſcription of the Plant. To which are added, Experiments to point out the proper Mode of cultivating this Plant; and, alſo, ſome Account of a Journey to the Cherokee Nation in ſearch of new Plants. By John Fraſer. Folio. pp. 8. and a Plate. 2s. 6d. Wenman. 1789.

With reſpect to the journey into the Cherokee nation here mentioned, we need not, at preſent, enter into any particulars of the ſlight account here given; as Mr. Fraſer means, at a future period, to lay it before the public in a more complete detail. We will, therefore, confine ourſelves to the account of the graſs. Of one thing, the public may reſt fully aſſured, that the figure here given of it is extremely exact. Mr. Fraſer brings forward many accounts of its fertility, and its ſweetneſs. Of its fertility, we are not diſpoſed to doubt; many of the *Agroſtiſes* abound in foliage: but its ſweetneſs is a queſtionable point. We do not know one of this genus which is perfectly agreeable to the palates of *our* cattle. In America, perhaps, it may grow unattended by thoſe fine graſſes which enrich our paſtures. It remains to be proved, that our cattle will quit *Authoxanthum odoratum*, *Poa pratenſis et trivialis*, *Feſtuca fluitans*, &c. for this illuſtrious foreigner. We ſhall not attempt to bias our readers, till this experiment has been more fully made.

Why it ſhould be called *Cornucopiæ*, we cannot tell; for it has no more affinity to the genus *Cornucopiæ*, than it has to any genus which can be named.

Mr. Fraſer complains of having been conſidered as an impoſtor, &c. for aſſerting the excellencies of this graſs in ſuch high terms. Some of his purchaſers finding, in their pacquets, a great deal of chaff, and, comparatively ſpeaking, a very few ſeeds, naturally

* We muſt, however, allow the poor fiſh, who ſuffer the torture of the hook, to demur to this; but it is ſoon over with them.

gave

gave way to the prompt ſuggeſtions which ſuch a circumſtance, from whatever ſource it might have ariſen, cauſed to ſpring up in their minds.

BIOGRAPHY.

Art. 18. *The Life of the late John Elwes, Eſq.* Member in three ſucceſſive Parliaments for Berkſhire. By Edward Topham, Eſq. late Captain in the ſecond Troop of Horſe Guards, and Magiſtrate for the Counties of Eſſex and York. 8vo. pp. 95. 3s. ſewed. Ridgway. 1790.

We have here the hiſtory of a well-known miſer, the moſt extraordinary ſpecimen of the claſs of mortals to which he belonged, that we ever heard of. The ingenious writer gives us the facts, *on his own knowlege of the man*, and of the incidents which chiefly marked the general tenour of his life and conduct. We cannot, therefore, queſtion the Biographer's veracity, however *ſtrange*, we might ſay *incredible*, are the ſtories that occur in a narrative to which the reciter has affixed his name. The detail was originally given in the daily paper entitled *The World*; where it was read, from day to day, with uncommon attention. It is written in a ſtyle of peculiar elegance, and, in our opinion, with uncommon merit.

FRENCH REVOLUTION.

Art. 19. *Subſtance of the Speech of the Right Hon. Edmund Burke*, in the Debate on the Army Eſtimates, in the Houſe of Commons, on Tueſday the 9th Day of February 1790. Comprehending a Diſcuſſion of the preſent Situation of Affairs in France. 8vo. pp. 36. 1s. Debrett.

Art. 20. *A Letter from Earl Stanhope to the Right Hon. Edmund Burke:* Containing a ſhort Anſwer to his late Speech on the French Revolution. 8vo. pp. 34. 1s. Elmſley, &c.

On political, as well as on religious queſtions, diverſity of opinion will exiſt; nor is it eaſy to induce faith in one caſe, any more than, in the other, always to keep a mean. In the two pamphlets here announced together, the reader will find two very different repreſentations of that great political event, *the French revolution*. Mr. Burke is violent in his invectives againſt it, while Lord Stanhope is warm in its commendation. Mr. B. calls the French reformers, *architects of ruin*, (is not this ſomething like a bull?) their ſyſtem *a digeſt of anarchy*, and the conſtitution which they are labouring to eſtabliſh, '*an irrational, unprincipled, proſcribing, confiſcating, plundering, ferocious, bloody and tyrannical democracy*' Lord S. with more argument, though with leſs energy and brilliancy of language, replies to Mr. B.; endeavouring particularly to ſhew that the French 'were not *abſolutely in poſſeſſion of a good conſtitution* (as Mr. B. aſſerts) the day the ſtates met in ſeparate orders.'

We cannot agree with Mr. Burke in his intemperate and unqualified condemnation of the French, and their efforts to erect a free conſtitution on the ruins of deſpotiſm. Their political machine would no longer perform its office, and they thought it more ad-

viſable to make a *new* one, than to repair that which was become even worſe than uſeleſs.

Art. 21. *Thoughts on the probable Influence of the French Revolution to Great Britain.* 8vo. pp. 24. 1s. Debrett.

This writer is enraptured with the French revolution. His prophetic eye beholds it perfect; and, in the enthuſiaſm of his admiration, he pronounces it replete with bleſſings to Great Britain. It is to *ſecure our liberties*, to *prevent war*, to *have a very beneficial influence on our domeſtic happineſs*, and *contribute to the reviſal and improvement of our own national inſtitutions.*

Should our neighbours eſtabliſh their liberties on the preſent noble plan, which we moſt ſincerely hope, it will, no doubt, cauſe a great revolution in the political ſyſtems of Europe, and have a conſiderable effect on Great Britain. It might not bring about all that this writer ſuppoſes; as no inſtitution, conducted by human agents, can be perfect, we do not expect it: but we will indulge the hope that it will provoke in Engliſhmen the glorious ambition of not being ſurpaſſed in liberty.

Art. 22. *A Diſcourſe by M. l'Abbé Fauchet,* on the Liberty of France. Delivered on Wedneſday the 5th of Auguſt 1789, in the Pariſh Church of St. Jaques, and of the S. S. Innocens, at a ſolemn Service ſacred to the Memory of thoſe Citizens who fell at the taking of the Baſtille, in the Defence of their Country. Tranſlated from the French by William Harveſt. 8vo. pp. 23. 1s. Chalklen.

Ancient eloquence was often employed in doing honour to the memory of thoſe who were ſlain in defence of their country. The oration of Pericles over the remains of thoſe Athenians who fell in the Peloponneſian war, will be recollected by our learned readers; and perhaps that part of it which deſcribes the *democratic* government of Athens, will be conſidered by ſome as a picture of the conſtitution in France. How far this will be the caſe, TIME, that great developer of truth, muſt decide. It is certain, that our neighbours have loſt their paſſion for *monarchy*, and are become enthuſiaſts in *patriotiſm*. Led by this *new* ſtar in the French hemiſphere, the Abbé Fauchet undertakes the eulogy of thoſe *French martyrs* (as he calls them) who fell during the ſtorming of the Baſtille; celebrating this event as the *demolition of deſpotiſm*, as the *dawn of liberty*, and as *the beginning of life*, to *France*. He is vehement and energetic. Oratory like his diſdains the touch of the cold hand of criticiſm. We admire its ſpirit; we applaud the champion of liberty; and inſtead of looking with narrow prejudice on the efforts of the French nation to erect a free conſtitution, we would celebrate the *mere attempt* as glorious.

NOVELS.

Art. 23. *The Self-Tormentor.* 12mo. 3 Vols. 9s. ſewed. Wilkies. 1789.

This is a lively and ingenious work. We find in it a nice diſcrimination of character; together with a pleaſing variety of incident, *ſentimentality*, and humour. The author is not ſufficiently correct

correct in his language: but if he does not deſerve to be ranked in the firſt claſs of modern noveliſts, he is certainly entitled to a place in the ſecond.

Art. 24. *Lord Walford.* By L. Lewis, Eſq. 12mo. 2 Vols. 6s. ſewed. Hookham. 1789.

There is little to commend in this production. The incidents are common and trifling. The author ſometimes attempts to ſoar into the *heaven of ſentiment*: but his pinions are weak, and he preſently falls to the ground.

Art. 25. *Family Sketches.* 12mo. 2 Vols. 5s. ſewed. Lane. 1789.

The *pencillings* in theſe ſketches is ſo very faint, that it is not a little difficult to diſcover what ſort of beings they are intended to repreſent. For *ourſelves*, we ſhall not attempt it farther. The out-lines in general, indeed, are ſo extremely imperfect, that ſcarcely any one, we believe, will ever be at the trouble of filling them up.

Art. 26. *The Solitary Caſtle*, a Romance of the Eighteenth Century. 12mo. 2 Vols. 5s. ſewed. Lane. 1789.

Reader, thou haſt, no doubt, obſerved the coruſcations, the ſtreams of light, which ſometimes play on the ſkirts of evening; and which throw a temporary brightneſs on the earth. Like to theſe, are the preſent pages.—A flaſh or two is ſeen; and darkneſs again envelopes us.

POETRY *and* DRAMATIC.

Art. 27. *Specimens of the early Engliſh Poets.* 8vo. 6s. Boards. Edwards. 1790.

The compiler of this elegant collection modeſtly gives it to the public, as 'a mere common-place book,' confeſſedly 'very imperfect.' It conſiſts, as he farther obſerves, 'of ſmall poems only;' and we may add, that we conſider it as a kind of ſupplement to HEADLY'S *Beauties of ancient Engliſh Poetry* *, or PINKERTON'S *Scottiſh Ballads and Poems* †. The authors from whom the ſpecimens are extracted, are *Lord Surrey*, *Sir Thomas Wyat*, *George Gaſcoigne*, *Shakeſpeare*, *Sydney*, *Daniel*, *Fletcher*, *Beaumont*, *Marlow*, *Raleigh*, *Jonſon*, *Drummond*, *Drayton*, *Donne*, *Carew*, *Shirley*, *Randolph*, *Davenant*, *Wotton*, *Cartwright*, *Suckling*, *Cowley*, *Waller*, *Milton*, *Dryden*, *Sedley*, and *others*. As the compiler has given the ſelection in the order of time in which the ſeveral poets flouriſhed, his publication will, in ſome degree, aid the deſign of a Hiſtory of Engliſh Poetry: but, it is to be apprehended, that the modern reader, whoſe taſte is refined by the works of Pope, and others of our later bards, will be apt to conſider the merit of the preſent volume, as conſiſting more in the extremely elegant manner in which it is printed, than in the poetry which is copied from moſt of the writers in the preceding liſt, and from others whoſe names we have paſſed in ſilence. Thoſe of SHAKESPEARE, MILTON, DRYDEN,

* M. Rev. vol. lxxviii. p. 17. † Vol. lxxvi. p. 121.

&c.

&c. can never be mentioned with too much reſpect: but there are *ſome* in this collection, who do not ſeem altogether worthy of the very honourable company into which they are introduced.

Art. 28. *Innocence:* an Allegorical Poem. By Miſs Mary Young. 4to. pp. 16. 1s. 6d. Evans, &c. 1790.

The name of this lady, we believe, is new in the annals of literature; but we venture to propheſy that the lovers of Engliſh poetry will be glad of a farther acquaintance with ſo pleaſing a writer.

The *deſign* of this work, is to warn and guard the Young, the Innocent, and the Unwary, from the ſpecious, but the fatal, allurements of PLEASURE; who will certainly conduct them to MISERY: from whoſe iron hands, RELIGION, and TRUTH, only can free them.

This poem, like all other allegories, abounds with perſonifications of good and evil principles, virtues, vices, follies, &c. Thoſe who are fond of this metaphorical ſpecies of poetic imagery, will be gratified by the peruſal of this little production,—which, for juſtneſs of ſentiment, and harmony of numbers, will, we doubt not, entitle the fair writer to conſiderable commendation. Take the following deſcription of the amiable attendants on RELIGION, as a ſpecimen:

'Immortal FAITH a flaming banner ſpread,
And wav'd triumphant o'er her ſacred head!—
Fair blooming HOPE, and PATIENCE ever calm,
And gentle MERCY, with her healing balm;
And GRATITUDE, with ſoft, yet ardent gaze,
Who tunes her golden harps to hymns of praiſe;
Enchanting MEEKNESS, with her dove-like eye,
And pure DEVOTION, daughter of the ſky;
And glowing CHARITY with matchleſs air,
Among the faireſt ſtill *ſupremely* fair!'—

The hint of this poem was, poſſibly, taken from the celebrated *Choice of Hercules*, though the work is conducted on a very different plan.

Art. 29. *The Princeſs of Zanfara*; a dramatic Poem. 8vo. pp. 64. 1s. Wilkies. 1789.

This dramatic poem, or tragedy, is inſcribed to the Society eſtabliſhed for the purpoſe of effecting an abolition of the Slave-trade. Its aim, therefore, as may be ſuppoſed, is to paint the miſeries of the 'oppreſſed Africans.'

Reverſe of fortune, when it happens to princes, is doubly affecting.—REGUM *afflictæ fortunæ*, ſays Cicero, *facile multorum opes alliciant ad miſericordiam*. The Princeſs of Zanfara, then, ſeparated from her huſband, and thrown into ſlavery: the Prince Manzara himſelf too made a captive while in ſearch of her; ſurely demand our ſympathy. They do *demand* it, indeed: but, from ſome ſtrange miſmanagement in the drama, they do not *receive* it. Their ſufferings call forth little compaſſion, though they occaſionally excite

indignation and diſguſt; and even toward the end of the piece, when the faithful *Jacqueena* is reſtored to her *Manzara*, and when we flattered ourſelves that the troubles of this enamoured pair were forgotten,—or that, if remembered, they would ſerve to give additional zeſt to future enjoyment, we *then* found that the heroine had taken the unaccountable reſolution of poiſoning herſelf.—Why this ſhould happen, we were totally at a loſs to imagine, till we recollected that the author was writing a *tragedy*; and that in a tragedy, ſomebody muſt die.

Art. 30. *A Poetical Epiſtle to John Wolcot*, commonly known by the Appellation of Peter Pindar. 4to. pp. 28. 2s. Riebau. 1790.

This abuſive invective againſt P. P. ought not to have been entitled *poetical*, becauſe it is *not poetry* at all. We never ſaw, in print, a more wretched attempt at rhime and verſification: not even the Bellman's Chriſtmas Verſes. We often quarrel with our plan, for obliging us to mention ſuch things as are too miſerable even to excite laughter.

Art. 31. *The Contraſt*; or, a comparative View of France and England at the preſent Period. A Poem addreſſed to the Right Honourable William Pitt. 4to. pp. 25. 2s. Cadell. 1790.

The poet takes occaſion, from the preſent ſituation of affairs in France, to compliment Mr. Pitt. The Duke of Dorſet, too, has a ſhare of the praiſe. To this we object not: but, when, in the following lines, the author ſpeaks of the payment of the *national debt*, we cannot avoid ſhaking our heads:

> 'Could our moſt ſanguine wiſhes more demand?
> Are theſe the bleſſings of a common hand?
> The plan, ſo long aſſay'd, at once matur'd,
> By which a nation's honour is ſecur'd;
> Her numerous debts by juſt degrees diſcharg'd,
> And general truſt and confidence enlarg'd.'——

This honeſt Engliſh bard ſpeaks with becoming approbation of the gallant ſtruggle of the French, for the recovery of their freedom, and with a juſt abhorrence of that *deſpotiſm* which, ſtrange to ſay! has found advocates even in this land of liberty.

TEST ACT.

Art. 32. *A Collection of Teſtimonies in favour of Religious Liberty*, in the Caſe of the Diſſenters, Catholics, and Jews. By a Chriſtian Politician. 8vo. pp. 139. 1s. 6d. Dilly.

The modern debate on the Teſt and Corporation Acts, has occaſioned as many publications as the famous Bangorian controverſy *. One writer follows another in rapid ſucceſſion. The Collection before us conſiſts, for the moſt part, of compilations and extracts

* Beſide the tracts relating to the Diſſenters' late application for a repeal of the Teſt Act, which have been noticed in our late Reviews, and thoſe which appear in our preſent Number, about a dozen, or twenty, are yet in reſerve for our next publication.

from

from various authors. It is judiciouſly made, and proves that ſome of the greateſt ornaments to the republic of letters have been ſtrenuous advocates for religious liberty. Indeed, liberty is friendly to mankind; and the wiſh which we gave, reſpecting the repeal of the Teſt, was prompted by this ſingle conſideration, that, as intolerance has been known to enervate and impoveriſh a ſtate, every ſpecies of it, whether in the form of penalties, or of civil inconveniencies, muſt eventually operate to the prejudice of the empire.

The ſtateſman's toleration, inſtead of interfering in polemics, ſhould be marked in ſuch a catechiſm as is given in one of theſe extracts. "Does your religion permit you to plough and manufacture?" "Yes." "Do you acknowlege my authority?" Yes." "Be aſſured, then, of my protection. I ſhall puniſh looſe morals, and civil crimes, and keep you from quarrelling with your neighbours: for the reſt, it belongs to God and your conſcience. Shall I, who am a ſinner, judge you?"

Article 20, intitled, *Facts and Obſervations reſpecting the Situation of the Jews in England*, by a friend to the compiler, is original, and merits commendation.

Art. 33. *An Hiſtory of the Corporation and Teſt Acts.* With an Inveſtigation of their Importance to the Eſtabliſhment in Church and State. Addreſſed to the People of England, and particularly to the County of Suffolk. By Capel Lofft. 8vo. pp. 40. 1s. Johnſon.

As the Teſt is grown *more tedious than a thrice told tale*, we muſt paſs over this Hiſtory, though it be ſenſibly written, with briefly noticing, that it diſcovers Mr. L. to be averſe to the Teſt; and ſerves to ſhew, that though it may be thought adviſable to continue it, the ſevere penalties, with which it is enforced, ought to be altered. In their preſent ſtate, they diſgrace the ſtatute-book.

Art. 34. *Obſervations on the Conduct of the Proteſtant Diſſenters*, No. 2. by the Author of the Firſt Number. 8vo. pp. 17. 6d. Pridden.

Of the ſame complexion with the firſt Number (ſee Review for January, p. 110.). The author inveighs againſt the Doctors Price and Prieſtley; and calls on the public to judge by them of the whole body of the Diſſenters.

Art. 35. *Letters to the People of England*, againſt the Repeal of the Teſt and Corporation Acts; by a Graduate of Oxford. 8vo. pp. 45. 1s. Bell.

Bold and threatening language has generally been attributed to the Diſſenters in the Teſt Act buſineſs: here they are charged with 'opiating our ſenſes by ſugared words.' The Graduate conſiders the church as in a lethargy; and fears that, while its members ſleep, the diſſenting *enemy will come and ſow tares among the wheat*. He thinks 'it is hardly poſſible to do a greater ſervice at this time to the Engliſh nation, than to prevent the repeal of the Teſt and Corporation Acts.'

He muſt therefore rejoice in the late parliamentary determination.

Art.

Art. 36. *An Eſſay on the Origin, Character, and Views of the Proteſtant Diſſenters.* 8vo. pp. 29. 1s. Rivingtons.

We have heard it ſaid, that the devil is painted blacker than he really is: this may be the caſe; but having never viſited Pandemonium, we cannot aſcertain the preciſe colour of his Satanic Majeſty: we are confident, however, that the Diſſenters are depicted with far too dark a tint by this eſſayiſt, who ſays (p. 11.), 'that their principles are void of moderation and benevolence; and that their motives are ſtrong prejudices and violent antipathies.'

He combats the common objection to the Teſt, *that it proſtitutes a ſacred rite*, in a new way. What the Diſſenters call *profanation*, he conſiders as *ſanctification*. 'Every partaker of the holy communion, by that act, renounces his vices. This objection, therefore, to the Teſt Act, fairly conſidered, becomes a proof of its utility. If it brings one who has been a profligate to the communion, it thus places him in a ſituation of penitence, and under circumſtances which are calculated to advance inadequate ſentiments of religious duty into confirmed habits of piety.' P. 21.

Till now, conſequently, we did not underſtand the doctrine of Proteſtant churches reſpecting the ſacrament. They do not believe in the converſion of the elements, but in their having a power to tranſform *ſinners* into *ſaints*. The Teſt is, therefore, a good thing. It muſt give piety to our ſoldiers, and to our ſailors, and in ſhort, to every gentleman who has the honour of carrying his Majeſty's inkhorn.

Art. 37. *A ſhort Examination of ſome of the principal Reaſons for the Repeal of the Corporation and Teſt Acts*, as contained in the Reſolutions of a Meeting of Delegates of the ſeveral Congregations of Proteſtant Diſſenters in the Eaſtern Diviſion of the County of Somerſet. By a Clergyman of the Church of England. 8vo. pp. 23. 6d. Rivingtons.

This Examiner treads the ſame ground, and kicks up the ſame duſt, with the generality of writers on this ſide of the queſtion.

Art. 38. *A Plea for the Sacramental Teſt*, as a juſt Security for the Church eſtabliſhed, and very conducive to the Welfare of the State. By A. Ellys, D. D. late Lord Biſhop of St. David's. 8vo. pp. 53. 1s. Rivingtons.

In this revived pamphlet, (firſt publiſhed, as we are informed, by the liberally minded editor, in the year 1736) the author does not deny the Diſſenters' plea of a natural right to a capacity of ſerving their country in civil offices: but contends that this capacity is juſtly reſtrained, on the principle, that the civil rights of ſubjects may be diminiſhed for the public good.

This is but a looſe ſtatement of the queſtion at iſſue between Churchmen and Diſſenters: but as the buſineſs of the Teſt *is gone by*, at leaſt for the preſent, we ſhall content ourſelves with thus ſimply announcing the ground on which Dr. Ellys builds his plea.

Art. 39. *The Spirit of the Conſtitution and that of the Church of England compared.* To which are added, by another Hand, Remarks on two Letters, addreſſed to the Delegates of the ſeveral Con-

Congregations of Proteſtant Diſſenters, who met at **Devizes**, September 14, 1789. 8vo. pp. 42. 1s. Johnſon.

The principles of the Diſſenters have been reprobated by the church as inimical to the conſtitution. By the author of the firſt part of the pamphlet before us, the charge is retorted. Diſdaining to remain only on the defenſive, he boldly carries the war into the enemies' quarters; attempting to prove, '*that the conſtitution of the church of England, ſo far from being, as its panegyriſts aſſert, ſuited to the conſtitution of the ſtate, is in its nature entirely different from it, and in its operation averſe to it.*'

We muſt refer thoſe to the pamphlet, who are deſirous of knowing in what manner he endeavours to demonſtrate his propoſition.

The author of the *Remarks* expoſes, with ſome pleaſantry, the defective reaſoning in *the Letters*; and is equally bold in attacking the church, with the author of *the Spirit*, &c. *Par nobile fratrum.* Many readers will think they ſmell, in this pamphlet, *Prieſtleian gunpowder.*

Art. 40. *The Debate in the Houſe of Commons*, on the Repeal of the Corporation and Teſt Acts, March 2, 1790. Containing the Speeches of

Mr. Fox,	Mr. Martin,
Sir Henry Houghton,	Mr. Beaufoy,
Mr. Pitt,	Mr. Yorke,
Mr. Powis,	Mr. W. Smith,
Mr. Burke,	Mr. Wilberforce,
Mr. S. Smith,	and
Mr. Tierney,	Sir William Dolben.

8vo. pp. 59. 1s. Stockdale.

Art. 41. *The Debate in the Houſe of Commons*, March 2, 1790, &c. in which the Arguments of the different Speakers are given with Correctneſs and Impartiality. 8vo. pp. 58. 1s. Walter, Piccadilly.

Art. 42. *The Speech of the Right Hon. C. J. Fox*, in the Houſe of Commons, March 2, 1790, upon his Motion for the Repeal of the Corporation and Teſt Acts. 8vo. pp. 44. 1s. Ridgway.

The debate, as publiſhed by Mr. Stockdale, is extracted verbatim from the *Diary, or Woodfall's Regiſter*, of March 3, and 4, and is more at length than that publiſhed by Mr. Walter; which is, perhaps, printed from his paper called the *Times*. Mr. Fox's ſpeech, publiſhed by Mr. Ridgway, is more at length than that given in the two preceding publications: but of its accuracy, or of that of the ſeveral ſpeeches in this intereſting debate, we, not being in the houſe, cannot be expected to give an opinion.

When the Houſe divided, the numbers were,

For the repeal, -	105
Againſt it, - -	294
Majority,	189

The

The extract given, in Mr. Burke's ſpeech, from one of Dr. Prieſtley's publications, is, as we learn from a letter ſigned *J. Prieſtley*, in the St. James's Chronicle, very unfairly made.

Art. 43. *A Scourge of the Diſſenters*; or, Nonconformity unmaſked: occaſioned by the Application for the Repeal of the Corporation and Teſt Acts. With Animadverſions on Dr. Price's Sermon, preached at the Old Jewry Meeting-houſe, on the 4th of November 1789. In an Addreſs to both Houſes of Parliament. By an Eccleſiaſtic. 8vo. pp. 55. 1s. 6d. Parſons.

After ſmarting from *a cat of* 189 *tails*, the Diſſenters will ſmile at the bit of politico-theological whip-cord, which this Eccleſiaſtic has prepared for their backs.

Art. 44. *A Letter to the R. R. the Archbiſhops and Biſhops of England*; pointing out the only ſure Means of preſerving the Church from the Dangers that now threaten her. By an Upper Graduate. 8vo. pp. 25. 1s. Johnſon.

A fox (not *a wolf*, no, he is too pleaſant for a wolf) *in ſheep's clothing*. The Upper Graduate's letter is a good piece of irony; and it has amuſed us more than all the ſerious things that have been written on this *teſty* ſubject.

Art. 45. *A Letter to the Parliament of Great Britain*, on the intended Application of the Proteſtant Diſſenters for obtaining a Repeal of the Corporation and Teſt Acts. By a Member of the Univerſity of Cambridge. To which is added, a genuine Extract of a Letter from King Charles I. to his Son, the Prince of Wales, afterwards King of England. 4to. pp. 22. 1s. Rivingtons.

This Letter will not tire by its prolixity. It is ſhorter than the moſt faſhionable ſermon, and may be read with eaſe in four minutes.

Art. 46. *Epiſcopal Opinions on the Teſt and Corporation Acts*, delivered in the Houſe of Peers, in December 1718, by the Archbiſhops Wake and Dawes, the Biſhops Hoadly, Smalridge, Willis, Gibſon, Robinſon, Atterbury, Kennett, and Gaſtrell; with Arguments by the Duke of Buckingham, the Earls of Nottingham, Stanhope, Sunderland, Jerſey, and Ilay, Lord Viſcount Townſhend, the Lords North and Grey, Coningſby, and Landſdowne. 8vo. pp. 31. 1s. Pridden.

An abſtract of the debate, principally that which fell to the ſhare of the Biſhops, in the Houſe of Lords, December 13th and 19th, 1718, on a motion of the Earl Stanhope for the repeal of part of the act of the 10th of her late Majeſty's reign, intitled, "An Act for preſerving the Proteſtant Religion, by better ſecuring the Church of England, and againſt occaſional Conformity;" as alſo of the act of the 12th of her late Majeſty's reign, "to prevent the growth of Schiſm," and of ſome clauſes in the Teſt and Corporation Acts.

The reſult of this debate was, the repeal of the *Occaſional Conformity and Schiſm Bills*, but the Teſt and Corporation Acts remained unaltered.

Art.

Art. 47. *Public Documents*, declaratory of the Principles of the Proteſtant Diſſenters, and proving that the Repeal of the Corporation and Teſt Acts, was earneſtly deſired by King William and King George I. and alſo by many reſpectable Members in the Church of England, of high Rank and Situations, both in Church and State, during their Reigns. 8vo. pp. 24. 6d. Johnſon.

Theſe public documents conſiſt of, King William's firſt ſpeech to his parliament; the Lords' proteſt, on the 21ſt and 23d of March 1689; Archbiſhop Tenniſon's ſpeech on the Occaſional Conformity Bill, 1704; the Lords' proteſt on the Schiſm Bill, June 15, 1714; the addreſs of the Houſe of Commons, July 16, 1715; and ſundry addreſſes of Diſſenting Miniſters.

Art. 48. *Some Strictures on a late Publication*, intitled, "Reaſons for ſeeking a Repeal of the Teſt Acts. By a Diſſenter*." By a Churchman. 8vo. pp. 32. 1s. Rivingtons.

Without particularly noticing the illiberality and groſs abuſe which degrade theſe Strictures, we ſhall mention the only thing in them that merits any reply from the *Anti-teſtites*. The Churchman conſiders the ſtate as completely juſtified in requiring of thoſe, who fill its offices, to receive the ſacrament, as a maſter of a family is, in requiring his domeſtic ſervants to attend family prayer.

The caſes are not quite ſimilar: but we ſhall leave it to others to point out the difference.

*** The members of the church of Scotland will, no doubt, think themſelves highly obliged to this intelligent writer, for informing them of what, perhaps, they were entirely ignorant, that 'Preſbytery is there by *indulgence* eſtabliſhed.'

Art. 49. *Tranſlation of a Speech ſpoken by the Count Clermont Tonnere*, Chriſtmas-eve laſt, on the Subject of admitting Non-Catholics, Comedians, and Jews, to all the Privileges of Citizens, according to the Declaration of Rights. 8vo. pp. 16. 6d. Stuart.

The tendency of this ſpeech, and the mode of reaſoning of the ſpeaker, may be completely learned from the following extract:

'God, in enduing men with the faculty of being unanimous in morality, has permitted them to make laws reſpecting it; God, in not letting them be unanimous in religious tenets, has reſerved to himſelf undoubtedly the power of being ſole legiſlator in thoſe points.

'There is no poſſible medium; either admit a national religion; ſubject all your laws to it, arm it with the temporal ſword; baniſh from your ſociety all thoſe that profeſs a different form of worſhip; and then efface the article that ſtands a part of your declaration of rights; or elſe permit each man to enjoy his religious opinion; and do not exclude from public truſts, thoſe that make uſe of that permiſſion. This will be juſtice and reaſon. Conſult ſtill farther the page of political ſcience, it will tell you, attach men to the law.

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* See our laſt Review, p. 342. for an account of the *Reaſons*, &c. written (as we are now informed) by the Rev. Mr. Bogue of Goſport.

But

But in order to this, abſtract from the law what divides men without any good to ſociety: it will tell you, prevent a party ſpirit; but if you oppreſs men's conſciences, the oppreſſed will doubtleſs form a party, and their ſpirit will every day grow ſtronger: in a word, political ſcience will tell you, extinguiſh animoſities. Animoſity is the natural ſituation of the oppreſſor and the oppreſſed. A ſyſtem of toleration, attended with humiliating diſtinctions, is ſo vicious in itſelf, that the man who is forced to tolerate, is as much diſſatisfied with the law, as he that obtains ſuch a toleration.'

This is extremely liberal; and to act on ſuch maxims, muſt neceſſarily increaſe the energies of a government. When violence on the one ſide, and alarms on the other, are ſubſided, Great Britain will adopt a ſimilar policy.

Art. 50. *Curſory Reflections on the Repeal*, &c. Addreſſed to the Members of a certain Meeting, Friends to the eſtabliſhed Church. By a Member of the ſame Church. 8vo. pp. 32. 1s. Evans.

Scribendi rectè ſapere eſt principium et fons. Before a man writes even *curſory reflections* on a ſubject, he ſhould underſtand it. How little this author knows of the operation of the Teſt Act, one ſentence is ſufficient to explain. 'Baſking, as we are at preſent, in the full ſunſhine of liberty, under the mild government of our gracious ſovereign, we are too much dazzled with the luſtre of our own enviable ſituation, to ſee *through the veil*, behind which there is a ſtore of poiſoned arrows, for the deſtruction of this nation, whenever we agree to introduce Diſſenters into our Houſes of Parliament.' (P. 13.)

Diſſenters have never been excluded from the Houſes of Parliament: it is ſtrange, then, that they ſhould have kept their *poiſoned arrows* ſo long behind the veil!

Art. 51. *Curſory Reflections*, occaſioned by the preſent Meetings in oppoſition to the Claims of the Diſſenters, and the Repeal of the Corporation and Teſt Acts. By Gilbert Wakefield, B. A. 8vo. pp. 27. 6d. Deighton.

A bolder champion has not entered the liſts, in behalf of the Diſſenters, than Mr. Wakefield, who, we apprehend, is not one of their body. Zealous for the repeal of the Teſt laws, he can ſcarcely brook the oppoſition that has been made to it. He execrates Mr. Pitt's conduct in this buſineſs; and over his friend Dr. P.'s apoſtacy, as he conſiders it, from the glorious cauſe of liberty and toleration, he pours the ſtream of eloquent regret. Moſt readers will deem his expreſſions too bold and vehement, and his cenſures not ſufficiently qualified: but none can charge him with being a timid and diſhonourable antagoniſt, ſince he has done, what few have thought proper to do in this controverſy, viz. ſubſcribed his Reflections with his name.

His objection to the epithet *moſt gracious*, being applied to the *King*, in our liturgy, becauſe it is applied to God, appears not to have ſufficient weight. Terms which we uſe in ſpeaking of or to the creature, we muſt often employ in our addreſſes to the Creator.

Art. 52. *A Look to the laſt Century:* or, the Diſſenters weighed in their own Scales. 8vo. pp. 143. 2s. White, &c.

Diſſenter! thou art weighed in *theſe* Balances, and art found wanting! Be ſatisfied, then, with thy preſent toleration.

Write, practiſe morals, and be poor;

nor dream of civil honours and emoluments: but thou wilt aſk, "What ſort of ſcales are thoſe in which I am made to thus fly up *and kick the beam?*" They are ſcales manufactured by an adverſary, yet, for the moſt part, from nonconformiſt materials. Thou art only compared with ſome of the old, canting, intolerant ſaints of the laſt century, for the purpoſe of diſcovering a reſemblance. Butler's Hudibras is played off; and to ſubſtantiate the charge brought againſt thee, of a ſecret wiſh to overturn the eſtabliſhment, various quotations are exhibited, at length, from the Drs. Prieſtley, Price, Mr. Palmer, &c. By the *bold* language of theſe writers the church has been alarmed.

"*Tremble,*" ſays Dr. Price, "*all ye ſlaviſh hierarchies!*" They have trembled; and, in conſequence of their trepidation, they have called aloud to man the old fortifications; and, by arguments drawn from the paſt and the preſent, they have endeavoured to ſet forth the danger of truſting the good Doctor with power.

But the Diſſenters will ſay, "theſe fears are pretended, and we are not fairly treated." It may be ſo; for all parties keep two pair of ſcales, one to weigh themſelves, and the other their opponents.

Art. 53. *A Collection of the Reſolutions paſſed at the Meetings of the Clergy of the Church of England,* of the Counties, Corporations, Cities and Towns, and of the Society for promoting Chriſtian Knowlege, aſſembled to take into Conſideration the late Application of the Diſſenters, &c. &c. 8vo. pp. 44. 1s. Rivingtons.

Theſe reſolutions have appeared in the public prints, and are here printed together, probably for the ſake of more convenient reference.

Art. 54. *Some Remarks on the Reſolutions which were formed at a Meeting of the Archdeaconry of Cheſter,* February 15, 1790. With ſome Obſervations on the late Arguments of Mr. Pitt, and the Conduct of Mr. Burke, relative to the Repeal of the Teſt Act. By the Rev. J. Smith, Liverpool. 8vo. pp. 44. 1s. Johnſon.

Theſe Remarks are judicious, and are drawn up with temper. They merit the attention of the authors and ſubſcribers of the reſolutions on which they are made.

In reply to Mr. Pitt's arguments, Mr. Smith obſerves, 'that the power that aſſerts a right to *diſable* for opinions, aſſerts a right to exterminate for opinions.' (P. 41.)

Inſtead of arguing with Mr. Burke, he ſketches his parliamentary hiſtory in miniature; obſerving of his eloquence, that 'it arreſts attention, but ſeldom has been heard with conviction:—the coruſcations of lightning may pleaſe by their novelty, their ſplendour, and their beauty; but the ſteady light of heaven *guards* us from danger, and conducts us on our way.'

Art. 55. *Remarks on the Reſolutions paſſed at a Meeting of the Noblemen, Gentlemen, and Clergy of the County of Warwick*, held on Feb. 2, 1790. In three Letters to the Right Hon. the Earl of Aylesford, Chairman of the Meeting. With ſome occaſional Remarks on the Reſolutions at Bartlet's Buildings. 8vo. pp. 47. 1 s. Johnſon.

This remarker combats the principle, ſentiment, and reaſoning, of the Warwick reſolutions, &c. He writes with ſpirit, yet with moderation, and argues cloſely.

Art. 56. *A Letter to a Nobleman*, containing Conſiderations on the Laws relative to Diſſenters, and on the intended Application to Parliament for the Repeal of the Corporation and Teſt Acts. By a Layman. 8vo. pp. 192. 3 s. ſewed. Cadell.

This writer has beſtowed more than uſual pains on his ſubject, and has purſued it to a conſiderable length. He diſcuſſes the hiſtory of the Diſſenters, in relation to the Teſt and Corporation Acts; and while he comments on their generoſity and public ſpirit, in conſenting, when the firſt of theſe two acts was paſſed, to be excluded, for the ſecurity of the conſtitution and the Proteſtant religion againſt Papiſts, confiding in the aſſurance then given them, that their relief ſhould be a ſubſequent meaſure of government, he does not forget to point out the meanneſs of Charles II. and the addreſs of the high-church party, in preventing, by a very ſtrange trick, the relief promiſed to be extended to them. Here the Diſſenters were completely outwitted, and Charles II. may have had this circumſtance in his recollection, when he called them *God Almighty's ſilly people*. At the period of paſſing the Teſt Act, the church ſtole a march on the ſectaries; and having done this, ſhe is for continuing to herſelf the ſole participation of privileges which they, in an hour of fooliſh generoſity, reſigned. How far it may now be right or prudent for the ſtate to continue to the church the entire monopoly of civil offices, is the great queſtion. It is the opinion of the letter-writer before us, that the church may, in the end, injure itſelf by attempting to retain it; and that the repeal of the above-mentioned ſtatutes is an act of duty, and ſhould be adopted on the ground of national utility. He quotes many authorities in favour of the doctrine of a *complete toleration*, particularly Archdeacon Paly, whoſe liberality cannot be too highly extolled. He adviſes a reviſion of our liturgy, expoſes the hardſhip of ſubſcription, and reprobates, *in terrorem*, penal ſtatutes. In ſhort, the Layman is a ſtrenuous advocate for unbounded religious liberty, and a declared enemy to all proſcribing and ſtigmatizing laws.

Art. 57. *A Hint of Advice, addreſſed to the Proteſtant Diſſenters*, on a late Deciſion in the Houſe of Commons, on a Motion for a Repeal of the Teſt, &c. 12mo. pp. 22. 6d. Johnſon.

This author very properly adviſes Diſſenters, not to preſs this buſineſs in Parliament; to allow time for all parties to make themſelves maſters of the queſtion; to continue their loyalty; to avoid all aſperity to the national church; and to wait, with patience, the ſure conſequences of Gallic freedom. 'Britain, that hath for ages

taken the lead among the nations in every thing great and good, will never brook to be ſecond to any in ſound policy, juſtice, and liberality.'

Art. 58. *The Speech of the Right Hon. William Pitt*, in the Houſe of Commons, March 2, 1790, reſpecting the Repeal of the Corporation and Teſt Acts. 8vo. pp. 51. 1s. Stuart.

The eloquence that prevailed.

Art. 59. *An Addreſs to the Diſſidents of England*, on their late Defeat. 8vo. pp. 32. 1s. Johnſon.

A writer of abilities, but mounted on "*Anger's full hot horſe*," here ſplaſhes the dirt about him moſt unmercifully. Even allowing the church to have acted, on a late occaſion, in a manner unbecoming her ſtrength, dignity, and general liberality, this is no reaſon for charging her with the *adoration of the elements* in the communion, when ſhe diſavows it. This is to defame. We ſee that paſſion, on both ſides, will ſtand in the front of the battle.

The advice which the author gives his brethren, whom he now chriſtens *Diſſidents*, is to reject the *regium donum*; to make themſelves of conſequence by their union, learning, and virtue; to keep up their ſpirits; and "*not to bate a jot of heart or hope.*"

Art. 60. *Obſervations occaſioned by the late Deciſions in Parliament*, in favour of the Teſt Laws: Being a Sermon preached in a Country Chapel, on the 7th of March 1790. 12mo. pp. 18. 4d. Johnſon.

The contents of the ſermon may be gathered from the text: it aſſures the Diſſenters that, *in due ſeaſon, they ſhall reap if they faint not.*

Art. 61. *An Addreſs to the Oppoſers of the Repeal of the Corporation and Teſt Acts.* 8vo. pp. 40. 1s. Johnſon.

Of all the pamphlets which the preſs has brought forth, on this ſingularly prolific ſubject, the addreſs now before us is, perhaps, the moſt ſpirited, and moſt agreeably written; and as ſuch, we cannot but warmly recommend it to readers of all communions. In a ſtrain of animated and elegant irony, the author (who, we have been informed, is a lady of ſome celebrity in the literary world,) thanks the oppoſers of the repeal, for the compliment which they have hereby paid to the Diſſenters; as it is highly flattering to their vanity by giving them ideas of their political conſequence, which the comparative ſmallneſs of their numbers, wealth, and power, did not, till now, allow them to cheriſh. She conceives it a defeat big with the victory of truth and liberty. Had their requeſt been quietly granted, ſhe apprehends (and here we think entirely with her,) the Diſſenters would have gradually melted away into the maſs of the people, and their principles have been forgotten: but, ſtimulated by the reſiſtance of government, to aſſert their claims to the rights of citizens, they keep alive a diſcuſſion which muſt, in the end, be deſtructive to all illiberal policy, and enſure the eſtabliſhment of the moſt enlarged freedom. With enthuſiaſtic fondneſs, ſhe views the noble conſtitution erecting in France, and exults in the

the hope, that we ſhall benefit by their example, as they have benefited by ours. The fire of French patriotiſm glows in her periods; and here we cannot do her juſtice, but by permitting her to ſpeak for herſelf:

'The enemies of reformation, who palliate what they cannot defend, and defer what they dare not refuſe; who, with Feſtus, put off to a more convenient ſeaſon what, only becauſe it is the preſent ſeaſon, is inconvenient, ſtand aghaſt, and find they have no power to put back the important hour, when nature is labouring with the birth of great events. Can ye not diſcern?—But you do diſcern theſe ſigns; you diſcern them well, and your alarm is apparent. You ſee a mighty empire breaking from bondage, and exerting the energies of recovered freedom: and England—which was uſed to glory in being the aſſertor of liberty, and refuge of the oppreſſed—England, who with generous and reſpectful ſympathy, in times not far remote from our own memory, has afforded an aſylum to ſo many of the ſubjects of that very empire, when cruſhed beneath the iron rod of perſecution; and, by ſo doing, circulated a livelier abhorrence of tyranny within her own veins—England, who has long reproached her with being a ſlave, now cenſures her for daring to be free. England, who has held the torch to her, is mortified to ſee it blaze brighter in her hands. England, for whom, and for whoſe manners and habits of thinking, that empire has, for ſome time paſt, felt even an enthuſiaſtic predilection; and to whom, as a model of laws and government, ſhe looks up with affectionate reverence—England, nurſed at the breaſt of liberty, and breathing the pureſt ſpirit of enlightened philoſophy, views a ſiſter nation with affected ſcorn and real jealouſy, and preſumes to aſk whether ſhe yet exiſts——Yes, all of her exiſts that is worthy to do ſo. Her dungeons indeed exiſt no longer, the iron doors are forced, the maſſy walls are thrown down, and the liberated ſpectres, trembling between joy and horror, may now blazon the infernal ſecrets of their priſon-houſe. Her cloiſtered monks no longer exiſt, nor does the ſoft heart of ſenſibility beat behind the grate of a convent, but the beſt affections of the human mind, permitted to flow in their natural channel, diffuſe their friendly influence over the brightening proſpect of domeſtic happineſs. Nobles, the creatures of Kings, exiſt there no longer; but man, the creature of God, exiſts there. Millions of men exiſt there, who, only now, truly begin to exiſt, and hail with ſhouts of grateful acclamation the better birth-day of their country. Go on, generous nation, ſet the world an example of virtues as you have of talents. Be our model, as we have been yours. May the ſpirit of wiſdom, the ſpirit of moderation, the ſpirit of firmneſs, guide and bleſs your counſels. Overcome our wayward perverſeneſs by your ſteadineſs and temper. Silence the ſcoff of your enemies, and the miſgiving fears of your timorous well-wiſhers. Go on to deſtroy the empire of prejudices, that empire of gigantic ſhadows, which are only formidable while they are not attacked. Cauſe to ſucceed to the mad ambition of conqueſt, the peaceful induſtry of commerce, and the ſimple, uſeful toils of agriculture. Inſtructed by the experience of paſt centuries, and by

many a ſad and ſanguine page in your own hiſtories, may you no more attempt to blend what God has made ſeparate; but may religion and civil polity, like the two neceſſary but oppoſite elements of fire and water, each in its province do ſervice to mankind, but never again be forced into diſcordant union. Let the wandering pilgrims of every tribe and complexion, who in other lands find only an aſylum, find with you a country, and may you never ſeek other proof of the purity of your faith than the largeneſs of your charity.'

Such generous wiſhes do credit to her head and heart; and it is with pleaſure that we behold them ſupplanting the notion of *natural enmity*, which has exhauſted the ſtrength of both nations, and deluged Europe with blood.

POLITICAL.

Art. 62. *An Addreſs to the Freemen of Liverpool.* 8vo. pp. 58. 1s. 6d. Robinſons. 1790.

Party-pamphlets are generally written with animation, and ſometimes with elegance, although their authors may not always think themſelves obliged to adhere, with the moſt ſcrupulous regard, to truth, in their repreſentations of men and manners.

To the preſent addreſs, the preceding remark may, in ſome degree, be applied. It is a party publication, and it is not ill-written: but, with reſpect to the latter part of the obſervation, we will refer it to the readers of the performance itſelf.

The piece took its birth, profeſſedly, from 'the prevalent idea of a ſpeedy diſſolution of parliament, which induced the author to offer, to his fellow-townſmen, ſentiments, which no intereſt of private ambition, or party rancour, have ſuggeſted.'—Accordingly, he ſtates to the Freemen of Liverpool their obligation to chuſe none but men of independent minds, and ſound conſtitutional principles,—men with whom the guardianſhip of 'the liberties, proſperity, and deareſt intereſts' of their conſtituents may be ſafely entruſted.

In order to aſſiſt the judgment of the worthy electors whom he addreſſes, and to aid them in determining their choice, he enters on an inveſtigation, ſeemingly with much candour, of the character of Mr. G. one of their preſent repreſentatives, whoſe private virtues he liberally acknowleges, but whoſe ſenatorial conduct he ſeems to diſapprove, as that of a man who is placed in parliament 'to promote the deſigns of his father, and gratify the purpoſes of a miniſter, whoſe public meaſures have been concerted with duplicity, partiality, arrogance, and precipitancy.'

Having thus ſtigmatized the character of the miniſter and his meaſures, the addreſſer now, to make good his charge, enters on a general review of the principal events by which Mr. Pitt's adminiſtration has been diſtinguiſhed; and he reprobates them with much of the acrimony which uſually marks the ſtyle of a minority writer:—having ſufficiently tarred and feathered the great political delinquent, he then proceeds to the main deſign of his pamphlet; which is—to recommend to the corporation of Liverpool, their townſman, Colonel Tarleton,—the gallant, the heroic, the unrewarded Tarleton! This is the man who, in the author's

author's opinion, would reflect honour on their choice, should they elect him one of their representatives: as such a choice, *he contends*, would be a just and liberal acknowlegement of the worth of the Colonel's private character,—the merit of his public services,—and the rectitude of his political attachments.

MEDICAL.

Art. 63. *An Account of the Nature, Properties, and Medicinal Uses of the Mineral Water at Nottington*, near Weymouth, Dorset. By John Crane, Physician at Dorchester. With a View of the Well in its present State. 12mo. pp. 44. 1s. Newberry.

The readers of this little pamphlet will find no information respecting the Nottington water, which has not already been given. 'The predominant minerals which impregnate the spring are sulphur, and a native alkaline salt.'

With regard to its medicinal virtues, Dr. Crane, 'though he has had some personal experience of its undoubted efficacy in various diseases, is nevertheless aware, that to rest the reputation of it on his bare assertion, would be a most unbecoming presumption in him.' 'All persons, therefore, who derive any material benefit from it, are requested earnestly to leave an account of their respective cases at the library in St. Thomas's street, Weymouth.'

Art. 64. *Observations on the Nature and Properties of fixible Air*, and on the salutary Effects of the *Aqua Salubris*, in preserving Health, and preventing Diseases. To which are added, Strictures on the present Practice of Physic, pointing out the Causes which greatly obstruct the Improvement of the healing Art. Submitted to the attentive Consideration of the Public. By John Melvill, M. D. 8vo. pp. 92. 2s. Newberry, &c. 1789.

The *aqua salubris* of Dr. Melvill, is water impregnated with fixed air. 'This, (says he,) has hitherto been called *aqua mephitica*.—How such an ungracious appellation came to be given to the elegant artificial mineral waters, is not easily to be conceived. I believe I shall be justified in substituting *aqua salubris* in its place.' (Introduction.) But, it will be urged, the medical advantages and efficacy of fixed air have been already often asserted. True, says Dr. M. but others have applied it only to cure diseases: I, to prevent them. 'Little did Dr. Hales know, when he discovered fixed air to be *the principle of cohesion*, that at the same time he had discovered *the principle of health in the human body*: and Dr. Priestley thought himself happy, that by means of impregnating water with fixed air, *he had found a substitute for the foreign medicinal mineral waters, which he observes are imported at a great expence.* It has been my lot to discover, *that the aqua salubris, independent of its use in medicine, from the perfection of its component parts, necessarily constitutes the basis of the most salutary congenial drink in nature.*' p. 22.

Leaving Dr. M. to congratulate himself, which he does most heartily, on the success of his discoveries of matters already known; we will transcribe what, doubtless, in his eyes, is the most material part of the pamphlet; and from which we imagine he may

expect a more ſolid remuneration for this extraordinary 'ſacrifice of his intereſt' than any he will experience from '*committing himſelf without dread to the juſtice and magnanimity of the Sovereign, and to the wiſdom of the legiſlature of the moſt honourable nation on earth, which, he hopes, will not ſuffer him to be undone by his liberality to the public.*' p. 54. The information to which we allude runs as follows: '*The Aqua Salubris is, under my appointment, diſpoſed of by Mrs. E. Newbery, the corner of St. Paul's Church Yard,* &c. &c.'

MISCELLANEOUS.

Art. 65. *The Second Report and Addreſs of the Philanthropic Society,* inſtituted September 1788, for the Prevention of Crimes. Containing Remarks upon Education, and ſome Account of the Methods adopted in the Reform for cultivating virtuous Diſpoſitions and Habits in the Wards of the Society. 8vo. pp. 59. 1s. Becket, &c. 1789.

The former report of this moſt benevolent inſtitution was introduced to our readers in Rev. vol. lxxxi. p. 465. and this ſecond ſtates the further progreſs of the undertaking, and enters into the plan of education beſtowed on theſe children thus ſnatched from perdition. We ſhall, with great ſatisfaction, learn that the directors of this ſeminary have not been too ſanguine in their praiſe-worthy expectations. The reporter argues, that 'the effect of moral powers is not leſs certain than that of phyſical. This is manifeſt, in the common modes of education; and as readily as men may be made learned, they may alſo, by the uſe of proper means, be formed good. The paſſions are ſuſceptible of culture, equally with the underſtanding. Sentiments and feelings can be excited in the ſame manner as ideas are produced, by their proper objects and occaſions: habit has the ſame power to fix a ſeries of moral impreſſions as a courſe of literature or ſcience; and the heart, to uſe the metaphor, may be formed and modelled to the purpoſe of a tutor, with the ſame eaſe and certainty as the head. It was a primary object in the plan of the Society to aſcertain this important principle as an experimental truth, to reduce it to practice, eſtabliſh ſome leading and fundamental rules, and to render it an example of ſuch notoriety and importance as could not fail of engaging followers. This would be done effectually by the preſent plan; as a charity ſupported by a very general contribution, its notoriety would be ſecured; and when the influence of moral education was experienced on the very loweſt and worſt deſcription of people; when theſe ſhould be changed, by this means, ſo as to produce the beſt characters; when from the children of vagrants there ſhould be formed a ſuperior claſs of mechanics and ſervants; honeſt, induſtrious, affectionate, faithful, examples to others, and preferred before them, it would be impoſſible but that every order of ſociety would be eager to wipe away the diſgrace of being left behind in the race of virtue by thoſe whom they had been accuſtomed to hold in contempt. Governors and teachers, who have the care of the minds and morals of the Britiſh youth, will feel the indiſpenſable neceſſity of emulating or ſurpaſſing, in their ſeminaries, thoſe advantages which will now be afforded to the very loweſt and vileſt of mankind.

'For theſe to excel all others in honeſty, honour, fortitude, integrity, patience, fidelity, chaſtity, and every manly, feminine, ſocial,

ſocial, and domeſtic virtue: to be better neighbours, relations, ſubjects, and citizens, than thoſe who have been educated for higher ſtations, and have had the advantage of learning given them at great expence, would bring the ſevereſt reproach on all maſters and governeſſes to whoſe remiſſneſs ſo diſgraceful a contraſt could be charged.'

The ſame preſumptive reaſoning is thus purſued in a ſubſequent part of the report:

'Virtue and induſtry, like learning, are articles that can be manufactured, and the ſtock increaſed at pleaſure.

'Men may be made induſtrious, well diſpoſed, and mutually uſeful to each other, inſtead of lazy, miſchievous, and injurious. It is ſurely then a more eligible plan to reform mankind, by giving them good diſpoſitions, than to attempt it by picking out of the great body of bad and degenerate characters a few to ſhut up together in a priſon, or to ſend to another country, or to take away their lives. By ſuch examples as theſe, the reſt may be put upon their guard, but they cannot be reformed.

'The ſight of a gaol, or of a malefactor on the tree, will not make induſtrious a man who is enured to idleneſs, or give ſentiments of honour to one ſunk in debauchery and practiſed in diſhoneſty: the thefts committed under the gallows, at times of public execution, are ſtriking proofs of this truth: it will not give a character and the means of an honeſt living to him who is ſtampt with diſgrace; nor will it appeaſe the calls of hunger, nor remove the incitements of aſſociates prompting him to ſupply his neceſſities by the only means he has in his power. It is plain then that a code of penal laws is by no means a power adapted to correct the depravity that pervades a vaſt body of poor

'It is certain that corruption muſt inevitably be propagated from race to race, ſo long as the children of ſuch people are brought up in the ſociety and example of their parents.

'No other means can produce a reform but the ſeparation of the young, who are innocent, from the old, who would contaminate them. By this ſeparation they are reſcued from the dominion of actual vice. The next ſtep is to impreſs a contrary character on their minds, virtuous diſpoſitions, and induſtrious habits; laſtly, to find them the means of an honeſt employment and livelihood.'

How theſe pupils are to be ſent abroad into the world to act for themſelves, is not explained. This, indeed, may be cenſured as a frivolous remark, as it may be anſwered by ſaying, *as all other apprentices are, when the terms of their engagements expire:* but other apprentices are more at large in life to improve their connections for future eſtabliſhments, than thoſe who, being trained up in a careful retired manner, will, it is apprehended, come abroad under ſome diſadvantages. Indeed, if they are found as well qualified as others, and more ſober and moral, they will be ſo far more deſirable workmen: but will they not be expoſed, even by ſuperior merit, to ſuffer by malignant competition from the multitude, whoſe habits of acting are leſs under the reſtraint of good principles, and who will eaſily find ſome opprobrious epithet to mark them out to vulgar ridicule? We ſhould not ſo freely have dropped this hint, were there not ſufficient time to prepare for the maturity of thoſe

who

who are yet children; and did we not wiſh well to an inſtitution, to patronize which, humanity and policy muſt unite.

THEOLOGY.

Art. 66. *A Letter to the Reverend Dr. White:* containing, Remarks upon certain Paſſages in the Notes ſubjoined to his Bampton Lectures. By Philalethes. 8vo. pp. 39. 1s. Johnſon. 1789.

The particular notes, in the celebrated Bampton Lectures, which have called forth the preſent remarks, are thoſe which relate to the doctrines of the Trinity and the Atonement. Dr. White, or Mr. Badcock, (if *he* were the author of the notes in queſtion, which, ſays Philalethes, ſome ſuſpect, from internal evidence, to be the caſe,) has aſſerted that the oppoſers of the above-mentioned doctrines ground their objections on an appeal to reaſon; which the Bampton Lecturer ſtyles a preſumption. The letter-writer, on the contrary, maintains that the Unitarian Chriſtians make their firſt and chief appeal to the ſcriptures; and that they only have recourſe to reaſon as a ſecondary proof, in confirmation of what revelation originally teaches. He then, after premiſing ſome pertinent remarks on the uſe of reaſon in matters of religion, enters on his main deſign; which is to ſhew that the two foregoing articles, of what is termed the orthodox faith, cannot be ſupported either by ſcripture or reaſon. In order to prove his point, he does not, as is the uſual method with the writers on theſe ſubjects, ſelect a number of texts, preſſing on his adverſary ſuch as are more evidently favourable to his own particular opinions, and explain, on his own principles, ſuch as are leſs ſo: but, having firſt defied his opponent to produce a ſingle paſſage from ſcripture, in ſupport of the propoſitions which, he ſays, his tenets neceſſarily involve, he afterward undertakes to ſhew that ſuch propoſitions are abſolutely inconſiſtent with ſound reaſon. The doctrine of the Trinity, for inſtance, which maintains that God is one in nature and three in perſon, muſt, he ſays, neceſſarily involve one of theſe propoſitions; either, that the nature of God is diſtinct and different from the perſon of God; or elſe, that one and three are the ſame number. The latter propoſition, being a contradiction in terms, is too abſurd for any one to affirm: he therefore concludes that the trinitarian muſt reſt his creed on the former. Accordingly, he firſt poſitively aſſerts, that no ſuch diſtinction between the nature and the perſon of God is to be found in the ſcriptures: 'Let the ſcriptures be examined; and I pledge myſelf, that there will not be found one *book*, one *chapter*, one *verſe*, one *ſentence*, or even one *word*, that teaches, or that is even favourable to this poſition!'

He then endeavours to ſhew, at ſome length, that ſuch diſtinction is inconſiſtent with reaſon, and abſurd in itſelf. In the very ſame way, the author proceeds in his examination of the doctrine of the Atonement. 'I do with the utmoſt cheerfulneſs and confidence, call upon you to produce an inſtance, where the ſcriptures declare that Divine Juſtice required full ſatisfaction—or where it is ſaid, that it was neceſſary that this ſatisfaction ſhould be made by an infinite perſon—or, indeed, where it is ſaid that Divine Juſtice required any ſatisfaction at all.—I do aver, (and I challenge the world to prove the contrary) that *there is not a ſyllable* in the ſcripture

ture which teaches any ſuch doctrine.' He next produces a long train of arguments to prove that the doctrine in queſtion has as little foundation in reaſon as in ſcripture.

The writer then concludes his letter with ſome judicious obſervations on faith, which will be peruſed with pleaſure by the friends of rational religion.

'Faith,' he obſerves, 'is repreſented as one of the moſt eſſential requiſites of the Chriſtian character; and ſo it certainly is . . . . . becauſe the great leading truths of the goſpel, being unfeignedly believed, have a *natural tendency* to give us honourable and amiable ideas of God—to excite our hopes and fears—to awaken our dormant virtues—and thus to promote the cauſe of univerſal obedience, and univerſal happineſs. And ſo it is that we are ſaid to be *ſaved* by faith—and that he who *believeth not*, is ſaid to be condemned.

'If faith then is of ſuch eminent importance in the Chriſtian ſyſtem—it muſt be exceedingly plain, that according to the degree of faith, will be the degree of obedience.—If a man receives the Chriſtian religion with no other evidence than that it was the faith of his forefathers, we have but little reaſon to hope that the fruit of his faith will be very abundant. If a man by his own reſearches into the rational evidences of Chriſtianity, becomes convinced of the truth of it, we may expect a greater abundance of fruit: and perhaps on this ground it is, that we ſee ſuch a diſparity in the moral characters of profeſſing Chriſtians in this day, and in the earlieſt ages of Chriſtianity—In the one inſtance, they became Chriſtians by conviction—in the other, they are Chriſtians from faſhion and cuſtom.'

There are certainly many things in this letter which deſerve the ſerious attention of the orthodox; and ſome, perhaps, to which they will not find it eaſy to give a ſatisfactory reply: but we think the author's arguments are weakened by being too much dilated; and that they would have had more force if they had been more compreſſed. The writer, though he expreſſes himſelf with much warmth, at times, againſt the doctrines which he controverts, every where treats Dr. White with candour and politeneſs.

Art. 67. *A Vindication of the Modern Diſſenters*, againſt the Aſperſions of the Rev. William Hawkins, M. A. in his Bampton-Lecture Sermons, and the Right Reverend Author of "A Review of the Caſe of the Proteſtant Diſſenters, with reference to the Corporation and Teſt Acts." Intended as a Supplement to Dr. Johnſon's Life of Dr. Watts, with Notes. By Samuel Palmer. 8vo. pp. 38. 1s. Johnſon. 1790.

It appears, by the preface, that Mr. Palmer had no intention of inliſting into the regiment of counter-teſt warriors: but, when called on by name, and that rather roughly, he thinks himſelf bound, as a true ſoldier of the church militant, to buckle on his armour, to take his ſpear, and to preſent himſelf to his opponents. *Militat non ſine gloriâ.* He ſhews that neither the principles contained in his writings, nor in thoſe of the Diſſenters, have been fairly ſtated. On the other hand, we may remark that he has not fairly ſtated the fact reſpecting the declaration of aſſent and conſent to the liturgy, required of the clergy on taking a cure of ſouls.

If he looks into the act of parliament *, he will find, that it does not demand a ſimple aſſent to it as a perfect ſyſtem of doctrine, but only requires the aſſent of the clergy to the *uſe* of it, in ſuch and ſuch words, which they might be able to give if they conceive it to be excellent upon the whole; and at the ſame time, cheriſh diverſity of opinions †. In this view of the matter, the clergy are not ſo reprehenſible as they have been deemed; and, reſpecting the motives of men in their ſeveral profeſſions, the maxim ſhould always be, *Cherchez toujours le beau.*

Perhaps Mr. Palmer rather exceeds the mark, in ſaying of the Diſſenting clergy, 'Our miniſters are much better ſatisfied with the voluntary and cheerful contributions of their people, than they would be with the largeſt ſtate-endowments.'

Riches and independence are among the *bona per ſe*; and however well we may think of Diſſenting miniſters, we do not apprehend them to have acquired ſuch an abſtractedneſs from the world as to be thus indifferent to them.

What this very ſenſible and candid writer has offered on the ſubjects of Free Inquiry, Church Authority, Subſcription to the 39 Articles, and the *dangerous* Tendency (with reſpect to Church and State) of the ſentiments of the Proteſtant Diſſenters, merits the particular and diſpaſſionate attention of all parties and perſuaſions.

Art. 68. *A ſhort Commentary on the Lord's Prayer*, in which an Alluſion to the principal Circumſtances of our Lord's Temptation is attempted to be ſhewn. By Michael Lort, D. D. F. R. and A. S. S. 8vo. pp. 32. 1s. White. 1790.

Dr. Lort conceives that this beautiful formulary of devotion, ſo often repeated in our liturgy, is not thoroughly underſtood. He not only eſpouſes the tranſlation taken by Dr. Doddridge from the Fathers, and given in his Family Expoſitor, of the petition ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ—*deliver us from* THE *Evil* ONE: but conſiders every part of the prayer as immediately glancing at the devil and his empire, and ariſing from Chriſt's own recent *temptation* by him. He produces various paſſages, in which ὁ πονηρὸς occurs, to juſtify this verſion; and, in ſome, it requires ſuch a rendering: but it is not neceſſary to tranſlate it by *the wicked one* in all. 1 John, v. 19. *the whole world lieth* IN WICKEDNESS, ἐν τῷ πονηρῷ, ſounds better to us than "the whole world lieth in *the Wicked One.*"

Why, in making a prayer for his diſciples, our Lord ſhould frame it on the peculiar circumſtance of his own temptation, we do not thoroughly underſtand; nor do we much approve the devil being allowed to make ſo conſpicuous a figure in the Lord's Prayer. The petition, according to Dr. Lort's interpretation, ſeems to ſay, "O Heavenly Father, act not the part of the Devil, by leading us into temptation, but deliver us from the Devil."

Some, nevertheleſs, may be diſpoſed to adopt this commentary as orthodox; nor will we venture to condemn it as otherwiſe: we ſhall, however, hazard it, as our opinion, that there is no neceſſity for conſidering this petition as referring to the Prince of

* 13 and 14 Car. II. c. 4.

† We do not mean, by this, to ſay that the declaration is unexceptionable.

Darkneſs,

Darkneſs. "Lead us not into temptation, but, whenever we are tempted, deliver us from the evil of it," is very intelligible, and a proper ſubject for prayer: or, perhaps, the ſenſe of the petition might be thus expreſſed in modern language, "Lead us not into any trials of our principles and virtue, without being preſent to deliver us from the evil, or the ſin, to which we ſhall be expoſed." The latter part of this petition is connected with the preceding part by the word ἀλλὰ, and ſeems to expreſs the condition under which we pray to have the trials of a probationary exiſtence adminiſtered to us.

This latter appears to us the idea intended to be inculcated. Abſolutely to pray againſt *trials*, is to pray againſt the appointments of this world; which Chriſt does not allow his diſciples to do:—they are only permitted to pray *to be kept from* THE EVIL *of it*.

Though we cannot acquieſce in Dr. Lort's interpretation, he is entitled to our thanks for employing his thoughts on this ſacred compoſition. We ſhall not here inquire into the preciſe idea which was intended to be conveyed, in ſcripture, by the words that are rendered *Satan, the Devil, the Evil One* *: but we will venture to aſſert that, if men pray and ſtrive againſt their own vicious appetites and paſſions, they will never be hurt by *the malice and inſtigation of the Devil*.

Art. 69. *An Epiſtle to the Chief Prieſts and Elders of the Jews.* Containing an Anſwer to Mr. David Levi's Challenge, to Chriſtians of every Denomination, reſpecting the Accompliſhment of the Prophecy of the firſt Coming and Crucifixion of the Meſſiah. To which is added, An Inveſtigation and Computation of the exact Time of their Final Reſtoration; as alſo of that of the Deſtruction of the Dominion of Antichriſt: together with an accurate Chronology of the World, from the Creation to the preſent Year; confirmed by aſtronomical Obſervations, &c. By the Rev. Richard Beere. 8vo. pp. 212. 3s. ſewed. Parſons. 1789.

This writer is one of thoſe profound calculators, who are able to look forward with as much certainty as they can look backward. By the help of his wonderful powers of inveſtigation and computation, Mr. Beere has proved, that the world is exactly 5830 years old; that Jeſus Chriſt was certainly born on the 11th of December, in the 25th year of Auguſtus; that he lived juſt 33 years and 99 days; that the reſtoration of the Jews will take place within 30 years from the preſent time; and their complete converſion, and the final deſtruction of Antichriſt, in the year 1886.

It may be ſo! but we muſt take Mr. Beere's word for the correctneſs of his calculations, and the ſolidity of his *data*: for we have not time to inquire whether 'the facts and circumſtances, on which his calculations are founded, have all the neceſſary preciſion, to bring them to a focal point;' and, if we had leiſure, we have little encouragement to labour through the tedious proceſs: for, as

* Quere: Might not *the Evil One* ſignify no more than *the evil principle perſonified?* and, if ſo, our two verſions and interpretations, mean only the ſame thing.

Mr.

Mr. Beere obſerves, 'Men are fallible beings; and to go right there is but one path; but to go wrong there are numberleſs ways.'

SINGLE SERMONS.

Art. 70. Preached before the Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter, on Saturday January 30, 1790, being the Anniverſary of King Charles's Martyrdom. By John Lord Biſhop of Carliſle. 4to. pp. 22. 1s. Cadell.

Though the word *martyrdom* occurs, as uſual, in the title-page of this Sermon, Biſhop Douglas does not give it his ſanction by beſtowing, on Charles's death, in the body of his diſcourſe, ſo holy an epithet. The impartial hiſtorian muſt deſcribe him as a miſguided and unfortunate monarch; the good man muſt pity his melancholy end; and all muſt admire the magnanimity with which he met it: but no one, who is acquainted with the events of his reign, will find reaſon to claſs him with the noble army of martyrs. He provoked, by a ſeries of unconſtitutional and oppreſſive meaſures, the reſiſtance of his ſubjects; and notwithſtanding he at laſt fell by wicked hands, it was in conſequence of a civil war that his tyranny had ſtirred up. We cannot, in the leaſt degree, vindicate the glorious and happy revolution, without allowing that Charles's Parliament were juſtified in taking up arms; and if a Prince, by his oppreſſions and cruelties, obliges a people to reſiſt his government, ſhould this reſiſtance be carried to ſuch extremities as to involve his death, it may excite our commiſeration, but does not give him a right to pious honours.

Unentitled, however, to that holy eminence, to which his ardent admirers have been accuſtomed to elevate him, he is not to be loaded with all that obloquy with which ſome have endeavoured to inſult his memory. Apologies are to be made for him, which, though not amounting to exculpations, ought to be conſidered, when a view is taken of this eventful period of Engliſh Hiſtory. The Biſhop of Carliſle obſerves that,

'This unhappy prince, bred up with too high notions of ſovereignty, had, in the earlier years of his reign, aſſumed powers inconſiſtent with a limited government. Similar acts of prerogative under the plea of ſtate neceſſity, had, undoubtedly, been exerciſed by ſome of his immediate predeceſſors. But, when he aſcended the throne, the times of deſpotiſm were at an end. Learning had begun to unfold right ſentiments about the duty of rulers, and the grounds of allegiance; and wealth diffuſed throughout the kingdom, by growing commerce, had enabled its people to contend manfully for that freedom which, their enlightened minds inſtructed them they had a right to enjoy.'

The Right Reverend and learned preacher proceeds to diſcuſs the ſubſequent tranſactions of this turbulent reign, animadverting on the conduct of the Parliament, pointing out the conſequences of its victories over the King, and comparing thoſe who brought him to the ſcaffold 'to a gang of ruffians, who were tempted to add death to robbery, that they may ſecure their plunder.'

To

To a gang, the Biſhop very juſtly aſcribes Charles's death. It was not the wiſh of the nation, nor of the religious ſect, to which the bloody junto belonged. Were we, however, to ſpeak our real ſentiments of that melancholy event, we ſhould aſcribe *the act* more to *fear* than *ambition*. Oliver, together with a few other active individuals, was afraid of reſtoring a Monarch againſt whom they had borne arms; they therefore reſolved to take off his head to preſerve their own lives: but whatever was the motive that inſtigated them, the recollection of that anarchy which preceded the violent death of the King, and the extinction of monarchy, ought ever, as the Biſhop obſerves, to endear to us our ancient form of government.

After ſpeaking, in terms of juſt praiſe, of our conſtitution, as defined and ſettled at the Revolution, he reprobates the fanciful plans of ſpeculative reformers, and expreſſes himſelf averſe from the moſt plauſible changes.

We do not abſolutely object to this part of the diſcourſe. *Quieta non moveri*, may, in general, be a good maxim of ſtate; yet it ſhould be conſidered on the other hand, that the *fear*, as well as the *deſire*, of change may be carried to a dangerous extreme.

All that glances at the preſent ſituation of the Church, with reſpect to 'Catholics and Diſſenters,' will be found in the following paſſage:

'Political zeal is, generally, leſs likely, than that which has religion for its object, to inflame the whole maſs of a community. Here, again, there ſeems to be little apprehenſion of miſchief. The fanatical ſpirit of the independent levellers, who, impiouſly, deluded themſelves into a perſuaſion, that they were commiſſioned by Heaven, to eſtabliſh, with the ſword, the reign of the ſaints upon earth, doth not diſgrace any of the various denominations of our modern ſeparatiſts. And, while they are made eaſy by the free exerciſe of their reſpective modes of worſhip, may we not reaſonably expect, whatever farther claims are ſometimes urged by individuals, that the body of Proteſtant Diſſenters in general, are well inclined to return due obedience for protection?

'There have been times, and not very remote, when danger, to our happy eſtabliſhment, might be ſuſpected, from Diſſenters of a different deſcription. But, we have lived to ſee an end put to the hopes, nay, we may ſay, to the exiſtence of a popiſh pretender to the Crown: and, in conſequence of this additional ground of ſecurity we can obſerve the eager deſire of thoſe of the Romiſh communion, to be conſidered and treated as good ſubjects.'

Why ſhould not Catholics and Diſſenters be, in every reſpect, treated as good ſubjects? This, perhaps, the learned Biſhop would tell us, Church and State are deſirous of doing: but the preſervation of the Conſtitution in both, requires their keeping up the *old partition-wall*. So it is thought, and ſo it is determined.

The ſerioufneſs and piety with which this ſermon is concluded, muſt be univerſally admired.

The text is 1 Chron. xxix. part of the 11th verſe.

Art.

Art. 71. Preached before the Univerſity of Oxford, on Jan. the 30th, 1790. By the Rev. R. Shepherd, D. D. late Fellow of C. C. C. Archdeacon of Bedford, and Chaplain to the Right Rev. the Lord Biſhop of Durham. 4to. pp. 17. 1s. Davis, &c.

The text of this diſcourſe, Rom. xiii. 5. *We muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake*, ſeems, at firſt view, to countenance the ſlaviſh doctrine of non-reſiſtance and paſſive obedience; and before the Revolution, preachers courted the ſmiles of princes, by giving it this turn: but Dr. Shepherd, ſo far from intimating an idea of the kind, expreſsly bars ſuch an interpretation. 'The text (ſays he), whatever it imports, cannot mean to furniſh power with a licence to oppreſs unoppoſed, or to eſtabliſh abject ſlavery under the ſacred guard of conſcience.'

In order to elucidate the true ſentiment which the Apoſtle meaned to convey, he exhibits a judicious paraphraſe of the whole paſſage, relating to the ſubject of obedience to civil governors; and ſums up the whole in the following general obſervation, viz. 'that our religion neither releaſes ſubjects from ſubmiſſion to their governors, as Chriſtians, nor yet ties them up from the claims of their natural rights as men. It enforces what reaſon enjoins as a ſocial duty, with the ſanction of a divine command, and thereby extends the breach of that duty to a moral reſponſibility at the throne of God.'

We heartily ſubſcribe to this Chriſtian and conſtitutional doctrine; and though we think Charles the *Martyr* taints our ritual by proſtituted piety, we can have no objection to 30th of January ſermons, which inculcate ſuch principles as irradiate this well-written diſcourſe.

Dr. Shepherd's ſubſequent reflections point out the uſeful inſtruction that princes, eccleſiaſtics, civil governors, and the people at large, may deduce from the portion of hiſtory to which the ſolemnity of that day immediately directs their attention. Theſe reflections diſcover much good ſenſe, as well as an acquaintance with hiſtoric facts; and though we ſee no great propriety in the writer of a political ſermon condemning Dr. Price for introducing politics into the pulpit, we as little approve as Dr. Shepherd can do, their being ſounded from this *drum eccleſiaſtic*; and heartily wiſh that divines of all perſuaſions, inſtead of inflaming the paſſions of men about *Charles* I. or *the Revolution*, would unite in exhorting their reſpective hearers, as Dr. S. does in the concluſion of this diſcourſe, 'to ſhun vice, however dignified by rank, or recommended by abilities; and to practiſe virtue, aſſured that this only can make and preſerve a people free, great, and happy.'

Art. 72. *Religion and Loyalty the grand Support of the Britiſh Empire.* Delivered in the Cathedral Church of St. Paul, on January 30, 1790, before the Right Hon. the Lord Mayor, the Court of Aldermen, &c. Being the Anniverſary of the Martyrdom of King Charles the Firſt. By C. E. De Coetlogon, Chaplain to the Mayoralty. 4to. pp. 25. 1s. Rivingtons.

Mr. De Coetlogon commences his ſermon (from Acts, xvii. 7. *There is another king, one Jeſus*), with mentioning the univerſal apoſtacy of mankind from a ſtate of original righteouſneſs; takes

notice *of the reſtleſſneſs of the Jews under the* THEOCRACY, *and their deſire to have a king like other nations*, as one of the moſt ſtriking inſtances of it; and then leaves it to his readers, from the aſſociation of ideas, to find out a reſemblance between the ſource of the diſſatisfaction of the Jews under Jehovah, and of the Engliſh under the government of Charles I. * whoſe unconſtitutional and tyrannical meaſures he ſoftens into *political indiſcretions* †; and informs us, 'that he fell a ſacrifice to his reſolute adherence to the eccleſiaſtical eſtabliſhment of the conſtitution.' (P. 14.) This, however, we muſt ſuggeſt to Mr. De Coetlogon, is not an accurate ſtatement of the fact. He reſolutely adhered to the church, but no impartial hiſtorian will ſay that his death proceeded ſolely from this adherence.

Mr. De C. miſrepreſents the hiſtory of his own, as well as of paſt times, when he mentions the Diſſenters as aſſerting an *equal right* to the *poſſeſſion* of civil offices with the members of the church: for they only aſſert an equal right to *eligibility*. *A complete toleration*, he diſcovers to be a contradiction both in *terms* and *law*. P. 18. We, however, cannot perceive this contradiction. Toleration may be either *partial*, or *complete*. The former implies the permiſſion of ſectaries, or ſeparatiſts from the eſtabliſhed church, but with certain reſtrictions; the latter, allowing them to adhere to their religious ſentiments, and to worſhip God in their own way, without obliging them, for this exerciſe of their religious liberty, to ſuffer any penalty or civil diſqualification whatſoever.

Though we have undertaken to explain the meaning of the phraſe *complete toleration*, we confeſs ourſelves unable to underſtand Mr. De Coetlogon's *premature apotheoſis* of his Majeſty (p. 21.); we ſhall leave this to be explained by the Lord Mayor and Court of Aldermen, who have publicly given their approbation to this diſcourſe.

Art. 73. *The Diſſenters' preſent Claims* conſidered, in a Sermon preached at Warrington on the 30th of January 1790. By Edward Owen, M. A. Rector. 8vo. pp. 33. 1s. Lowndes.

Art. 74. *Obſervations upon the Rev. Mr. Owen's Sermon.* By the Rev. Joſeph Bealey. 8vo. pp. 44. 1s. Johnſon.

In all human diſputations, paſſion, fear, and party violence, are conſiderable ingredients; and when religion, or any thing con-

* His words are, 'How far the unfortunate and moſt ſorrowful occurrences in the annals of the Britiſh empire, which, from the aſſociation of ideas, muſt force themſelves upon our recollection on this day's ſolemnity, might ariſe from a ſomewhat ſimilar ſpirit, from a general and irreligious diſregard of the *divine* government, we ſhall not preſume to determine.'

† 'A character which, though in many particulars excellent, was not, in all probability, deſtitute of ſome political indiſcretions.' P. 7. He is not quite ſure that they deſerve even this ſoft cenſure: but Rapin obſerves, vol. ii. folio edit. 2. p. 447, "It muſt be laid down as an undeniable fact, that the King had formed a deſign to eſtabliſh an arbitrary government in England."

nected with it, is the object of contention, the mind is moſt inflamed, and of courſe, leſs inclined to allow truth to be defended by her own weapons. What malignant expreſſions and ſharp accuſations have contending ſects employed againſt each other! We hoped, however, that all parties were now grown more liberal; and that the hard names and bitter aſperſions, once ſo much in faſhion, eſpecially in the ſervice of January 30, were blotted from the theological dictionary. Sorry are we to remark, that Mr. Owen's ſermon has a tendency to blow up the embers of ſtrife; and to cauſe ill blood between the church and the diſſenters. The clergy might think they ſaw reaſon to be alarmed at the late application and conduct of the diſſenters: but they ſhould not, therefore, have been induced to blacken their character, and to revive long-exploded calumny. Mr. Owen's text, 1 Peter, ii. 16. *Not uſing your liberty for a cloke of maliciouſneſs*, indicates the complexion of his ſermon; in which, after allowing the diſſenters to be zealous friends both to civil and religious liberty, he accuſes them of *intemperate* zeal, of a *republican and turbulent* ſpirit; of a *fondneſs* for *novelty*, of conſidering toleration as a *right*, not an *indulgence*; of *diſturbing our peace*; and of a *ſecret view to ſubvert the eſtabliſhment.*

Mr. Bealey replies to theſe, and to ſome other charges; and very properly comments on the haſtineſs and illiberality of Mr. Owen's expreſſions. Still we would not pronounce him illiberal, but are diſpoſed to think that a temporary violence againſt the Diſſenters, occaſioned by their efforts to obtain the repeal of the Teſt, has driven him from his natural candour. This is often the caſe with ſenſible and good men.

The circumſtance moſt deſerving notice, in Mr. Bealey's obſervations, is his calculation of the number of the Diſſenters in Lancaſhire. We are incompetent to ſpeak of its accuracy: it makes their number to be 26,800. Quere, What is their number throughout England?

Art. 75. *The Teſt of Truth, Piety, and Allegiance:* Delivered on the Day of Sacramental Qualification for the Chief Magiſtracy of the City of London, before the Right Hon. the Lord Mayor, the Aldermen, and Sheriffs. By C. E. De Coetlogon, A. M. Chaplain to the Mayoralty. 4to. pp. 25*. 1s. 6d. Rivingtons.

The paraphraſtic declamation which conſtitutes a great portion of Mr. De Coetlogon's diſcourſe, may be popular, and no ineffectual method of explaining the Scriptures to the multitude. His appeal to the Bible, as the great ſtandard of truth, muſt be highly applauded: but we thought it rather unfortunate that, while he was directing our attention *to the law and the teſtimony* (the text, If. viii. 20.) he ſhould ſtrenuouſly contend for a *ſecondary uſe of the ſacrament as an oath of civil allegiance*, when his teſtimony gives not

* There is an Appendix of 12 pages not noticed in the title, containing *Reaſons aſſigned by a pious Diſſenting Miniſter, for not exerting himſelf in the Repeal of the Teſt Act*, &c. Theſe reaſons are of a pious and ſpiritual caſt.

the

the moſt diſtant hint of ſuch an application. By pleading for the ſacrament, which he acknowleges was appointed as a memorial of the ſufferings of an incarnate God, to be adminiſtered as a civil teſt, he appears to us to be recommending to *give to Cæſar, the things that are both God's and Cæſar's.*

Art. 76. *The Teſt Laws defended.* Preached at St. Philip's, Birmingham, January 3d, 1790. With a Preface, containing Remarks on Dr. Price's Revolution Sermon, and other Publications. By G. Croft, D. D. 8vo. pp. 36. 1s. Baldwin.

We only ſmiled at Dr. Croft's attempt to perſuade his readers, that Dr. Price's laſt ſermon abounds with *vulgariſms* (preface, p. 6.), but the ſmile was changed to a frown at his approbation of an illiberal and perſecuting ſentiment of the late ſingular Mr. Elwes. 'He expreſſed to me (ſays Dr. C. p. ix.) an *honeſt* indignation againſt the toleration of any ſect, whoſe opinions were not regularly ſpecified.' For ſhame, Dr. C.! this ſpirit would light again the fires of Smithfield. Toleration is glorious; and that man is inglorious, who exerts his pen againſt it. This writer is not contented with expreſſing his diſapprobation of extending the civil rights of diſſenters, but laments their poſſeſſion of any. 'The right of voting at elections, and ſitting in parliament, *unfortunately* (as we think*), cannot be taken from the diſſenters,' (p. xiii. xiv.). Dr. Croft thinks it *unfortunate* that theſe men ſhould even have the power of chooſing one member to repreſent them, and plead their cauſe in the aſſembly of the nation. Does he not defame the clergy by uſing the plural *we?* They are deſirous, which is very natural, of ſecuring the eſtabliſhment to which they belong, but not by totally deſtroying the firſt principle of the conſtitution.

In the ſermon, Dr. C. affirms 'the ſacramental teſt to be calculated to cleanſe all thoſe from whom it is required, *to make them veſſels unto honour, ſanctified and meet for the Maſter's uſe, and prepared unto every good work.* (Text, 2 Tim. ii. 21.)'

Is it obſerved to have this effect? Does fact confirm this bold poſition?

Art. 77. *On the Neceſſity of an Eſtabliſhed Order of Teachers and Rulers in the Church for the Preſervation of Chriſtianity in a Nation.* Preached in the Pariſh Church of Doncaſter, at the primary Viſitation of the Rev. Charles Cooper, D. D. Archdeacon of York, Auguſt 13, 1787. To which are added, a few plain Arguments againſt the Repeal of the Corporation and Teſt Acts. By George Hay Drummond, A. M. Vicar of Doncaſter. 4to. pp. 30. 1s. Rivingtons.

We conſidered the word *order*, in the title of this ſermon, as ſynonimous with *claſs*, till we came to p. 9. where Mr. Drummond contends, 'that a *regular ſucceſſion of* miniſters, *deriving their authority through the ordination of their predeceſſors, ultimately from God*, is the means God has taken, and commanded us to avail ourſelves of, for the continual conduct and pure propagation of that religion

* Theſe are Dr. C.'s own words.

he revealed to the world.' An *eſtabliſhed order* may be very expedient: but a *regular ſucceſſion of miniſters, deriving their authority*, &c. does not appear, to us, the means which God has either commanded or purſued, for the promulgation of religion. Mr. D. rather overſtrains the matter, as he alſo does in p. 5. where he obſerves, 'that this ſucceſſion of perſons was ordained to adapt Chriſt's laws to the ſeveral changes of languages, and to make ſuch further regulations as the exigencies of time and place would require.' We do not recollect on what paſſages of Scripture the preacher founds his poſition.

He alludes to the *Reformation* as a period 'when the church roſe again to its original purity, and ſhone with its primitive brightneſs.' P. 11. If this be a fact, our liturgy requires no further cleanſing; and Socinians may be branded as 'ſtriking at the root of Chriſtianity itſelf.' See p. 16.: but we neither think that the Reformation reſtored religious doctrine to its original purity, nor that it is candid thus to condemn any ſect of Chriſtian profeſſors.

If, as Mr. D. ſays, p. 2. Chriſt, 'poſitively declared, that no one who diſobeyed him as a teacher, ſhould receive any benefit from him as a redeemer;' may it not be preſumed that, if any obeyed him as a teacher, they would pardon their diſputes about his office as Redeemer?

The *plain arguments* on the Teſt are entitled to no particular notice.

Art. 78. Occaſioned by the Deceaſe of John Howard, Eſq. preached in Wild-ſtreet, Lincoln's Inn Fields, March 21, 1790. By Samuel Stennett, D. D. 8vo. pp. 41. 1s. Cadell.

Art. 79. *The True Patriot.* Preached on the much-lamented Death of John Howard, Eſq. LL. D. F. R. S. at Hackney, his native Place. With Memoirs of his Life and Character. By Samuel Palmer. 8vo. pp. 43. 1s. Johnſon.

Howard, the martyr of humanity, is entitled to all the honours of pulpit eulogium. The miniſters of religion cannot be much more laudably employed than in holding up his ſingularly amiable character to the admiration and imitation of mankind: but, in order to render it juſtice, and to ſatisfy an almoſt adoring public, the utmoſt ſkill of the firſt maſters of eloquence is required. We expect the grave of ſuch a man to be ſtrewed with the choiceſt flowers of oratory, and his memory to be embalmed in the richeſt and moſt pathetic language. Howard's death ought not to be recorded and lamented in the accuſtomed routine of funeral ſermons. Could we view him with leſs than enthuſiaſtic admiration, we ſhould, probably, have read theſe diſcourſes with more ſatisfaction, and might have beſtowed on them an higher encomium. We claſs them together, as the preachers have taken the ſame text (Acts, x. 38. *Who went about doing good)*, and treated it in nearly the ſame manner. Dr. Stennett enters more into the text, as it is deſcriptive of Chriſt; and Mr. Palmer enlarges more on the character of this his diſciple, to whom, in the next place, it is very pertinently applied. The diſſenters may be allowed to glory in the

name of Howard; and we cannot help feeling ſome prejudice againſt the teſt laws, when we reflect that they might have prevented his glorious career of mercy. That benevolence, which the world has ſo highly extolled, and which it muſt extol as long as virtue obtains any reſpect and honour, commenced with his ſerving as ſheriff for the county of Bedford; which office, truſting to the liberality of the age, he undertook, being a diſſenter, without qualifying. In this office, a ſenſe of duty induced him perſonally to viſit the priſons of his diſtrict, and to lay the plan of exploring the cells and dungeons of Europe.

More piety and goodneſs could ſcarcely be united in any character. Like COOK, he died in the line of life to which his whole thoughts were directed: both explored unfrequented regions;—the one to increaſe our knowlege of mankind, and the other to diminiſh its miſery.

In a ſubſequent P. S. to his ſermon, Mr. Palmer gives the following unequivocal contradiction to the report of Mr. Howard's ill treatment of his unhappy ſon:

'Juſtice will, in due time, be done to his character in regard to this and every other accuſation. In the meanwhile, to prevent or remove any unfavourable impreſſions on the minds of my readers, I take this method of declaring, *from my own perſonal knowlege*, as well as the teſtimony of others, that *the above report of the father's cruelty is as falſe*, as the mention of the ſon's unhappy ſituation is indelicate.'

Art. 80. Occaſioned by the Death of Mrs. Martha Mounſher, who died October 16, 1789, in the 24th Year of her Age. Preached at Southampton, October 25th, by William Kingſbury, M. A. 8vo. pp. 40. 6d. Bew.

We have, on former occaſions, entered our proteſt againſt funeral ſermons, as being, generally, mere panegyrics on the dead; and, on that account, as well as on ſome others, not likely to be of much ſervice to the living: but the preſent diſcourſe is an exception. Mr. Kingſbury, indeed, ſpeaks of the deceaſed in very high terms of commendation; yet he expreſſes himſelf in ſuch a manner, that we cannot ſuppoſe him inſincere. We therefore recommend this diſcourſe as ſenſible, ſerious, and pathetic.

CORRESPONDENCE.

*** M. DUTENS, a foreign gentleman of reſpectability, reſiding in London, has tranſmitted to us a letter written to him by the Abbé Barthélemy, which we are requeſted to publiſh. We comply with this requeſt, with the greateſt readineſs and pleaſure; and, therefore, preſent our readers with the following tranſlation of it:

"To M. DUTENS.

"SIR, *Paris, March* 30, 1790.

"I have juſt been reading, in the Appendix to the 81ſt Volume of the Monthly Review, an account of the *Travels of the Younger Anacharſis*; in which the

the Reviewer treats me with a politeneſs that entitles him to my thanks; and concludes with a remark which demands an explanation from me. *It is poſſible* (he ſays), *that the plan of this work may have been taken from that of the Athenian Letters*; which, * he obſerves, were never, *properly ſpeaking*, publiſhed: But as he adds, that they were communicated to ſeveral perſons, it may be preſumed that I had ſome knowlege of them; and ſuch a ſuſpicion may receive additional ſtrength, if it is conſidered that the two works, formed on the ſame plan, ſeem only a continuation, one of the other.

"Nevertheleſs, Sir, I aſſure you, on my honour, that chance alone gave me the idea of my work. I travelled into Italy, in 1755:—the appearance of this beautiful country made me regret its ancient glory; and I was continually tranſporting myſelf to that period of the revival of Letters and the Arts, when each city ſhould grow proud with the proſperity of the former, and ornament itſelf with the productions of the latter; when the *Medici*, the *Urſini*, the *Farneſe*, the Houſe of Eſt, and other petty ſovereigns, hitherto divided by ſeparate intereſts, ſhould emulate each other in drawing to their courts, both amuſement and talents. Theſe pleaſing viſions ſo often preſenting themſelves to my imagination, I thought it might be poſſible to embody them, in ſuppoſed travels through Italy, toward the reign of Leo X. I reflected, for ſome time, on this project; and then perceived it would engage me in inquiries too remote from thoſe which had hitherto occupied my attention. The hiſtory of the Greeks juſt then ſuddenly offering to my view a more extended, and ſtill more dramatic ſcene, I eagerly embraced it; and, at my return from Italy, in 1757, began the *Travels of Anacharſis*.

"It was not till after the publication of this work, that I heard of the *Athenian Letters*. Mr. Jenkinſon, when at Paris, during the laſt ſummer, incidentally ſpoke of them to me; and Lord Dover, a few months ſince, had the goodneſs to ſend me an elegant copy of them, enriched with ſome of his own hand-writing. This precious gift flattered my vanity, and the peruſal of the Letters has depreſſed it. I freely confeſs to you, that, had I been ſooner acquainted with them, I ſhould either not have commented my work, or I ſhould never have finiſhed it.

"I have the honour to be, with affectionate and reſpectful attachment,

"SIR,

"Your moſt humble and moſt obedient ſervant,

"BARTHE'LEMY."

M. Dutens obſerves, in addition to M. Barthélemy's declaration, that, during fifteen years' acquaintance with the Abbé, while the latter was preparing his work, and read the greateſt part of it to him, he had no reaſon to think that the Abbé had the ſmalleſt knowlege of the *Athenian Letters*; which M. Dutens never happened to mention, as he himſelf had but an imperfect idea of them.

The letter of M. Barthélemy needed not the collateral teſtimony of M. Dutens; and, indeed, it ſhould be remarked, that we did not aſſert, nor mean to inſinuate, that the plan of the Abbé's work was ſo far from original, as to be *totally* taken from that of the Engliſh publication: we only threw out a ſurmiſe, that he had, "*poſſibly*, taken *a hint* from it."

* By ſpeaking of *the author* of the Review, M. Barthélemy ſeems to ſuppoſe, that our work is the production of one perſon only. It is ſurprizing that the learned Abbé ſhould imagine, that any one man could be equal to ſuch a taſk; and that he ſhould need to be informed, that the Monthly Review is the joint compoſition of *a ſociety of Gentlemen*.

††† L. B.

††† L. B. inquires whether R. Y. the author of a diſſertation, in the 7th volume of the Gentleman's Magazine, on the repeopling the earth after the flood, ever publiſhed that paper ſeparately. It is not in our power to give L. B. this information. If R. Y. who, we doubt not, was Mr. Richard Yate, of Shropſhire, did re-publiſh his diſſertation, it muſt have been before the commencement of the Monthly Review; or under ſome other title.

‡‡‡ H. E. ſeems to think, that the *independency* of our new Series is deſtroyed, by the continuation and concluſion of critiques which were commenced in the preceding numbers. This objection is ſo very futile, that, though it has been made by others, we did not think it required refutation; and now, indeed, we ſhall *anſwer* it by *aſking* H. E. how he would have avoided ſuch a meaſure? Would he ſuddenly and abruptly throw aſide thoſe works which had been only half inveſtigated? Would he not, by ſo doing, unjuſtifiably neglect their authors, and juſtly offend our old and conſtant readers? Or would he re-commence the examination of ſuch works? If ſo, would not theſe old and conſtant readers be highly and reaſonably angry at being obliged to eat, twice, of the ſame diſh, and pay for variety?

We will confeſs that the objection occurred to us, *at the time*: but we immediately aſked ourſelves the above queſtions, and were unable to obviate the difficulties which they ſuggeſted.

†*† Z. whoſe letter bears the Norwich poſt-mark, ſays that he is a plain Engliſhman, who was never taught any other than his native tongue; and is, therefore, much at a loſs when we quote French, or other foreign writers. We are, ſometimes, obliged to do this, contrary to our general rule: but, where we can avoid it, Z. ſhall not be forgotten.

‡ The letter ſigned *Horace*, is written in a ſtyle that precludes us from paying any other attention to it, than by availing ourſelves of the correction of the *erratum* which the writer pointed out.

‡*‡ When the work appears, to which Mr. Robſon of Darlington refers, attention ſhall be paid to the information contained in his letter.

† We return all due and becoming acknowlegments to the 'Layman' who ſent us his printed letter in the Public Advertiſer. This writer compares the *three perſons in the Trinity*, to the triumvirate *Cæſar, Pompey, and Craſſus*. We will not *diſpute* the *propriety* of this alluſion, however ſingular and *improper*; nor controvert any other opinions that the gentleman advances, however open both to fair criticiſm, and to deſerved ridicule.

†‡† 'To the MONTHLY REVIEWERS.

'Dr. Towers preſents his compliments to the Monthly Reviewers, and takes the liberty of informing them, that they have made a very injurious and

and ill-grounded aſſertion reſpecting him, in their Review for March laſt, p. 278. In the review of the tranſlation of the *Vie de Frederic*, printed at Straſburgh in 4 volumes 8vo. it is ſaid by the writer of the article, in a note, that "it was from this publication that Dr. Towers collected the greater part of his materials for the Life of Fred. II." This aſſertion is ſo far from being true, that the whole of Dr. Towers's firſt volume, and a conſiderable part of his ſecond, was printed off, before he had ever ſeen the French work. When he obtained it, he made ſome uſe of it, and quoted and referred to the original work itſelf with the moſt ſcrupulous exactneſs, as any man may ſee, who will give himſelf the trouble to compare the French work with that of Dr. Towers. In collecting the materials for his work, Dr. Towers made uſe of near 200 volumes; and the ſecond volume, of which his Memoirs of the King of Pruſſia conſiſt, contains more than 600 references to his authorities, given with much more exactneſs than is uſual in works of this kind.'

In anſwer to the *heavy charge* which Dr. Towers has thus been pleaſed to prefer againſt us, we can only obſerve, that, finding that the facts recorded, both in the *Vie de Frederic* as written by M. de Laveaux, and in the *Life of Frederic* as compiled by Dr. Towers, were the ſame, or *nearly the ſame*; that the latter, as well as the former, had blindly and implicitly followed Voltaire, and other writers who had ſpoken degradingly and miſtakenly of the King; and knowing, from the references which Dr. T. has made to the work of M. de L. that the Straſburgh publication was actually before him, we concluded (as, ſurely, might fairly be done), that he had collected from it *the greater part of the materials of which it is compoſed*. Be this, however, as it may, the performances in queſtion are equally imperfect and erroneous; and if Dr. Towers, in drawing up his Memoirs, 'made uſe of nearly *two hundred* volumes,' *he certainly ought* to have produced a better work. Inſtead of palliating the matter, therefore, he has, by ſuch a confeſſion, conſiderably aggravated it.

After all, the queſtion is ſimply this, *Whether Dr. Towers has compiled his Memoirs from the Vie de Frederic as printed at Straſburgh; or from the ſeveral publications, of which the writer of that book had before availed himſelf?*

The matter is of no ſort of importance, and ſhall be ſettled in which ever way the Doctor may pleaſe.

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† Dr. Trotter's letter came too late for us to comply with his requeſt, in the preſent month.

‖*‖ Dr. Underwood's polite letter arrived too late in the month, to receive due attention.

☞ Iſaac Hawkins Browne, Eſq. is *not* the author of the work intitled, "Private Worth the Baſis of public Decency." See our laſt, p. 338, 339.

ERRATA *in our laſt Number.*

Page 254. laſt line but one, *read* perenniora.
284. line 3. *for* ſeven, *read* ſeveral.
315. line 13. *for* 30, *read* 3.

APPENDIX

TO THE

FIRST VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyage de Monſieur* LE VAILLANT, &c. *i. e.* Travels of M. LE VAILLANT, in the interior Parts of Africa, by the Cape of Good Hope, in the Years 1780—1785. 2 Vols. 8vo. pp. 783. Paris. 1789.

THOSE philoſophers who were beſt acquainted with the ſingularity of this gentleman's character, and with his enthuſiaſtic love of natural hiſtory, were the moſt impatient for the publication before us; and now that it has made its appearance, it is not ſo well calculated either *to ſatiate*, or to *ſatisfy*, as to ſharpen the appetite for a more complete treatiſe, which he promiſes to give to the world, on the ſubject of natural hiſtory; and to which, the preſent may be conſidered as merely introductory.

This work may be deemed the journal of his ramble among the Hottentots and Caffres; and he gives a moſt intereſting and entertaining account of every incident as it ariſes. The life of *Robinſon Cruſoe* was, in many reſpects, realized in this excurſion, or rather *incurſion*, into the territories of a people, whom prejudice and calumny have repreſented as more hoſtile than their beaſts of prey. If that celebrated performance gave univerſal pleaſure, as a *romance*, the preſent muſt afford double ſatisfaction, as it deſcribes amuſing and intereſting *facts*; it makes us acquainted with countries which have ſcarcely ever been deſcribed by thoſe who actually viſited them; and it exhibits to us ſcenes that are novel, romantic, and inſtructive.

There is ſomething ſo peculiar in M. Vaillant's turn of mind, in his plans, in their objects, and in the manner in which they were executed, that, before we proceed to the

work itſelf, we ſhall imitate his own example, and juſt introduce him to the acquaintance of our readers.

He informs us, in his introduction, that he was born at Surinam; that, from his infancy, he was fond of natural hiſtory, and, particularly, of attending to the inſtincts of animals: that, as he advanced in years, his attachment to this ſtudy became an inſuperable paſſion: that, on the return of his parents to Europe, he enjoyed, for the ſpace of three years, various opportunities of frequenting the moſt diſtinguiſhed cabinets in Paris, and in other places; and that, however his young mind might, at firſt, be ſtruck with their extent and beauty, yet on a more familiar acquaintance, he began to be extremely diſſatisfied with them.

'They left (ſays he) a void in my mind. I ſaw, in thoſe collections, nothing of the ſpoils of nature, more than a general depoſit, where different beings, arranged without choice or diſcrimination, ſlept, uſeleſs to ſcience. I derived no information from them, reſpecting thoſe moſt eſſential articles, the manners, affections, and habits of animals; which conſtituted, from my youth, my moſt favourite ſtudy. The many publications in natural hiſtory which I conſulted, were filled with ſufficient contradictions and abſurdities, to render them prejudicial to every one whoſe taſte is not already formed. I read, with a degree of rapture, the maſterly performance which the firſt genius of the age has conſecrated to poſterity; and I burned daily incenſe at the foot of his ſtatue: but the magic of his eloquence could not ſeduce me to admire the wanderings of his imagination: nor could I pardon in the philoſopher, the exaggerations of the poet. Thoſe parts of the globe which have not yet been explored, were continually in my thoughts; and I was perſuaded that freſh information, acquired from theſe regions, would beſt rectify that which we already poſſeſſed. I deemed that man ſuperlatively happy, who ſhould have courage enough to go and ſeek it at its ſource. The internal parts of Africa ſeemed to me, on this account, of more value than the mountains of Peru. Impreſſed with this idea, I flattered myſelf that the ardour of zeal might compenſate the want of genius; and that an accurate obſerver would infallibly become a reſpectable author. My enthuſiaſm whiſpered to me, that ſuch an enterpriſe was reſerved for me. I liſtened, and yielded, to the ſuggeſtion: neither the bonds of love nor friendſhip could reſtrain me: deaf to every obſtacle, I left Paris on the 17th of July 1780.'

Conformably to this deſign, M. Le Vaillant firſt went to Holland, and took his paſſage on board a veſſel deſtined to the Cape; where he ſtaid ſome time, reconnoitring the adjacent country, and preparing for his future expedition *. He gives

* M. Le V. acknowleges, in the moſt grateful terms, his obligations to M. Boers, who was, at that time, *Fiſcal* at the Cape, and

gives us the following account of theſe preparations. He ordered two four-wheeled carriages to be conſtructed, which were covered with a double ſail-cloth, and made large enough to contain five capacious cheſts, which were adapted to the bottoms of theſe carriages, and ſo conſtructed, that they could be opened without being diſplaced. Theſe were chiefly deſtined to his future collection. The firſt of the carriages contained his magazine of powder, fire-arms, &c. and was, occaſionally, his bed-chamber: the ſecond contained all the utenſils of his kitchen. He did not neglect to provide a plentiful ſtore of tobacco and brandy, which are the moſt ingratiating preſents that can be made to a Hottentot, or a Caffre; and alſo of beads and trinkets of various kinds, together with pieces of iron, nails, pins, needles, &c. His retinue conſiſted of thirty oxen, three horſes, nine dogs, and five Hottentots: but the number of animals and men conſiderably increaſed *chemin faiſant.* Thus equipped, he ſallied forth in queſt of adventures, on the 18th of December 1781.

For the particulars of his route, we muſt refer the reader to the work, who will be highly pleaſed with the courage, addreſs, and philanthropy of the hero; and will ſometimes be delighted with the beauties of nature, and ſcenes of rural tranquillity, which the author recollects with a tender attachment, as he left them with the utmoſt regret; at other times, he will be ſeen wandering over ſandy deſerts, climbing almoſt inacceſſible rocks, and forcing his way through pathleſs woods, expoſed to the moſt violent ſtorms, and terrified by the growlings of beaſts of prey.

His deſcriptions of his domeſtic economy, and the little incidents of his family, are, perhaps, too minutely delineated: they are pleaſing, as they are penned in a lively ſtyle, and dictated by a feeling heart: but they detain us too long from the principal objects of his purſuit. The work, indeed, muſt be conſidered as a circumſtantial narrative of every incident that preſented itſelf, and the ſtate of his mind at the inſtant, from the moment when he went on board the Dutch veſſel, to his return to the Cape, after he had penetrated deeply into Caffraria; and though it is interſperſed with traits of natural hiſtory, he has principally reſerved his diſcoveries reſpecting this article; as he intends to give the public a minute deſcription of his collection in the different branches of that ſtudy; which, accord-

and dedicates the work to him in the following laconic manner: *Monſieur, Je vous ai dédié mon livre; le public en ſera moins étonné que vous! Je ſuis,* &c.

ing to his account, is very large, and muſt be of infinite value to the naturaliſt.

Having thus preſented our readers with a general view of the nature and extent of this ſingular enterpriſe, we ſhall proceed to make ſuch extracts from particular parts of the work, as promiſe to be moſt acceptable.

After a long reſidence among the Hottentos, and after having enjoyed opportunities of knowing their real characters, M. Le Vaillant maintains, with a degree of warmth, that they deſerve to be placed among the moſt innocent and pacific of mankind. Every prejudice and apprehenſion was removed, on an interview with one of their hordes.

'We ſoon became acquainted. Their women regularly brought us an abundance of milk, for they are rich in cattle. They gave me ſeveral ſheep, and a pair of large oxen for my carriage; and, that I might not be exceeded in acts of courteſy, I preſented them with tobacco, trinkets, and knives. My people ſoon inſinuated themſelves into their kraal: every man ſoon found his mate; and a troop of females viſited my tent every day without reſerve. We decamped, on the 11th of September, in the morning. They ſaw us depart with the ſincereſt regret; and I left them with pain. Is ſo much mildneſs and ſimplicity, I exclaimed, deſerving of contempt? Are theſe the African ſavages, thirſting for the blood of ſtrangers, and ſhunned with horror? Their attachment and affability inſpired me with confidence; and though in the very centre of theſe ſavages, I had no further apprehenſions from their hordes.'

This excellent character is given of thoſe Hottentots alone, who live totally independent, and who have no connection with thoſe inhabiting the Cape, whom he repreſents as the moſt depraved of mortals. Without attending to this neceſſary diſtinction, the repreſentations of authors, relative to the Hottentots, will appear very oppoſite and extraordinary. The preſent traveller conſiders it as an axiom, which his own experience confirms, that where thoſe ſavage nations have no communication with the whites, their manners are gentle: in proportion as they approximate, they degenerate. 'When I was north of the Cape, and advanced under the tropic among the moſt diſtant nations, it was not unuſual for whole hordes to ſurround me with ſigns of ſurprize; and, with the moſt childiſh curioſity, approach me with confidence, ſtroke my beard, my hair, and face. *I have nothing to fear* (thought I), *this is the firſt time they have ſeen a white.*'

The author gives a particular account of the Gonaquois Hottentots, among whom he paſſed ſeveral months. As this deſcription will, (to uſe the words of this traveller,) preſent the reader with juſter notions of an African ſavage, than all the diſcourſes of philoſophers, we ſhall tranſcribe a part of it:

'The

'The night was ſpent in firing our guns, to keep off two lions, and a large troop of voracious hyenas, that infeſted theſe quarters; ſo that it was late when I retired to ſleep. When I awoke, how great was my ſurprize, to ſee my camp ſurrounded by about twenty Gonaquois ſavages! Their chief approached me to pay his reſpects. The women, in their beſt array, walked behind him. Their ſkins ſhone bright, and were juſt *boughoued:* that is, after being rubbed with greaſe, they were ſprinkled with a red powder, made of a root called *boughou,* which has an agreeable odour; and their faces were painted with a great diverſity of taſte. Every one of theſe females made me a ſmall preſent: one gave me ſome eggs of an oſtrich, another, a young lamb; others preſented me with large quantities of milk, in *baſkets,* which ſeemed to be made of *oſier:* they were very neat, and their contexture was ſo cloſe, that they could contain any kind of fluids. I learned that theſe are made by the Caffres, and are received in exchange for other articles. The name of the chief was Haabas; and he preſented me with a handful of the choiceſt oſtrich-feathers. To ſhew him how much I valued this preſent, I placed them on my hat. Haabas indicated his ſatisfaction at this compliment, by his geſtures.

'It was now my turn to teſtify my gratitude. At a trifling expence, I made numbers happy, and procured a moſt delectable ſcene to myſelf. I began by preſenting ſome pounds of tobacco to this chief. Haabas made a ſign, and his people advanced, and ſquatting down like apes, formed a circle around him. The tobacco was diſtributed; and I obſerved, with pleaſure, that the portion which Haabas had reſerved for himſelf, was not larger than the others. I gave to the women, ſome necklaces, and braſs wire for bracelets. In the midſt of theſe reciprocal acts of kindneſs, which cheriſhed the ſentiments of affection in each party, I perceived a girl, ſixteen years of age, mixed with the crowd, who manifeſted much leſs eagerneſs to ſhare the preſents with her companions, than to examine my perſon with attention. I approached, to give her a better opportunity, and was no leſs ſtruck with her appearance. Her form was light and elegant, her teeth were beautifully white, and *Albane* himſelf would have been charmed by the amorous contour of her body. She was the youngeſt of the Graces, under the diſguiſe of an Hottentot.—A ſheep was killed by my orders; and my cook boiled a large portion of hyppopotamus, to regale my gueſts. They gave themſelves up to an exceſs of gaiety; and they all danced. The Hottentots, who were in my ſervice, entertained them with playing on the *Goura,* the *Inoumjnoum,* and the *Rabouquin.* The day paſſed in feſtivity and mirth; and toward evening, theſe Gonaquois aſſiſted my people in collecting wood to light our fires. I permitted them to ſtay with me till the next morning, aſſigning them a place at a ſmall diſtance from my camp; and, in the morning, regaled them with tea and coffee. They returned to the dance till midnight; and I complimented their chief with an apartment in my camp.'

The others were obliged to retire to the diſtrict allotted to them, even the young *Narina* herſelf (which was the name

he gave to his favourite Hottentot, ſignifying a *flower* in their language), though ſhe ſhewed no inclination to depart.

M. LE VAILLANT vindicates theſe people from the charge of filthineſs; maintains that the ſcorching heat of the ſun renders it neceſſary to uſe ſuch unguents as they can procure; and that they frequently bathe in the rivers; the females being as expert ſwimmers as the men. We cannot help thinking, that as the practice of *boughouing* is ſo univerſal, the difference between anointing the whole body with mutton fat, and afterward ſprinkling it with a *red* powder, according to *their* manner; and anointing the head with ſcented pomatum, and afterward ſprinkling it with *white* powder, according to *our* manner; is not ſo great, as to juſtify mutual contempt. Perſons of faſhion and taſte, in every country, ſhould conſent to exerciſe reciprocal indulgence, reſpecting the *minutiæ* of modes; and we ſincerely hope that the *fair* Hottentots will pardon our uſing the greaſe ſo plentifully and the bath ſo ſparingly, and our permitting an accumulation of what *they* would term *filth*, to remain ſo long undiſturbed on our heads.

It has been much diſputed by travellers, whether the Hottentots poſſeſs any ideas or forms of religion? M. LE V. ſtrenuouſly maintains that they do not.

'I have not obſerved (ſays he) the ſmalleſt traces of religion: nothing that approaches to the idea of a Being which rewards or puniſhes. I have lived long enough among them, in the centre of their peaceful deſerts; I have travelled with them into diſtant regions; and I have never diſcovered any thing that looks like religion: nothing of what has been advanced concerning their legiſlation, interments, cuſtoms at the birth of the males, or the ridiculous and diſguſting ceremony at their weddings.'

Although the Caffres are a much more warlike people than the Hottentots, their manners are as inoffenſive. They were unfortunately engaged, at this period, in a war with the Hottentots; and wars among all ſavage nations, are carried on with a cruel and implacable ſpirit. This war was fomented by the Coloniſts, and by thoſe Hottentots that were under the Dutch government; and the Caffres not being able to diſcriminate between the one and the other, imputed to the innocent ſavages, the crimes of devaſtation and murder, committed by a degenerate race. This ſtate of affairs created much anxiety in the breaſt of M. LE V. leſt he and his retinue ſhould fall victims to the reſentment of the Caffres: but, by wiſe precautions, and various ingratiating methods, he was ſo happy as to conciliate their friendſhip alſo. They are deſcribed, as being of a larger ſize, and of a more graceful figure, than the Hottentots: the make of their faces is very different; and were

were it not for their colour, many a female would be deemed beautiful, even by the Europeans. The men are more fond of ornaments than the women. They go naked in hot weather; and, in the winter, they throw a *kros* of calf's or ox's ſkin over their ſhoulders, which reaches to the ground. The huts of the Caffres are larger and more regular than thoſe of the Hottentots. They are more diſpoſed to agriculture than the others, nor would they wander, if they were not compelled by an enemy. Notwithſtanding the apparent richneſs of their paſtures, their cattle are much inferior in ſize to thoſe of their neighbours. This is attributed to a prevailing acidity in their food; and our attentive naturaliſt obſerved, that when the herds returned from the paſture, inſtinct made them ſeek, with avidity, dry bones, and ſtones, or bite dried wood, apparently to correct the diſagreeable effects of this acidity. Their ſuperior knowlege of agriculture, ſome dogmas of religion, greater induſtry, and more addreſs in procuring ſimple neceſſaries, indicate that the Caffres have made greater progreſs in civilization than the ſouthern people. They practiſe circumciſion, but not as a religious rite. They have elevated ideas of a Supreme Power, and believe in a ſtate of future retribution: but imagine that the world is eternal. They never pray, nor have they any religious ceremonies: but they have faith in ſorcery. They are governed by a Chief, whoſe power is very limited; he is deemed the father of the people, and is often leſs rich than his ſubjects: for, receiving no ſubſidies, and being permitted to have as many wives as he pleaſes, his finances are not always equal to the ſupport of his retinue. This honour is hereditary. The Caffres are more courageous than their neighbours: they dare to face the enemy, and diſdain the uſe of poiſoned arrows.

We have dwelled the longer on the character of theſe people, from the conviction that M. Le V. has had a much better opportunity of knowing them than any other traveller; and that the man, who has been at ſuch infinite pains to penetrate to the genuine ſource of information, can have no intereſt in amuſing us with falſehoods. We are alſo perſuaded, that the natural hiſtory of *man* is of the *firſt* importance. The knowlege, that the inveſtigation of the real character of the moſt ſavage nations is ſo favourable to humanity, not only communicates pleaſure to benevolent minds, who delight in thinking well of their ſpecies: but this conviction is of the utmoſt conſequence, at a period, when commerce and philoſophy are uniting their influence to make all the nations of the earth of one family in intereſt and affection. The examples of M. Le V. of Captain Wilſon, and of ſome few other travel-

lers, prove, that human nature, in its moſt unpromiſing ſtate, is capable of moſt excellent muſic, when men have ſkill to touch the chords in a proper manner; and we ſincerely ſubſcribe to the aſſertion of this Writer, 'That the true method, for the moſt enlightened nations to derive full advantage from the more ignorant and barbarous, is not to employ force and terror, but to conciliate their friendſhip. Some ſacrifices muſt be made to their natural prejudices. Diſtruſt alone renders them cruel, and their diſtruſt is too well founded. Convince them of your good-will, and you will experience the ſtrength of their attachment.'

We have already obſerved, that the publication before us, is by no means to be conſidered as a treatiſe on natural hiſtory; yet the Author enriches his narrative with various ſpecimens of new ſpecies of animals, as they occaſionally preſented themſelves; and he has thrown much light on that moſt important and entertaining part of natural hiſtory, the inſtincts of animals.

Among other peculiarities, he aſſures us, that he killed a female elephant that had one breaſt only, placed in the centre of the thorax. It was full of milk, which iſſued from eight diſtinct *ſtigmata*. He killed alſo a cuckoo of a ſpecies very diſtinct from any hitherto known. There is nothing particular in its plumage: it is moſtly of a duſky brown: its chant conſiſts of various ſounds differently accented: it can be heard at a great diſtance. As it ſits and ſings for hours together, it expoſes itſelf to danger by attracting the ſportſman. He has given it the name of *criard*, or *cryer*. To another ſpecies of cuckoo, which approaches the neareſt to the *Coucou vert doré du Cap* of Buffon, he has given the name of *Didrie*, as it is continually ſinging, perched on the topmoſt branches of the largeſt trees, the ſyllables, *di-di-didrie*, with the cleareſt articulation.

Notwithſtanding the numerous deſcriptions that have been given of the *giraffe* (or cameleopard), M. Le Vaillant aſſerts, that none of them afford an accurate idea either of its form or inſtincts. It has an undoubted pre-eminence over all other quadrupeds reſpecting its height; frequently meaſuring no leſs than ſixteen feet four inches from the hoof of its fore-feet to the tip of its horns:

'I uſe theſe expreſſions (ſays M. Le V.), to make myſelf underſtood; but, ſtrictly ſpeaking, the animal has not horns. There is ſimply a projection, or a continuation of two portions of the *cranium* ariſing perpendicularly and parallel to each other between its ears, about eight or nine inches in height. This projection terminates with a convex ſurface, edged with a tuft of ſtrait and briſtly hair, ſome few lines in length. The female is ſmaller than the male. From the multitudes which I have ſeen, and the numbers

bers I have killed, I can eſtabliſh it as a general rule, that the males are, commonly, *ſixteen* feet, and the females, *thirteen*, in height. We are not to eſtimate this animal's force, in proportion to its ſize. It ſeems to conſiſt of little more than neck and legs. Its length, meaſured from the tail to its cheſt, is not more than ſeven feet. The contraſt, alſo, between the anterior and poſterior parts, is equally remarkable. About the ſhoulders, it is thick and ſtrong: but the form of its poſteriors is ſo thin and meagre, that they do not appear to be made for each other. The figures of this animal, as given in the works of Buffon and Voſmar, are inaccurate. They repreſent the horns terminating in a point, and extend the hair from the ſhoulders to the origin of the tail; which are both contrary to fact.'

Should this work receive the patronage of the public, of which there can be no doubt, we are informed that M. LE VAILLANT propoſes to publiſh his account of a ſecond journey, which will be followed by the deſcription of about three hundred birds, not known in Europe.

We ſhall, therefore, take our leave of this very agreeable traveller, for the preſent, with informing the philoſophic ſportſman, that M. LE V. has diſcovered a method of *ſhooting birds ſo as to take them alive*. Inſtead of charging his gun with *ſhot*, he rams down a ſmall piece of *fat*, ſufficient to cover the ſurface of the powder, and then fills the tube with water. By theſe means, the ſmaller birds are preſerved entire, and even alive; they are merely ſtunned with the blow, and their wings being rendered wet, they cannot fly away.

The work is enriched with copper-plates, repreſenting ſeveral rural ſcenes; the portraits of Hottentots and Caffres, male and female; and, alſo, the cameleopard.

Since the above article was written, two tranſlations of M. LE VAILLANT's work have been advertized.

ART. II. *Hiſtoire et Mémoires de l'Académie Royale, &c.* i. e. Hiſtory and Memoirs of the Royal Academy of Sciences, Inſcriptions, and Belles Lettres, of Toulouſe, Vol. II. and III. *. 4to. about 500 Pages in each. Toulouſe, 1784 and 1788.

WITHIN theſe few years, philoſophical ſocieties have become ſo numerous, and ſo many of their publications have claimed our attention, that we have ſometimes been obliged to overlook thoſe which, from their recent inſtitution and remote ſituation, are leſs known, in favour of others which have been longer eſtabliſhed, and are of greater celebrity.

This has been the caſe with the ſecond volume of the memoirs before us; of which, therefore, we ſhall now give a ſhort

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* For Vol. I. ſee Monthly Review, Vol. lxvii. p. 551.

account.

account: but as, like the publications of moſt other provincial academies, it contains many articles which are rather of local than of general importance, we ſhall lay before our readers a brief view of ſuch papers only as, from the nature of the ſubject, or from the information which they afford, appear to be moſt univerſally intereſting.

Among the papers analyzed in the hiſtorical part of the work, we find an *account of a fœtus diſcovered in the Fallopian Tube.* The patient, who was twenty-eight years of age, was the mother of ſix children, of which ſhe had been delivered without any extraordinary ſymptoms attending either her pregnancy, or her labour: but her ſeventh pregnancy was attended with an acute pain toward the right ſide of the uterus, accompanied with vertigoes, flushings, and dejection of ſpirits. Theſe ſymptoms were, in the third month, aggravated by the addition of a fever; in which, however, bleeding and opening medicines afforded temporary relief. In this ſituation, ſhe imprudently preſſed, with her belly, againſt the back of a large knife, with which ſhe was thus endeavouring to divide a loaf of bread. This preſſure occaſioned a conſiderable ecchymoſis, extending from the upper part of the epigaſtric, to the lower part of the umbilical region; accompanied with moſt acute pains in the whole abdomen, as well as in the ſide previouſly affected. The ecchymoſis yielded to the uſual diſcutients: but the pains continued till a few hours before her death, which happened four days after the accident. On diſſection, the abdomen was found filled with blood, and the right Fallopian tube was diſtended into the form of a pouch, containing a fœtus of about four months, with its membranes and waters. The uterus was removed toward the left ſide, by the preſſure of the tube; and the opening of the latter into the womb, was not diſcernible.

Among the memoirs, the moſt remarkable are the following:

Concerning the Efflux of Water from large Reſervoirs through conſiderable Orifices; with an Account of Experiments performed to aſcertain the Cauſes and the Degree of the Diminution of this Efflux, when the Reſervoirs are ſo ſupplied as to be kept full of Water. By M. L'Espinasse.

This gentleman obſerves that the rules, generally given for determining this efflux, are founded on experiments which, being made on a ſmall ſcale, do not comprehend many accidental circumſtances that may, in practice, conſiderably affect the reſult. Theſe ariſe from the reſiſtance of the air, from friction, from the oblique direction of the water, and from the conical form which the orifice acquires. In order to determine

mine how far, in larger bodies of water, the reſult may be affected by theſe circumſtances, he tried ſeveral experiments, by means of the flood-gates in the grand canal of Languedoc; from which it appears that, on an average, the efflux of water calculated, was to that which really took place, nearly in the proportion of 16 to 11. The experiments are here related at large, but no exact idea of them can be conveyed to the reader without maps and plates.

Experiments on the Height of the Mercury in the Thermometer, performed on the ſouthern Peak of Bareges. By M. DE LA PEIROUSE.

Meſſ. Guiot and D'Arcet, in their account of an excurſion among the Pyrenean mountains, had aſſerted that the mercury in their thermometer continually roſe during their aſcent, notwithſtanding the increaſe of the cold. The preſent experiments tend to ſhew, that the aſſertion of thoſe Gentlemen, muſt have been owing, either to an inaccurary of obſervation, or to ſome peculiar accidental circumſtance which eſcaped their notice; for the obſervations here related are a ſufficient proof that the thermometer follows the ſame general laws on the top of the peak, as on the plain below.

Concerning double Stars, and the Motion of the fixed Stars. By M. DARQUIER.

Concerning new and periodical Stars. By the SAME.

Theſe two memoirs are rather declamatory than ſcientific: they contain little more than a recapitulation of the diſcoveries lately made by Dr. Herſchel, together with a multitude of conjectures concerning the orbs in queſtion, which indicate a lively imagination, but of which we cannot judge, while confined to a planet at this immenſe diſtance from them. In another ſtate, we ſhall, poſſibly, be better aſtronomers. With reſpect to the motion of the ſtars, M. DARQUIER, from comparing his own obſervations in 1781, with thoſe of M. Meſſier, in 1760, and of M. Miraldi, in 1746, conjectures that the nebulous ſtar in Orion has had a retrograde motion, which, in this interval of 35 years, has made a difference of $1' 36'',7$ in right aſcenſion.

Concerning the Junction and Separation of Rivers. By M. L'ESPINASSE.

This academician here conſiders an hydraulic problem which has often engaged the attention of philoſophers, but of which an univerſal ſolution has not yet been obtained. The queſtion is, When two rivers unite, and flow together in a common bed, or when a river is divided into two different beds, what is the height of the common ſtream with relation to that of each branch?

M. Pitot,

M. Pitot, whoſe obſervations on this ſubject were publiſhed in the Memoirs of the Academy of Sciences of Paris, for the year 1738, maintains that, if m and n repreſent the quantities of water in the two rivers, and V, u, their reſpective velocities, their common velocity will be expreſſed by $\frac{mV+nu}{m+n}$; and ſuppoſes that the quantity of motion, in the common ſtream, will be equal to the ſum of the quantities of motion in the two ſtreams: but that this ſum is not ſufficient, is argued from the increaſe of velocity and diminution of friction down the common ſtream. From theſe circumſtances, the velocity of the common ſtream muſt always be greater than that of either of the ſtreams before the junction: but, if we adopt this formula, and ſuppoſe two rivers of equal velocities to unite, the velocity of the common ſtream will be $\frac{mV+nV}{m+n}=\frac{m+n}{m+n}\times V=V$ the velocity of one of the two ſtreams before their union. Father Grandi has aſſerted that, when one river flows into another, the exceſs of velocity produced in the latter, is to the velocity of the former, as the coſine of the angle, made by the two rivers, is to the radius: but, when this angle is very acute, the coſine becomes very nearly equal to the radius; in which caſe, the exceſs of velocity produced in the recipient river, would be nearly equal to the velocity of the affluent; conſequently the velocity of the common ſtream would be nearly equal to the ſum of the velocities of the two ſtreams before their junction; whence the ſection of the common river muſt be about equal to that of the recipient above the union, and no increaſe of depth is admitted in the hypotheſis. This theory is, therefore, independent of the quantity of water brought down by the affluent river; though, it is evident that the greater this is, the greater, *cæteris paribus*, will be the rapidity of the common ſtream.

Not leſs deficient than theſe theories, have been many of the experiments performed to obtain a ſolution of this problem. M. L'Espinasse particularly mentions that which was tried at Leyden, in 1755, and that which was performed at Ferrara in 1762. The reſults of theſe were directly oppoſite to each other; for, in the former, the *velocity*, and, in the latter, the *depth*, of water in the recipient, increaſed in proportion to the quantity of the affluent water.

The ſituation of this academician, in the neighbourhood of the royal canal of Languedoc, has afforded him opportunity of trying experiments to aſcertain that increaſe in the depth of a ſtream, which is occaſioned by another flowing into it,

it. Theſe experiments, however, muſt be conſidered only as the ſolutions of particular caſes; for M. L'ESPINASSE acknowleges that no general theorem can be deduced from them. He has obſerved that, when one river flows into another, the depth of the latter is always increaſed: but he confeſſes that this increaſe does not appear to be at all regulated by the proportion between the affluent and recipient ſtream. All that can be concluded, is, that, when a river receives an increaſe of water, its velocity will be augmented till its waters have riſen to a certain point, beyond which it will decreaſe; and its depth, which, before this event, had increaſed very little, will then receive a conſiderable augmentation, becauſe the reſiſtance from friction, and other circumſtances, becomes greater than the velocity: but the exact point, in which the velocity is thus overpowered, and begins to decreaſe, cannot be determined from theory: nor is it more likely to be aſcertained by experiment; becauſe it is impoſſible to form an eſtimate of the reſiſtance; the extent and degree of which muſt be influenced by a variety of circumſtances not eaſily determined.

Concerning the Nature of Wolfram, and that of a new Metal which it is found to contain. By MESSRS. D'ELHUYARS.

It is unneceſſary to enter into any deſcription of this ſubſtance, as it has been mentioned by moſt modern writers on mineralogy; though they have been much divided in their opinions concerning its nature. Lehmann, who is ſuppoſed to have examined it with the greateſt accuracy, reſolves it into a compoſition of vitrifiable earth with a ſmall proportion of tin, and a large one of iron. Meſſrs. D'ELHUYARS obſerve that what that author conſiders as vitrifiable earth, has properties very different from thoſe which characterize this ſubſtance; and that the ferrugenous produce contains ſomething, combined with it, which he had not perceived.

According to the analyſis here given, 100 grains of wolfram yielded

22 grains of black calx of manganeſe,
13½ grains of calx of iron,
65 grains of a yellow ſubſtance,
2 grains of quartz and tin,

102½ grains.

The yellow ſubſtance here mentioned, is ſimilar to what Scheele obtained in his analyſis of tungſten; and the experiments made with it confirm Bergman's opinion, that it is a metallic calx. An hundred grains of it were reduced to a metallic ſubſtance, weighing 60 grains, which crumbled into

powder between the fingers. Its ſpecific gravity, before reduction, was 6,12; and after it, 17,6. In the latter ſtate, it is remarkable for its infuſibility, which is ſtill greater than that of manganeſe; and for not being ſoluble in the mineral acids, nor even in *aqua regia*, though this and the nitrous acid convert it into calx. It may be combined with other metals, but renders them brittle. Its calx is yellow, and unites eaſily with alcalies: but it is not ſoluble in the acids. Theſe properties lead the academicians to conſider it as a metal *ſui generis*, diſtinct from any hitherto known; to which, from the ſubſtance that yields it, they have given the name of Wolfram.

Concerning an Exploſion of Lightning, near the City of Caſtres: with Obſervations on the Expediency of Electrical Conductors. By M. GARIPUY.

Three gentlemen were riding on horſeback when this exploſion happened; and, together with their horſes, were ſtruck down; the poor animals, and one of the gentlemen, were killed; the other two recovered. From this event, M. GARIPUY takes occaſion to recommend electrical conductors; and, with this view, adviſes thoſe, who are abroad in a thunder ſtorm, to carry in their hands an umbrella of ſilk, with a varniſhed handle of baked wood, and a chain hanging down to the ground from the top of it.

Memoir on the Ceremonies and Temples of the Indians, and on their Aſcetics or Pandarons. By M. DE CAYROL.

The deſign of this paper is to ſhew that the inhabitants of Hindoſtan worſhip an object ſimilar to the Phallus of the ancients; and that their mythology, like that of the Greeks, abounds with ſtories of the amorous intrigues of their gods and goddeſſes. The Pandarons are a kind of religious mendicants, many of whom impoſe on themſelves the moſt ſevere and painful penances.

The other Memoirs in this ſecond volume, of which we ſhall only give the titles, are the following: *Concerning the Standard liquid Meaſure at Toulouſe.* By Meſſrs. GARIPUY and PUYMAURIN. *Conjectures concerning ancient Inſcriptions, &c.* By M. MONTEGUT. *Concerning two ancient Chariot Wheels.* By the ABBÉ MAGI. *Deſcription of the Red-legged Capriceps.* By M. DE LA PEIROUSE. We now proceed to vol. III.

Among the Memoirs contained in the third volume, the following appear to be the moſt worthy of notice.

Analyſis of a calcareous Stone found at Puymaurin in Gaſcony. By M. DE PUYMAURIN.

An ounce of this ſtone is found to contain

2 drachms

2 drachms 36 gr. of fixed air,
. . . 39 gr. of clay,
1 . . . 45 gr. of ſiliceous earth,
3 . . . 24 gr. of alcaline earth, iron, and water,

8 drachms.

If this ſtone be well calcined; and if, to every meaſure of the lime, be added a meaſure and half of ſand; the mortar thus made, will, we are told, become exceedingly hard; and is peculiarly proper for building in water.

Concerning the Application of Principles, deduced from the ancient Mode of demonſtrating by Exhauſtions, to the ſeveral Parts of the differential Calculus. By the ABBÉ MARTIN.

Theſe principles were laid down in a former memoir, for which we are referred to the firſt volume of this collection. The Abbé's deſign, in this paper, is to prove that the rules given by Leibnitz, are juſt; though the hypotheſes, on which they are founded, appear to be contradictory. The difficulty proceeds from not diſcriminating the exact ſenſe in which the term *infinitely ſmall* is applied to quantities and their differences. It ſometimes ſignifies the limit of diminution in a quantity tending to evaneſcence, and is then conſidered as equivalent to a cypher: but, at other times, it means an ultimate ratio of minority of a quantity continually decreaſing to a determinate quantity; and is, in this ſenſe, ſuppoſed to be itſelf a quantity, that is diſtinguiſhed into ſeveral orders. Theſe diſtinctions are amply explained and illuſtrated by Profeſſor MARTIN; and it muſt be acknowleged that his mode of treating the ſubject renders it much more ſimple and intelligible.

On the Hernial Sac. By M. VIGUERIE.

Whether, on the reduction of an incarcerated hernia by the taxis, the hernial ſac may not, in conſequence of its adheſion to the inteſtine, return along with it into the abdomen, and thus continue to ſtrangulate the gut, is a queſtion which the Royal Academy of Chirurgery of Paris has decided in the negative; though many ſurgeons of eminence have maintained the contrary opinion. M. VIGUERIE cenſures this deciſion as not only erroneous, but alſo highly raſh and preſumptuous; becauſe it quaſhed an inquiry into facts, the knowlege of which might have ſaved many who have fallen victims to this dreadful calamity. He relates two caſes; and aſſerts that he has ſeen others of the ſame kind, in which the patients, when opened, appeared to have died in conſequence of the hernial ſac being returned into the abdomen, and there continuing to incarcerate the inteſtine. He alſo aſſures us, that he has ſaved ſeveral perſons in theſe unhappy circumſtances, by introducing a probe-pointed

ed biſtoury through an inciſion, made in the rings of the abdominal muſcles, and dividing the neck of the hernial ſac.

On Prime Numbers. By M. GENTY.

Though this ſubject has long engaged the attention of mathematicians, no univerſal and eaſy method has yet been diſcovered of diſtinguiſhing, whether a given number be prime or not. M. GENTY has beſtowed much labour on this problem, but without ſucceſs; the ſeveral methods which have occurred to him are, by his own confeſſion, very complicated, and highly inconvenient in practice. Few of them are ſo univerſal as to be applicable to all prime numbers; and ſtill fewer eſtabliſh a criterion by which all, except prime numbers, are excluded. There is, however, one property which is not liable to this uncertainty, as it belongs to all prime numbers, and to no others. It is, that any prime number p is an exact diviſor of $1.2.3....p-1+1$, or of the product of all the inferior numbers added to unity. This property is not unknown to mathematicians; and, at firſt view, appears very ſimple: but the application of it to high numbers requires tedious multiplications; which this academician propoſes to abrige, by diſtributing the factors into ſeries: but his method is complicated, takes up much time, and is very liable to error in practice. This, he confeſſes; and adds, that he will write no more on the ſubject, till he can find ſome more eaſy and practicable expedient.

Obſervations on the Collection of Bodies depoſited in the Vaults belonging to the Cordeliers and Jacobins, in Toulouſe. By M. DE PUYMAURIN.

In the churches belonging to theſe monaſteries, are ſome graves, in which the bodies interred do not undergo putrefaction. It is ſuppoſed that the lime, uſed in building the church, was ſlaked, and long kept in the places where theſe graves are made. When they are emptied, the bodies which are found unconſumed, are depoſited in the vaults, where they are ſet in an upright poſition againſt the wall. At one end of each of theſe apartments, is a heap of legs, arms, and heads, ſo well preſerved as to deſerve a place in an anatomical cabinet.

The viſcera, together with the muſcular, tendinous, and cartilaginous parts of theſe bodies, are converted into a ſubſtance which reſembles touch-wood, and takes fire like it, but crumbles into duſt on being preſſed between the fingers; this circumſtance, however, is owing to the mites that prey on it. The eye-lids, lips, ears, and tongue, are well preſerved: but, as well as the ſkin, look like dried and ſhrivelled leather: the noſe, teeth, and nails, are ſcarcely altered: the brain is changed into a yellow powder, reſembling ſaw-duſt, without either taſte

taſte or ſmell: in ſome, the larger nerves and blood-veſſels are yet entire: the bones retain their ſolidity, but are remarkably light; and the talleſt of theſe mummies, for ſuch we may call them, though five feet and four inches high, weighed only twelve pounds Troy weight.

The countenance and features are ſo remarkably well preſerved, that there have been inſtances of perſons who have recognized their friends or relations: we are told that the expreſſion ſtamped on the face in the awful moment of diſſolution ſtill remains. Nothing, ſays M. DE PUYMAURIN, can be more ſtriking to the philoſopher and the moraliſt, than this aſſemblage of death in all its various forms. Terror, pain, deſpair, hope, tranquillity, and confidence, mark the ſeveral countenances. Of moſt, the features are diſtorted and hideous: but there are ſome expreſſive of compoſure and ſerenity, which inſpire the conſolatory idea that the hour of death is not, to all, a ſeaſon of agony and terror.

It is ſaid, that the celebrated Maupertuis, who reſided at Toulouſe the year before his death, paid frequent viſits to theſe repoſitories; which generally rendered him very ſerious and thoughtful during the remainder of the day. As the contraction of the ſkin of the face gives to theſe bodies the appearance of a cynic ſmile, a friend, who thought to be witty, aſked, What theſe dead people were laughing at? At the living, ſaid Maupertuis.

Chirurgical Obſervations. By M. RIGAL.

This memoir contains an account of an epileptic complaint, cured by adminiſtering an emetic when the paroxyſm was expected; of an hemeralopia, removed by a ſeton in the neck; and of the recovery of two newly born infants from apparent death, by inflating the lungs through the noſtrils.

On the Cryſtallized Feldt Spath, (Spatum ſcintillans,) of Baveno. By M. SCOPOLI.

Theſe cryſtals are found near the *Lago Maggiore* in Lombardy: they are opaque, generally of a reddiſh hue, though ſometimes of a dirty white, and are often found blended with quartz. Their generical characters are, that they ſtrike fire with ſteel, that they vitrify without any addition, and that, with the fixed alcali, they form a very pure glaſs. From ſeveral chemical experiments, the academician concludes, that two drachms of the cryſtals are reſolvable into

77	grains of ſiliceous earth,
20	. . . clay,
9	. . . iron,
7	. . . magneſia,
2	. . . calcareous earth,
5	. . . water,
120	grains.

Hence he infers, with Brukman, Born, and Bergman, that they ought to be claſſed with the ſiliceous ſtones.

On the Culture and Uſe of Potatoes. By M. PARMENTIER.

The potatoe here recommended, is not the common ſort, which is an eſculent ſolanum: but is a ſpecies of convolvulus, found both in the Eaſt and in the Weſt Indies. Among other uſes of this root, M. PARMENTIER obſerves that, when in a ſtate of fermentation, it becomes a very fragrant perfume; and he thinks that it is this which gives to *Macouba ſnuff* the odour, for which it is ſo much admired. The attention paid by M. PARMENTIER to the culture and improvement of this uſeful vegetable, merits due acknowlegement from the public. See more on this ſubject, M. Rev. vol. lxxviii. p. 334 and 587.

On a Decay of the Elm Trees in the Neighbourhood of Toulouſe. By M. DE LA PEIROUSE. *Concerning a white Worm which deſtroys the Bark of Trees.* By M. DE PUYMAURIN.

From theſe two memoirs, we learn, that all the elms in the environs of Toulouſe, were deſtroyed by the voracity of three ſpecies of inſects. One, which preyed on the leaves, is known, in the Linnean ſyſtem, by the appellation of *chryſomela calmarienſis*; the two others, which attacked the bark, are called by Fabricius, the *botriſchus ſcolytus*, and the *ſaperda punctata*. Theſe inſects were deſtroyed by heavy rains, and by the uſe of fire-engines to water the tops of the trees.

Concerning the Necroſis. By M. VIGUERIE.

Though the ſymptoms which characterize the Necroſis, have long been known and frequently mentioned by chirurgical writers, yet it ſeems not, till lately, to have been defined as a diſtinct diſeaſe. As ſuch, it has been deſcribed by M. David, a ſurgeon of Rouën; and by Profeſſor Weidmann of Mentz. M. David's work, to which M. VIGUERIE refers, we have not had an opportunity of ſeeing: but the following paſſage from Profeſſor Weidmann's *Adnotatio de Necroſi Oſſium*, printed at Metz in 1784, will give our medical readers an idea of the characters on which the definition is founded:

"*Oportet quam maxime, quod communiter quidem non fit, oſſium necroſin diſtingui a carie, et ſpina ventoſa. Caries vero a necroſi in oſſibus diſtinguitur, uti in carnibus ulcus a gangræna ſive ſphacelo. Per hæc carnoſæ, per necroſin vero oſſium integræ partes vitali influxu omni orbantur, et abſcedunt; ulcere partes carnoſæ, carie vero oſſa eroduntur; in his igitur nihil eſt niſi partium corroſio, in illis vero mors. Qui ſpinam ventoſam vel pædarthrocacem cum necroſi confundere nolunt, obſervent hanc cariei tantum ſpeciem eſſe, in qua oſſis tumor quidem cum interna eroſione adeſt; nulla vero totius cujuſdam partis vel corruptio vel ſeparatio.*"

No ſooner, ſays M. VIGUERIE, is a bone dead, than nature endeavours to repair the loſs, and forms an oſſeous cruſt around it:

it: the diſeaſed limb ſwells to an extraordinary ſize; fiſtulæ open, which, when probed, are found to terminate in that part of the bone which is diveſted of its perioſteum, and is generally looſe and moveable. Theſe are, according to M. VIGUERIE, indications when art ought to aſſiſt the efforts of nature; for which purpoſe, he adviſes the application of a cauſtic to that fiſtula which terminates in the largeſt extremity of the dead bone; thus an opening may eaſily be attained, ſufficient for its extraction; which, if the ſurgeon be careful not to anticipate the gradual proceſs of nature in its ſeparation, may be ſafely effected without thoſe painful and violent operations, which M. David is repreſented as too ready to adopt: even in the moſt difficult caſe, where the fiſtulous opening correſponds with the middle of the dead bone, and when it may be neceſſary to uſe the exfoliative trepan, he reprobates all violent efforts to looſen it, and ſtrongly recommends gentleneſs and patience to the operator.

Examination of the Phenomena of the Nitrous Acid. By M. REBOUL.

The chemiſt who has renounced the Stahlian hypotheſis for that of Lavoiſier, will naturally be diſſatisfied with illuſtrations that are founded on a principle which he no longer admits. This is the caſe of M. REBOUL, with reſpect to the phenomena of the nitrous acid, which have generally been aſcribed to its affinity to phlogiſton. A great part of his memoir is employed in analyzing the various definitions that have been given of this principle, and in combating the theories of combuſtion founded on it. He obſerves that the moſt conſiſtent chemiſts, at the head of which claſs, he places Mr. Kirwan, conſider phlogiſton as the ſame with what M. Lavoiſier calls the carbonic principle; which is indeed the moſt abundant, but neither the only nor the univerſal combuſtible ſubſtance; in ſhort, it is not phlogiſton: but, he adds, the queſtions to be examined are, whether this principle exiſts in the nitrous acid, and whether the colours, which the latter aſſumes, can be aſcribed to it.

After thus ſtating the matter, he analyzes the nitrous acid into vital air and nitrous gas, deprived of that quantity of heat which is neceſſary to their elaſtic ſtate. Some chemiſts have imagined that the carbonic principle exiſts in the nitrous gas: but M. REBOUL defers the diſcuſſion of this idea to another time, when he purpoſes to take a more particular view of the production of this gas; and proceeds to obſerve that the nitrous acid, in which theſe two conſtituent principles are reciprocally in a ſtate of perfect ſaturation, is always tranſparent and colourleſs, like water; and that, in order to diminiſh its

purity, nothing more is requiſite than to interrupt the equilibrium between the two principles, by increaſing or diminiſhing the proportion of either.

In the ſequel of this memoir, M. REBOUL conſiders the decompoſition of the nitrous acid by heat. In explaining the proceſs, by which Scheele's white nitrous acid is obtained, he obſerves that the ſmoking ſpirit of nitre is compoſed of two acids, the moſt volatile of which riſes by the heat in diſtillation, and carries off the orange hue peculiar to it: but if the fire be diminiſhed when the retort is entirely free from theſe red vapours, they will immediately return, and render the acid turbid.

If the colourleſs nitrous acid be diſtilled, till it is entirely evaporated, it will retain its purity while in the retort: but, when condenſed in the receiver, it aſſumes a yellow hue, which becomes deeper as the proceſs continues. This ſhews, ſays M. REBOUL, that the mere volatilization of the nitrous acid is ſufficient to deſtroy the union between its conſtituent principles, and to reduce a part of it to the ſtate of a volatile acid: but this decompoſition does not take place till the moment of condenſation; as the vapours riſe without colour from the retort. For this circumſtance, the author accounts, by obſerving that, when the heat leaves theſe vapours, to diffuſe itſelf uniformly in the ſurrounding bodies, ſome of it is combined with a portion of the oxygenous principle, which is thus changed to an elaſtic ſtate; and that part of the nitrous acid, being deprived of this principle, is transformed into a volatile acid.

Scheele has obſerved that the rays of the ſun will, in a very ſhort time, colour the nitrous acid, and ſeparate vital air from it: but M. REBOUL informs us that light alone, without the concurrence of heat, will not produce this effect. That vital air contains heat, is plain from Dr. Crawford's experiments; and the preſent author is of opinion that it contains light alſo: indeed, he thinks that light and heat always accompany each other, though either may be ſo ſlowly and gradually produced, as not to be perceived by our ſenſes. He conſiders vital air as the repoſitory of fire, a ſubſtance compoſed of light and heat, of which the ſun is the inexhauſtible ſource; which it imbibes in its formation, and diffuſes in its decompoſition; it is, therefore, to the affinity between vital air and fire, that he aſcribes the decompoſition of the nitrous acid.

On the Influence of Air and Light on the Vegetation of Salts. By M. CHAPTAL.

This phenomenon is too well known to need a particular deſcription. It is, therefore, ſufficient to inform our readers of M. CHAPTAL's obſervation, that, in order to effect it, the

action of the air on the ſaline ſolution is abſolutely neceſſary, as it does not take place in veſſels, to which the air has not free acceſs; he alſo ſays, that, in order to produce it in any conſiderable degree, the ſolution muſt be expoſed to the light; and that, when the glaſs which contains it is partially ſhaded, the vegetation is always determined to that ſide of it, on which the light is admitted.

Concerning an ancient Inſcription. By FATHER SERMET.

This inſcription conſiſts only of the word THOLUS, which, in the year 1719, ſome workmen found on the key-ſtone of the ſubterraneous arch of an aqueduct. This gave great joy to the antiquaries, as it ſeemed to confirm a popular opinion, which had been maintained by ſome of the monkiſh hiſtorians, that Toulouſe was founded by one *Tholus*, whom ſome affirm to have been the grandſon of Japheth; others have aſſerted that this perſon was *Tola*, who ſucceeded Abimelech as Judge of Iſrael: others again affirm, that he was a Trojan general, and that he founded Toulouſe, twelve hundred years before the building of Rome. The good Father ſeems to have thought this queſtion to be of conſiderable importance; for his examination of it takes up ten pages, and, after all, terminates in conjecture: but, at laſt, he tells us that, recollecting the pathetic addreſs of Niſus to the moon, in the ninth book of the Æneid, he found out that *Tholus* ſignified an arch, or rather the key-ſtone of an arch. Thus enlightened, he diſcovers that this inſcription muſt have been of the fifteenth century; and aſcribes it to thoſe who, in an old record, are ſaid to have found this aqueduct in the year 1433, when employed in repairing the water conduits on this ſpot.

Extract from a Memoir on Medical Electricity. By M. MASARS.

This gentleman has been ſo happy as to cure, by electricity, ſeveral patients, of weakneſs of ſight, inflammations, and ſpecks in the eyes, and one of a partial *gutta ſerena*. He differs from thoſe who think ſimple electrization of no efficacy: but the caſes here related do not ſupport him in the confutation of this opinion; as it appears that he did not, in any one of them, confine himſelf to this mode of applying electricity.

Deſcription of an Atmoſpherical Eudiometer. By M. REBOUL.

This inſtrument conſiſts of a glaſs tube with a ball at one end, and the other furniſhed with a ſtop ſcrew. The tube ſhould be about three lines in diameter, and ſix inches long; and, that it may be accurately graduated, its capacity ſhould have a known proportion to that of the ball. Within this tube, a certain quantity of air muſt be confined with ſome phoſ-

phorus, which laſt muſt be ſet on fire and conſumed without ſuffering any of the air to eſcape. The tube is afterward immerſed in mercury, and opened, when the riſe of the mercury in it will determine the proportion of vital air abſorbed in the combuſtion.

On the Action of the Fluor Acid on ſiliceous Earths, and the Application of this Property to the Art of Engraving. By M. DE PUYMAURIN.

That this acid corrodes glaſs, was diſcovered by M. Markgraaf; and the author of this article has here proved that it acts in a ſimilar manner on gems and other ſiliceous ſubſtances: but his principal object is to recommend this acid for etching on glaſs, in the ſame manner as *aqua fortis* is uſed for copper-plates. The great difficulty ſeems to be the diſcovery of a proper compoſition with which to cover the glaſs, in order to limit the action of the acid: the hard varniſh of engravers is recommended as the beſt, though it is apt to ſcale off. The acid uſed by M. DE PUYMAURIN, was made by diſtilling, in a leaden retort, with a very gentle heat, half an ounce of ſpar, with two ounces of vitriolic acid. The thought is ingenious: but the author is much too ſanguine in his expectations from it, when he talks of glaſs plates for prints.

Such are the principal memoirs in the third volume: there are a few others of leſs importance: but the length of this article prevents us from entering into any detail concerning them. By inſerting their titles, the reader will ſee that they either do not eaſily admit of an abridgment, or are not ſufficiently intereſting to repay his attention.

Conjectures concerning Antiquities diſcovered at Toulouſe: by M. MONTEGUT. *Deſcription of two new Genera of the Liliacea, denominated the Lomenia and the Lapeirouſia:* by the ABBÉ POURRET. *On a petrified Jaw-bone, diſcovered in the Diſtrict of Comminges:* by M. DU JOUBERT. *Deſcription of a Hurricane:* by M. MACCORELLE. *Concerning the Concords of the Harpſichord, and the Syſtem of Muſical Intervals:* by M. MERCADIER. *Obſervations of two Eclipſes of the Moon, March 18th and Sept. 10th*, 1783: by the ABBÉ DE REY. *Obſervations on the Occultation of Venus by the Moon, April* 12, 1785, *and of the Tranſit of Mercury, May 4th*, 1786: by the Marquis DE CHALVET. *Extracts from the Chloris Narbonenſis:* by the ABBÉ POURRET. *Fragments of the Mineralogy of the Pyrenees:* by M. DE LA PEIROUSE. *Aſtronomical and Meteorological Obſervations, during* 1784, 1785, and 1786.

ART.

ART. III. *Nouveaux Mémoires de l'Académie Royale des Sciences et Belles Lettres*, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres at Berlin, for the Year 1786; together with the Hiſtory of the Academy for that Year. 4to. 478 Pages. Berlin. 1788.

HISTORY *of the* ACADEMY.

IN this part of the volume, under the article *Trigonometry*, M. JEAN BERNOULLI has given an account and analyſis of two very ſcarce and curious works, preſerved in the library of the Academy. The former of theſe bears the following title: "*Opus Palatinum de Trianguli, à Georgio Joachimo Rhetico coeptum: L. Valentinus Otho Principis Palatini Frederici* IV. *Electoris Mathematicus conſummavit.*" At the end of the book is the date and place of impreſſion: "*Neoſtadii in Palatinatu excudebat Mathæus Harniſius, Anno Salutis* 1596."

This work is in two large folio volumes, each of above 700 pages: the contents of the firſt are, an account of the conſtruction of trigonometrical tables, with the elements of plain and of right-angled ſpherical triangles, by Rheticus; to which are added, the elements of oblique-angled ſpherical triangles, and tables, entitled, *Meteoroſcopia Numerorum*, for the ſolution of aſtronomical problems, by Otho. The ſecond volume contains tables of the natural ſines, tangents, and ſecants, for every ten ſeconds, to a radius of 10,000,000,000 parts.

Rheticus, who is ſaid to have been born in the year 1514, at Feldkirch in Suabia, was profeſſor of mathematics at Wittenberg: but reſigned this chair, in order to aſſiſt Copernicus in his celebrated work on the revolutions of the heavenly bodies; and was, by that great man, encouraged to undertake the laborious performance in queſtion. In this, he was greatly aſſiſted by Otho, a native of Magdeburg, who, after the death of his maſter, which happened in 1576, completed and publiſhed theſe volumes. Otho was afterward choſen to fill the mathematical chair at Wittenburg, and was liberally patronized by John Caſimir, Count Palatine, and by his nephew Frederic IV. to whom this work is dedicated.

The other work here deſcribed, is the *Theſaurus Mathematicus* of Bartholomæus Pitiſcus, in which the tables, conſtructed by Rheticus, are corrected and enlarged. It was publiſhed in 1613. This author alſo wrote a treatiſe on practical trigonometry, which was printed in 1612; and, from the dedication to Frederic IV. it appears that, being a divine, he had been cenſured by ſome of his brethren for his application to mathematical ſtudies. In his vindication of himſelf from their cenſures, he exclaims, *Manſuetudo autem, bone Deus! quantum*

et quam rarum eſt theologorum ornamentum! et quam optandum eſſet hoc ſeculo, omnes theologos eſſe mathematicos, hoc eſt, homines tractabiles et manſuetos.

The next article relates to optics; and is a report delivered by M. DE BEGUELIN, concerning ſome objections to Sir Iſaac Newton's theory of colours, which were offered in an Italian diſſertation. The author of the work here examined maintains, that the red, the yellow, and the indigo, are the only primitive colours, whereas the orange, the green, the light-blue, and the violet, are compounds of the former. This, M. DE BEGUELIN juſtly obſerves, is no new aſſertion; and it is readily granted, that, by various compoſitions of theſe three colours, all the reſt may be produced. Newton never denied this, nor is it any objection to his theory. In his definition of primitive rays, this great philoſopher did not, like the objector, advert to the operation of compounding colouring ingredients, but to the decompoſition of light; and he calls thoſe rays primitive, that have the property of producing one of the ſeven diſtinct colours which compoſe the ſolar image. The experiments here adduced only ſhew that, in all the priſmatic colours, there is ſome mixture of red, yellow, and indigo: but this, the academician obſerves, ſo far from being an objection to the Newtonian theory, is a neceſſary conſequence of it; and he refers us, on this ſubject, to a memoir which he publiſhed in the year 1764.

The laſt article of this kind, is a review, by Dr. COTHENIUS, of a work preſented to the King, and by him referred to the judgment of the Academy. It is entitled, *Obſervations on the ſeveral Means of treating Putrid and Malignant Fevers, and of preventing their contagious Effects, by* Dr. BANAU, *formerly Phyſician to the military Hoſpitals. Amſterdam*, 1784. Dr. BANAU ſtrongly recommends the bark, wine, and acids; orders the patient to be kept cool, and even to be expoſed to the freſh air; on all which accounts, Dr. COTHENIUS is very angry with him; wonders at his audacity, in preſenting to the King a plan which would be ſo detrimental to the army; and exclaims loudly againſt the expence with which it would be attended.

This introductory part of the volume is cloſed with two eulogies; one on the Rev. Mr. Sack, a chaplain of the court, the other on Dr. Gleditſch, late profeſſor of botany. To thoſe who were acquainted with theſe gentlemen, the orations in which they are celebrated will be intereſting: but they contain nothing worthy of general attention.

EXPERI-

EXPERIMENTAL PHILOSOPHY.

Examination of the Air generated by the Action of Alcaline Salts on Metals and Minerals, and of that produced by the Combination of other Subſtances. By M. ACHARD.

This Academician is by no means ſatisfied with the theories hitherto advanced, concerning the production of the aeriform elaſtic fluids: he is of opinion that philoſophers have been too precipitate in their concluſions, and that the explanations which they are ſuppoſed to have given of phenomena, are rather plauſible than ſolid. For theſe reaſons, he intends to re-examine the ſubject, and, as an introduction to his plan, has here given the reſults of 34 experiments, in which he endeavours to aſcertain the kinds of air produced by means of heat, from the mixture of a metallic ſubſtance with an equal weight of alcaline ſalts; in order that, by comparing the elaſtic fluid thus generated, with that yielded by each ingredient alone, he may determine their reciproçal action on each other. Theſe experiments ſeem to have been made with great care, and are very circumſtantially related: but we cannot yet ſee any thing in them that tends either to overturn the theories already adopted, or to lay the foundation of a new hypotheſis. As yet, however, we have only the introductory facts; more experiments on the ſame ſubject are promiſed in a ſecond memoir, and a third is to contain the theory founded on them. When the latter appears, we ſhall be better able to comprehend the deſign of this very laborious chemiſt, and to give the public an account of it.

Experiments performed to aſcertain the Proportion between the Augmentation of Bulk of various Kinds of factitious Air, and the Degrees of Heat to which they are expoſed. By THE SAME.

The reſults of theſe experiments ſhew, that there is no regular proportion between theſe two circumſtances; and that the comparative dilatability of permanently elaſtic fluids, is by no means the ſame in every part of the thermometrical ſcale. If this be eſtimated by their augmentation of volume, in paſſing from 10 to 15 degrees of Reaumur's thermometer, they will ſtand in the following order, beginning with thoſe which are moſt dilatable:

1. Volatile alcaline air,
2. Fixed air,
3. Inflammable air from zinc,
4. Nitrous air,
5. Dephlogiſticated air,
6. Hepatic air,
7. Inflammable air from barley,
8. Marine acid air,
9. Vitriolic acid air,
10. Fluor acid air:

But if their dilatability be determined by their increaſe of volume in paſſing from 10 to 40 degrees, this order will be changed to the following:

1. Vola-

1. Volatile alcaline air,
2. Dephlogiſticated air,
3. Inflammable air from zinc, and nitrous air,
4. Inflammable air from barley,
5. Vitriolic acid air,
6. Fixed air,
7. Marine acid air,
8. Fluor acid air.

Experiments on the Rhus Toxicodendron of Linné. By THE SAME.

The effects of this plant, on the ſkin of thoſe who handle it, are well known, and render it an intereſting ſubject of inveſtigation. From the analyſis of it by M. ACHARD, we find, that the juice, expreſſed from freſh leaves, had a very diſagreeable odour; which, however, it loſt on being evaporated to the conſiſtence of a ſyrup; that it did not alter the colour of either ſyrup of violets, or infuſion of turneſole; and that it precipitated both ſilver and mercury from their ſolutions in the nitrous acid; of the former, the precipitate became black; of the latter, it was yellow. The root, when diſtilled in a ſand-bath, yielded no volatile ſalt, but, at firſt, a phlegm without either colour or ſmell; afterward, an acid fluid of a yellowiſh hue and a very acrid odour; and laſtly, a ſtrong acid empyreumatical oil, like that produced by diſtillation from tartar and oak-wood. In order to aſcertain its poiſonous quality, M. ACHARD confined ſmall birds under receivers, in which, branches of the toxicodendron were vegetating in water: by this, however, they did not ſeem to be at all incommoded. In ſhort, happily for the poor birds, rabbits, and dogs, on which the experiments were tried, no ill conſequences enſued from their eating the leaves, and ſwallowing the expreſſed juice; nor even from injections of the latter into wounds made for this purpoſe.

Experiments performed with a view to aſcertain the ſeveral Degrees in which various Fluids are Conductors of Heat. By THE SAME.

Theſe experiments are founded on the well-known property of heat to diffuſe itſelf equally in all bodies which are either placed in immediate contact with each other, or connected by ſome conducting medium; and the Academician obſerves, that if the bodies thus connected be of various kinds, they will acquire an uniform temperature in different times, that, with reſpect to each, will depend on the difficulty with which it either receives or parts with heat.

To determine this, M. ACHARD incloſed the fluid to be tried, in a cylinder of thin glaſs, with a thermometer immerſed in it, ſtanding in a veſſel containing two cubic feet of water, the temperature of which was 10 degrees of Reaumur's ſcale. The cylinder was then removed into another veſſel filled with boiling water, and the number of ſeconds were carefully noted,

in

in which the thermometer in the cylinder roſe from 15° to 20°, from 20° to 25°, &c. up to 70 degrees. It was afterward taken out of the boiling water, and replaced in the firſt veſſel, when the number of ſeconds that elapſed during the fall of the thermometer from 50 to 15°, was alſo obſerved.

Diſtilled water, the aptitude of which to receive and part with heat M. ACHARD eſtimated at 10,000, was the ſtandard with which the acids, ſolutions of ſalts, metals, and minerals, together with the other fluids here tried, were ſeverally compared. We cannot, however, avoid differing from M. ACHARD, when he aſſerts, that the aptitude of bodies to receive and part with heat, is in direct proportion to the times in which, *cæteris paribus*, they receive or loſe equal degrees of it. We ſhould have ſuppoſed this to have been an error either of the pen or of the preſs, had not the author mentioned it more than once, and confirmed it by the calculation of his tables, which, we are ſorry to add, are very inaccurately printed. As a ſpecimen of theſe tables, we ſhall give his compariſon of oil of vitriol with diſtilled water.

The latter takes up 104 ſeconds in paſſing from 15 to 70 degrees of temperature, the former only 97″, conſequently 7 ſeconds leſs; hence he eſtimates its aptitude to receive heat at $9326\frac{12}{13}$: again, diſtilled water takes 228 ſeconds in paſſing from 50 to 15 degrees of temperature, but oil of vitriol requires 255 ſeconds to undergo the ſame change; thus 27 ſeconds more; and its aptitude to part with heat is eſtimated at $11184\frac{4}{15}$. We ſhould, on the contrary, from the ſame data, have ſuppoſed its aptitude to receive heat to be $10721\frac{63}{97}$; and to part with it, to be $8941\frac{2}{17}$.

M. ACHARD obſerves, that, from theſe tables, many new and important inferences may be deduced, which he declines mentioning, as they would take up a volume inſtead of a memoir. We are ſorry for the omiſſion, becauſe none can be ſo well qualified to deduce theſe conſequences, as the perſon who performed the experiments. It is indeed obvious, from the reſults here given, that moſt of thoſe fluids which receive heat in leſs time than water, retain it longer: but to this fact, there are ſome exceptions; nor do the times in which the ſame fluid receives and parts with heat, bear any regular proportion to each other. It is alſo obſervable that the number of ſeconds, in which diſtilled water paſſes from 15 to 70 degrees of heat, is different at different times, and varies from 102″ to 140″. This may have been owing to different temperatures and denſities of the atmoſphere: but then theſe circumſtances ought to have been noted.

Memoir concerning the Dropſy of the Ovary. By M. WALTER.

This ingenious anatomiſt has here given a very particular deſcription of the parts affected by the diſorder, in their healthy as well as in their morbid ſtate: but he ſays nothing concerning the mode of treating the diſeaſe, which, indeed, is ſeldom aſcertained till it is too far advanced to admit of a cure. In his account of the ovaries, M. WALTER ſays, that he has ſometimes found the external ſurface of the ovary covered with wrinkles, and its cellular membrane hard and rigid. This has occurred to him in the diſſection of both old and young, married women and virgins: where it affects both the ovaries, he thinks it an invincible obſtacle to fertility, becauſe, in theſe caſes, no ova were found in them.

Hiſtory of the Lead and Silver Mines in the Vicinage of Tarnowitz and Beuthen. By M. GERHARD.

Meteorological Obſervations made at Berlin in the Year 1786. By M. DE BEGUELIN.

MATHEMATICS.

A Geometrical Theory of the Motion of the Aphelia of the Planets. By M. DE LA GRANGE.

Moſt of the diſcoveries in aſtronomy, which have been made ſince the time of Newton, reflect honour on this great philoſopher, as they tend to confirm his theory, and to prove the ſolidity of his principles. It muſt, however, be confeſſed, that the general knowlege and utility of ſome of theſe diſcoveries are impeded, by the difficult and complicated analyſis, by means of which the problems are inveſtigated and reſolved. It is, therefore, the wiſh of M. DE LA GRANGE, to ſee theſe ſolutions reduced to more ſimple and intelligible forms, analogous to thoſe uſed by Sir Iſaac in his Mathematical Principles of Natural Philoſophy, ſo as to be a kind of ſupplement to this excellent work, which he juſtly ſtyles the moſt ſublime production of human genius.

To facilitate the execution of ſo uſeful a deſign, M. DE LA GRANGE propoſes to apply Newton's mode of demonſtration to the theory of the motion of the aphelia of the planets. In the *Principia*, there are only two paſſages relative to this phenomenon: the firſt is the 45th propoſition of the firſt book; in which, a general method is given of determining the motion of the apſides of orbits nearly circular, deſcribed by a force tending to a fixed point, and proportional to ſome function of the diſtance: but the Academican obſerves, that this method is not applicable to the planets, becauſe their perturbing forces are not directed toward the ſun, and are not expreſſed by any ſimple function of their diſtances from it.

The

The other paſſage is the *ſcholium* to the 14th propoſition of the third book; where it is aſſerted, that the reciprocal action of the inferior planets will give their aphelia a direct motion, in a ſeſquiplicate ratio of their diſtances from the ſun. This law has been adopted by Hailey and others, in their planetary tables: but it is not conformable to accurate calculations of the effects of attraction.

Though Sir Iſaac's work does not exhibit an exact theory of the motions of the aphelia, it contains principles from which ſuch a theory may be deduced. Theſe may be found in the 17th propoſition of the firſt book, where we are taught to aſcertain the elements of the conic ſection, which a body, projected with a certain degree of velocity in a given direction, will deſcribe, when ſubject to the continual action of a central force, reciprocally proportional to the ſquares of the diſtances. In the third corollary to this propoſition, it is obſerved, that, "if a body moves in a conic ſection, and is forced out of its orbit by any impulſe, the orbit, in which it will afterward move, may be calculated by combining the motion which the body already had, with that which would have been communicated by this impulſe alone; for thus (he adds) we ſhall find the motion of the body at its departure from the given point in which it received the impulſe, in a right line given by poſition." Now, if the elements of the conic ſection, that is, its dimenſions and poſition, depend only on the motion which the body has, in any given place, the effect of an impulſe, which perturbs the body in its orbit, will be only to alter theſe elements; hence, by this propoſition, the alteration may always be known; and, if the perturbations are continual, the continual changes made by them may alſo be aſcertained: but the perturbing forces, reſulting from the reciprocal attractions of the planets, may be conſidered as inſtantaneous and continual impulſes, which alter the orbit that each planet would otherwiſe deſcribe around the ſun. Conſequently, from this propoſition, a general method may be deduced, by which we may aſcertain the variations in the elements of the planets, eſpecially with relation to their excentricities and aphelia.

Newton himſelf ſeems to have foreſeen that this propoſition might be applied to determine the perturbations of the planets; for he ſays, in the fourth corollary, "If a body be continually perturbed in its revolution by any force externally impreſſed, the curve which it will deſcribe may be pretty accurately known, by collecting the alterations that this force will effect in certain points, and calculating the continual alterations in the intermediate places, from the analogy of the ſeries:" but

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M. DE LA GRANGE obſerves, that this manner of conſidering the problem would be neither eaſy in the application, nor ſufficiently accurate in the reſult.

This ſhort ſketch will, we hope, be ſufficient to give our mathematical readers a general idea of M. DE LA GRANGE's deſign, which he has executed in a very ſimple and elegant manner. A more particular account of it would require the inſertion of diagrams, and a ſeries of mathematical deductions, which neither the nature nor the limits of our work will allow.

Memoir concerning the Method of rectifying two Paſſages in Sir ISAAC NEWTON's *Principles of Natural Philoſophy, relative to the Propagation of Sound, and the Motion of Waves.* By THE SAME.

The theory of the propagation of ſound is delivered by Newton in the 47th and 49th propoſitions of his ſecond book. M. DE LA GRANGE vindicates his reaſoning on this ſubject, as ſtrictly mathematical: but obſerves, that his theory would have been more univerſal, and more conformable to experiment, if he had left undetermined the nature of the curve by means of which the times are expreſſed.

The other paſſage here noticed, is the 46th propoſition of the ſecond book; in which, the undulations of ſtagnant water are compared with the oſcillations of this fluid in an inverted capillary ſiphon. The principal objection to this theory is, that it ſuppoſes the water to riſe and fall vertically, without conſidering the horizontal motion. Of this, its illuſtrious author was aware; and he obſerves in the ſecond corollary, that, "as the aſcents and deſcents of the water are rather circular, the time determined in the propoſition is only an approximation:" but with this remark, M. DE LA GRANGE is diſſatisfied; and he aſſerts that the compariſon on which it is founded, is inconſiſtent with the general laws of the motion of fluids in open veſſels. He acknowleges that, to obtain an univerſal and accurate theory of undulations, may, perhaps, be impoſſible: but he obſerves that, by ſuppoſing the ſucceſſive aſcents and deſcents of the water, above and below its level, to be infiniteſimals, and the depth of the channel, in which the waves are formed and propagated, to be very ſmall, the motion of the water may be nearly determined in a manner analogous to that adopted for aſcertaining the propagation of ſound.

Aſtronomical and critical Inquiries concerning the Longitude of ſeveral Places in India. Second Memoir. By M. JEAN BERNOULLI.

In his firſt memoir on this ſubject, the Academician endeavoured to prove, that Mr. Rennel, in his map of Hindoſtan, places

places Goa three quarters of a degree too far toward the eaſt, by making its longitude 74° 15′ from Greenwich *. The preſent memoir contains additional evidence in ſupport of this charge. M. BERNOULLI has here compared ſeveral obſervations of an eclipſe of the ſun in 1706, and one of the moon in 1707; and from theſe, he computes the longitude of Goa to be, at moſt, 71° from Paris, or 73° 20′ from Greenwich. He acknowleges, however, that Father Riccioli mentions a lunar eclipſe, obſerved at Goa, May 14th, 1612, according to which, the longitude of this place would be 73° 57′ 30″ from Paris: but he obſerves that if this be an accurate calculation, Mr. Rennel's error is ſtill greater than here ſtated, though of a contrary nature.

We are ſorry to perceive that, both in this and in the former memoir, M. BERNOULLI ſeems to prejudge Mr. Rennel and the Engliſh philoſophers in general, by ſuppoſing that they will diſdain all information from foreigners, and refuſe to yield to the moſt convincing arguments when urged by them. We hope, and we believe, that ſuch a reflection is not juſt; we are certain that it is not generous.

The two remaining memoirs under this claſs are, *On Eclipſes in general*, by M. DE TEMPELHOFF; and, *On the Elements of the Solar Orbit*, by M. DE LAMBRE. For the contents of theſe, as they conſiſt entirely of aſtronomical calculations, we muſt refer to the work itſelf.

SPECULATIVE PHILOSOPHY.

This claſs of memoirs ſeems to decline from year to year, and will, we fear, be ſoon utterly extinct; as M. FORMEY, who is the principal contributor to it, intends to reſign the pen, on account of his age and infirmities. In this volume, there are two memoirs by him; one of them is a review of the third Tuſculan of Cicero, compoſed in that lively digreſſive manner which characterized his animadverſions on the firſt and ſecond of theſe celebrated dialogues. After expoſing the inaccuracy and inconſiſtency of Tully, he gives a ſpecimen of the ſame unphiloſophical qualities in Voltaire: for this purpoſe, he has ſelected the accounts of Epicurus and the Stoics, inſerted by that volatile writer in the 44th and 46th ſections of his *Queſtions d'un homme qui ne ſait rien*. The other memoir, which is concerning the reſpect due to ſovereigns, is not very intereſting, and ſeems to have been written chiefly with a view to offer a tribute of praiſe to the late King of Pruſſia. Beſide theſe two articles, we have one *on Wagers*, by M.

* See Review, vol. lxxx. p. 657.

ANIERES,

ANIÈRES, who attempts to point out, in a variety of particular caſes, a diſtinction between betting and gaming.

BELLES LETTRES.

This claſs opens with two memoirs, delivered by the Count DE HERTZBERG, on the anniverſaries of the King's acceſſion and birth. The former treats of the eſſential characteriſtics of a good hiſtory, and of the tranſactions of the ſecond year of his preſent Majeſty's reign. In the firſt part, which ſeems to be an introduction to what follows, the Count juſtly obſerves, that truth and accuracy, with reſpect to the events related, are the grand eſſentials of hiſtory; and that the evidence by which theſe events are aſcertained ought to be ſtated in the moſt ſatisfactory manner. The hiſtorian, who compoſes an account of ages anterior to his own, muſt confirm the truth of his narration by the teſtimony of contemporary writers, and by the authority of ſtate-papers. It is not ſufficient that he conſults theſe himſelf; he ought, by quotations and references, to enable the reader to judge concerning the validity of his proofs. As deficient in this reſpect, he cenſures all the ancient hiſtorians, together with Mariana, Daniel, Rapin, Muratori, Robertſon, Hume, and moſt of the moderns. Indeed he applauds ſcarcely any, except Puffendorf, De Tempelhoff, who wrote a military hiſtory of the ſeven years' war, and, above all, Frederic II. To be unexceptionable, in the Count's opinion, hiſtory ought to be written by the principal actors in the ſcenes related; or, if theſe have not leiſure nor abilities ſufficient, by an official hiſtoriographer, authorized by government to conſult with the chief actors on the political theatre, and to inſpect the public archives. He expreſſes a wiſh, that, in every nation, ſuch an officer were appointed, whoſe buſineſs ſhould be to keep a journal of all the tranſactions of the government of his own country, and of others, ſo far as they relate to it; to collect all ſtate-papers, and to demand, from perſons in power, ſuch elucidations of them as may be neceſſary. Theſe materials he would have annually reduced to an hiſtorical form, from which, after the death of a monarch, a good and authentic hiſtory of his reign might be compoſed. Whether it might be expected that the impartiality of ſuch hiſtorians would be equal to their means of information, is a queſtion which we ſhall leave to the determination of our readers.

The remainder of this, and the whole of the ſecond memoir, are employed in reviewing the principal tranſactions of his preſent Majeſty's reign, moſt of which are already well known to the public. The Count takes great pains to vindicate the march of the Pruſſian army into Holland, and the revolution

volution which it effected in that republic: but we cannot help thinking that he conſiders this meaſure in too partial a view, and thus weakens the cauſe which he means to defend. There were certainly many circumſtances which rendered this meaſure politically expedient; and on this ground alone can ſuch an interference of a monarch with the domeſtic diſputes of a foreign country be at all excuſed; for it will ever remain a violent ſtep, not ſtrictly to be juſtified as matter of right: but the queſtion has little chance of being fairly diſcuſſed, till time ſhall have ſoftened the glaring colours with which the political prejudices of oppoſite parties deform the hiſtorical picture.

We obſerve with pleaſure, that the preſent King of Pruſſia continues, in imitation of his illuſtrious predeceſſor, to encourage agriculture, manufactures, and commerce, and to diſburſe conſiderable ſums for this humane and worthy purpoſe.

On the Influence of the Sciences on Poetry. Fifth Memoir. By M. MERIAN.

This diſſertation is devoted to a critical review of the Italian poetry of Petrarch; in which, the character and merits of this celebrated bard are very amply diſcuſſed, and judiciouſly appreciated.

On Hiſtorical Probability. By M. WEGUELIN.

M. WEGUELIN's memoir is compoſed in a manner that gives to it the appearance of a very profound inveſtigation of the ſubject: but it is remarkably obſcure and prolix. The author may be compared to a perſon who dives to the bottom of the ocean, in ſearch of ſomething that lies at no great diſtance from its ſurface; the object of whoſe purſuit, when attained, is ſo enveloped in the heterogeneous matter which he collects in his way to it, that it cannot eaſily be diſentangled and diſtinctly ſurveyed. He diſplays, however, much knowlege, and offers many juſt, though few original, obſervations: but, from his want of method and preciſion, it is often difficult to find out their connection with each other, and their relation to the principal ſubject; of which, after all, he does not give accurate and diſtinct ideas.

The two remaining memoirs are written by the Abbé DENINA. In one of them, he controverts the notion that the Latin is of Celtic origin; and maintains that there is the utmoſt reaſon to ſuppoſe the contrary, becauſe in the Welch and Breton languages, which are generally allowed to be deſcended from the Celtic, there are many words which, according to him, are evidently derived from the Latin and Greek. The ſame, he ſays, is true with reſpect to many words in the German, that are often adduced in proof of its Celtic origin. In the other memoir, the Abbé endeavours to trace the cauſes of

the diverſity obſerved in various languages derived from the ſame mother tongue: theſe he attempts to illuſtrate by etymological reſearches; ſome of his conjectures on this ſubject are ingenious, but others have little probability. We have often ſmiled at Swift's ludicrous attempt to ſhew that the proper names of the ancients were derived from the Engliſh: but this academician very ſeriouſly offers an inſtance, that ſeems to confirm the Dean's hypotheſis. He is aſtoniſhed that, during ſo many ages, the learned have never been able to diſcover the origin of the proper names *Rome* and *Romulus:* the former, he maintains, is derived from the word *Roume*, or as the Engliſh ſpell it, *Room*, which, at that time, though we are not told in what language, had the ſame general ſignification as now with us. It may hence, ſays the Abbé, be eaſily concluded, that ſome partiſan, having thus pointed out a place where fugitives would be ſafe under his protection, the common name *Raum*, *Room* or *Rome*, became the proper name of this ſpot. This being granted, he adds, the names *Remus* and *Romulus* are very eaſily deduced from that of the city; for *Remer* or *Roamer* is, to this day, the German adjective for *Roman*; and *Romulus* is a Latin derivative, which means no more than *the little man of Rome.*

Such are the contents of this publication, of which we have endeavoured to give as full an account as is conſiſtent with the conciſeneſs which we are obliged to preſcribe to ourſelves. There are, indeed, three or four memoirs, of which we have mentioned only the titles: but the reader will eaſily perceive, that theſe are either of mere caſual importance, or, from their very nature, cannot be analyzed. After what has been obſerved concerning the ſeveral articles, it may appear ſuperfluous to enter into any diſcuſſion of the collective merits of this volume; though we cannot help obſerving that, if we except the two memoirs by M. DE LA GRANGE, it is leſs valuable than the former publications of this academy.

ART. IV. *Voyage dans les Pyrénées François*, &c. A Journey through the *French Pyrénées*, particularly *Bigorre*, and the adjacent Vallies. To which are ſubjoined, ſome new and important Obſervations on the Waters of *Barèges* and *Bagnères*. 8vo. pp. 327. Paris. 1789.

THERE is, perhaps, no claſs of travellers, to whom the public are under greater obligations, than to the *topographer*. Men that take a very large circuit in a very little time, may, at an eaſy rate, render their works intereſting and amuſing: a ſlight attention to the numerous ſcenes that paſs in rapid ſucceſſion

ceſſion before them, may enable them to ſkim ſome cream for our repaſt, from ſo large a ſurface. This method unites and concentrates a variety of objects, ſpread over an extenſive field, into one focus. It may be called the *ſynthetic* manner of viewing the world. *Topography*, well executed, is the *analyſis* of particular parts of the globe. It is the *microſcopic* obſervation of thoſe *minutiæ*, which muſt eſcape the ſuperficial travellers; and how frequently does it happen, that laborious and critical examination affords a rich abundance of uſeful knowlege, from ſpots which appear barren and unproductive, to the general obſerver?

It may be queſtioned whether there be many neglected places in Europe that are more worthy of this minute attention, than thoſe parts which the anonymous author of this volume has undertaken to deſcribe. They preſent us with a great variety of romantic ſcenes, worthy of the pen of the poet, or the pencil of the painter; and ſtriking to every one that can delight in the great and ſublime of nature. The diverſity of people that inhabit theſe mountainous regions, ſecluded from the world, and yet maintaining characters eſſentially differing from each other, according to the diverſity of climate, occupations, mode of government, attachment to ancient cuſtoms, &c. furniſh a proper ſubject of animadverſion for the moral philoſopher. The various productions of theſe regions, vegetable, mineral, and animal, and the many changes which they have undergone at different periods of time, by the force of ſtorms and tempeſts, and internal convulſions, furniſh ample materials for ſpeculation to naturaliſts of every deſcription. The number, alſo, of great and diſtinguiſhed characters, to which theſe mountains, and their vicinities, have given birth, render the deſcription of them not unintereſting to the hiſtorian.

The preſent traveller informs us that, excited by curioſity, inſtead of remaining inactive among the gay and the indolent, who were aſſembled at the mineral ſprings, he employed his time in rambling over this romantic country on foot, attended only by a ſingle companion; and that he made a faithful journal of every thing which appeared to merit his attention. It is given to the world in the order in which it was compiled, interſperſed with various remarks, and notes hiſtorical, anecdotical, philoſophical, and moral. His philoſophy and morality are chiefly enriched by lively ſallies againſt the luxury and vices of the great, contraſted with the virtues of his mountaineers; and againſt the impoſitions of prieſts and monks.

We have accompanied this itinerant over hills and vales, rivers, rocks, and precipices, with much pleaſure. The enter-

tainment and information which he gives us, diſpoſe us to excuſe a total want of method, frequent digreſſions, and too great a fondneſs for loquacity.

Having thus made a faithful report of what we deem the good and the bad, cheerfully allowing that the good greatly preponderates, we ſhall proceed to lay before our readers ſome detached extracts from this multifarious publication:

'Of all the aborigines of the Pyrénées, the Bigorres are the leaſt known. The ſalubrity of the climate renders them healthy and active; they have a characteriſtic phyſiognomony, and reſemble each other. Artiſts, who complain that the genuine proportions of the human body are no longer to be found, might apply here for models. Their huſbandmen unite impetuous courage to ſtrength and agility. Vivacity and cheerfulneſs are poſſeſſed by them, equally with the inhabitants of Gaſcony, Languedoc, and Provence. The impetuoſity of their tempers renders their language rapid, paſſionate, and full of oaths and proteſtations; and ſometimes they ſink the voice an octave below the natural key, that they may ſuddenly raiſe it to the ſharpeſt note. Their ideas are replete with imagery; and their geſtures are quick and violent. It is not unuſual to meet with men in the ſouthern provinces, whoſe imagination is too lively for the common idiom of their language; whoſe expreſſions are full of brilliancy; and, as if they were ſtill diſcontented, they call in the aid of hands and eyes to augment their force. Generoſity and beneficence are their familiar virtues. Their converſation is unpoliſhed; they have too much levity to reaſon coolly, and they are haſty diſputants. The facility with which they can extricate themſelves from an embarraſſment, by a pleaſantry, accompanied with a certain vivacity and peculiarity of tone, gives them that caſt of character which diſtinguiſhes the Gaſcons.

'The Bigorres practiſe the ſling from their infancy; and can draw a bow before they can ſpeak. That man is conſidered as the moſt accompliſhed, who is moſt ſkilled in leaping, riding, and throwing the bar. Men thus conſtituted, whoſe attention is wholly engroſſed by their phyſical neceſſities, ſurrounded with prejudices and marks of contempt caſt on the ſciences, can have no taſte for the pleaſures reſulting from comparative ideas. *En mon climat de Gaſcogne* (ſays Montaigne), *on tient pour drôlerie de me voir imprimée*. The education of the Bigorres, who are not huſbandmen, is directed toward the Church. There are few families who cannot boaſt of being allied to ſome of the elect. Multitudes of theſe Levites loll in luxurious eaſe, and proudly enjoy the blind veneration of the people. The vicinity of Bigorre, however, has given birth to a Montaigne, a Bayle, a Quercetan, a Monteſquieu, a Marca, an Abbadie, a Borden, Orbeſſan, &c. Nor are there wanting names to protect Bigorre itſelf from the reproach of having no illuſtrious men to oppoſe to this catalogue. It can boaſt of the Abbé Torné, who publiſhed the Elements of Mathematics, at an age when others are engaged in learning them; and whoſe ſermons are models of eloquence. The Chevalier d'Augos, a celebrated aſtronomer; Gauderat,

Gauderat, Bouli, Picqué, d'Aſſieu, diſtinguiſhed phyſicians; de Duco, *frere* Coſme, Lavant, Caſtet, P. Navarre, P. Corbin, eminent for literature; and many others, acknowlege theſe regions as the places of their nativity.

'The modern diviſion of Bigorre is into the country of Ruſtan, the Plain, and the Vallies. In its preſent diſmembered ſtate, it is reduced to ſixteen leagues in length from north to ſouth, and, at its greateſt breadth, to ſeven leagues. It is bounded on the N. E. by l'Armagnac, and the country of the Four Vallies, Nebouzan, and Aſtarac; on the ſouth by the Pyrénées; and by Bearn on the weſt. From its ſituation, this country might be expected to enjoy the ſame kindly warmth of climate that is experienced in the neighbouring provinces, under the ſame latitude: but this is not the caſe. The Pyrénées intercept the warmth of the more ſouthern country of Spain; while, open to the north, they are expoſed, from their elevation, to chilling blaſts which extend from the Arctic pole. They are, conſequently, deprived of many fruits and vegetables. The orange and the olive cannot reſiſt the winter without the aid of art, and the fruit is ſtill of a bad quality: but the laurel, fig-tree, and the myrtle, are not injured by the climate.

'This mountainous country experiences but two ſeaſons. The ſummer heats are ſeldom ſucceeded by thoſe gradations which render the change leſs perceptible, and more ſalutary. Theſe heats are oppreſſive, inducing languor, and copious perſpiration, become the frequent cauſes of contagious diſeaſes; and they are ſaid to render the inhabitants liable to aſthmas and apoplexies: but the vallies enjoy a more ſalubrious atmoſphere.'

It is well known that the inhabitants of Languedoc, and of Gaſcony, are the moſt lively people, among our lively neighbours, the French; and that the Spaniards are conſidered as the moſt grave and ſedate perſonages of all Europe, notwithſtanding that theſe two nations, of ſuch oppoſite characters, are only ſeparated by the Pyrénéan hills. The author explains this phenomenon in the following manner:

'In paſſing a river, or by climbing a mountain, we find, with another government, other characters. Is it poſſible that the quality of the air ſhould change at the preciſe limits of an empire? The truth is, the Spaniſh are naturally much more gay than they chuſe to appear; although they make gravity a national virtue, and although, in the midſt of the moſt brilliant feaſts they are reſerved and ſilent, this taciturnity does not impede the workings of the mind. A Frenchman *avoids*, a Spaniard *ſeeks*, himſelf. The gaiety of the former is moſtly *external*, not rooted in the ſoul, and eaſily expands itſelf. It is a kind of tumultuous and public joy; and his happineſs depends on the opinion which others have formed of it. The ſolitary Spaniard takes care to maintain peace and tranquillity *within*. He knows the value of his ſenſations; and they are directed toward the enjoyment of himſelf: but the graveſt of their politicians diſcover their ſentiments on the ſubject of government, and they manifeſt their gaiety at public ſpectacles and

concerts: here they may be ſeen animated and tranſported by their love for the arts, and their paſſion for muſic; here they yield themſelves up, without reſerve, to the impulſe of genius, and liberally beſtow marks of approbation, by clamorous plaudits."

Tarbes is the capital of Bigorre. It is deſcribed as an agreeable town, containing about eight thouſand inhabitants, and is watered by the Adour. It diſplays the luxury and manners of ſmaller capitals. The ladies are more attached to forms than the females of the vallies; and eagerly ſeize the faſhions as they *paſs* through the city. In general, they ſtudy ornament more than neatneſs. The features of the common people are regular; their complexion is freſh and healthy; and their figure might be envied by the fineſt women that adorn a court. Their dreſs is a coarſe cloth adjuſted to the ſhape of their bodies, their arms and legs not being covered; they wear alſo woollen petticoats of an enormous ſize, a ſmall red mantle or *capulet* is placed with a kind of grace, over their heads, which are half ſhaven, and a long white veil plaited to the bottom, form a ſpecies of Grecian drapery, far from being inelegant. The mountaineers preſerve, to the preſent day, the dreſs worn by Henry IV. the ruff, large breeches, called *marines*, &c.

Speaking of Rabaſtens, that was deſolated by Montluc, in his perſecution of the Huguenots, among ſeveral well-known inſtances of the cruelty of that monſter, the traveller relates the following anecdote of a pious prieſt, devoted to his ſervice. The Albigers having taken refuge at Béziers, Simon Count of Montfort, touched with the diſtreſs of the inhabitants, of whom many were Catholics, was deſirous of ſaving the lives at leaſt of the faithful. St. Dominique, that man of God, would not liſten to the plea of mercy, but urged the ſiege: *Kill them, kill them all*, quoth the Spaniſh ſaint, *God will diſtinguiſh his people in the other world.* The author alſo mentions an inſtance of profaneneſs of the Swiſs magiſtrates, which every man of feeling muſt prefer to the piety of ſuch a ſaint. Great diſturbances having ariſen at Bearn, in conſequence of the ſtruggle between the Catholics and Proteſtants, the magiſtrates of an adjacent town gave orders, that no one ſhould ſpeak either *well*, or *ill*, of God, under the pain of their ſevereſt diſpleaſure.

The Mountains of Bigorre.

This entertaining traveller, after giving us a general deſcription of the direction of theſe mountains, dividing and ſubdividing their extenſive chains; and after making ſome obſervations and conjectures relative to their great antiquity, all of which muſt be unſatisfactory from the want of ſufficient *data*, proceeds to their compoſition. This he repreſents, taking Dacet, Bayen, and other naturaliſts, for his guides, as conſiſting of three ſpecies of

of ſtone, or earth; viz. *ſchiſt*, or argillaceous earth; *marble*, or calcareous earth; *granite*, or vitrifiable earth: but the latter is not found in large diſtricts toward the centre of theſe mountains. Eight different ſituations or directions of their beds are diſtinguiſhable: 1. Thoſe parallel with the horizon: 2. The perpendicular: 3. Thoſe which have various degrees of inclination: 4. Thoſe which form concave arches: 5. Thoſe which are curved convexly: 6. The undulating: 7. The round: 8. The triangular. Theſe different forms ſeem to depend on the baſis on which theſe beds are placed: but nature, in the formation of this chain, has not been attentive to thoſe laws which, it is ſaid, ſhe obſerves in every other place. If we trace the arrangement of theſe beds, we ſhall find that they are not placed according to their ſpecific gravity. Maſſive rocks are founded on ſlate, ſand, or clay. Some authors have aſſerted, that no traces of volcanization are to be diſcovered in the Pyrénées; and it muſt be allowed that the veſtiges of extinguiſhed volcanos are very faint. Theſe may have been nearly effaced by time, and perpetual friction from the elements: but yet they are to be perceived by the attentive obſerver. If eruptions have been the cauſes of mountains in other regions, it is equally poſſible that they may have been ſo here. The names of ſome have not been changed, in paſſing from the Celtic language to the idiom of the country. It is alſo the ſame with the rivers. Theſe names corroborate tradition, by ſhewing that it is founded on certain qualities, ſituations, and cuſtoms, relative to places that have ſuffered inundations or eruptions. To theſe evidences, may be added, the quantity of bitumen diſengaged from foſſil coal, and of native alum formed by the union of the vitriolic acid with the argillaceous earth of the lava, which are in great abundance, and might enable us to trace the extent and direction of theſe ſubterraneous fires.

The great number and variety of plants, which are the produce of one or other of theſe cantons, would recompenſe the labours of the aſſiduous botaniſt. The author aſſerts, that there are at leaſt 250 ſpecies. He could collect, on the ſame day, the plants which flouriſh in the warmeſt and in the coldeſt climates, thoſe that grow in Sweden and in Spain. In the ſame ſoil may be found, thyme, roſemary, lavender, mint, ſage, balm, the yellow and violet poppy, the *cerefolium Hiſpanicum*, *centaurea behen*, *cochlearia*, *ſaffron*, *rheum raphonticum*, &c.

The author's philoſophical obſervations are interſperſed with frequent ſketches of romantic ſcenes. We have ſelected the following for the entertainment of our readers. It deſcribes

the view of nature which preſents itſelf to the traveller as he aſcends from Barèges.

'The road from Barèges to Cautères, proceeding along the narrow ſinuoſities between the hills, preſents us with the moſt romantic ſpectacle. A way has been made through a hard argillaceous *ſchiſt*, for the ſpace of two leagues, by the axe, or by exploſions. The mountains projecting far beyond their baſe, form an arch impenetrable to the rays of the ſun. Their ſummits, and the declivities that have been made by the lapſe of earth, are covered with pines and beech trees, which plant themſelves in the courſe of the rivulet, along the chaſms of the rocks, and ſpread their thirſty roots to collect the ſcanty nouriſhment. Some of theſe, having been ſhivered by lightning, torn up from the roots by impetuous torrents, or grown hoary and decayed by age, contraſt the general verdure, by the marks of ruin and diſſolution. The moſt reſolute paſſenger cannot contemplate, without terror, rocks ſuſpended over his head like clouds, or heaped on one another in enormous maſſes, threatening to fall on him every inſtant, as they are eaſily detached by a thaw, or by hurricanes. Every part of nature is awfully grand, inſpiring terror and aſtoniſhment. The torrent, forming numberleſs circuits, loſes its foaming vortex amid the buſhes of eglantine and hazle; or its roaring and agitation are checked by enormous blocks of granite. Sometimes it is confined between the defiles of two mountains that are but a few feet diſtant from each other; at others, it flows ſlowly over beds of ſchiſt, which it has formed by its perpetual courſe. The moſt deſert parts, and the moſt barren rocks, are adorned with the medlar tree, *chamæceriſius*, *viburnum*, and various other plants.

'Some ſcattered huts, and the village of Bircos, inclining over a precipice, are the only objects to relieve this ſolitude. Dejected, almoſt frozen with the cold that is prevalent in the hotteſt ſeaſons, and wearied with the barrenneſs of the proſpect, we at length arrived at the top of the mountain; the valley of Barèges, and the plain of Luz, exhibit themſelves to view. The ſoul now dilates, and feels itſelf the more diſpoſed to enjoy the extenſive and rich decorations, and the ſurrounding meadows. Rivers, as pure as the ſnow that feeds them, diffuſe vigour and health through every part of vegetation; fields of Indian corn, coloured by their maturity, and contraſted by the general verdure; the varied beauties of more lively nature, ſhaded by the blue rocks and pines that ſkirt the horizon; the contrariety of ſites, and an aſſemblage of objects that confound the attention of the naturaliſt, all conſpire to make the moſt vivid impreſſions on the mind.'

The writer's deſcription of the ſtrength, agility, and addreſs of the mountaineers, in hunting, of the intrepidity with which they attack the fierceſt bears, their manner of enſnaring fowls, &c. is very amuſing: but for this, as well as for the geography, or rather topography, of the vallies, for the varied characters of their different inhabitants, and for the antiquities of theſe regions, we muſt refer the curious reader to the work itſelf.

The

The vales that engage the author's principal attention, are thoſe of Lavedan, Azun, Cautères, Barèges, Gavarnie, Campan, and Bagnères. The valley of Azun is diſtinguiſhed by the number of its valuable mines, of ſilver, copper, iron, lead, and tin. Thoſe that are already known, amount to no fewer than twenty: but lead is in the greateſt abundance throughout the whole of this mountainous country. At Cauterès, there are twelve mineral ſprings, which, in the ſeaſon, attract company from Spain, Bearn, &c. 'and are much frequented by prieſts that love good drinking and cheap living, by the cheerful and the gay, whoſe charitable office it is to amuſe the ſick, and by gameſters, who make their dupes pay dear for their highly eſteemed preſence.' Theſe ſprings were honoured with the preſence of Marguerite, ſiſter of Francis the Firſt, and of Abarea the firſt king of Aragon. The viſit made by the princeſs, is particularly deſcribed from her own narrative: but it is too long for our inſertion.

At Barèges, there is but one mineral ſpring, diſtributed into three pumps, and ſeven baths. Theſe baths would by no means pleaſe the taſte of our Engliſh gentry, who are accuſtomed to more luxurious ablutions. They are ſmall caves, where ſeveral troughs are hewn out of the ſolid rock, reſembling coffins. Theſe caves appear like vaulted dungeons, and can only receive air or light from the entrance, which is moſtly cloſed. The walls are blackened by the vapours that have aſcended for ages.

We cannot conſider this author's obſervations on theſe waters, as either ſo new or important as he repreſents them. The curious may be entertained with a general hiſtory of bathing, as practiſed among the Greeks and Romans. Some of his reflections concerning the impropriety of uſing theſe waters, in the moſt oppoſite diſeaſes, and by the moſt oppoſite temperaments, or of expecting the ſame virtues from ſprings, that ſuffer great changes from various natural cauſes, are certainly juſt, but they are by no means peculiar to the preſent writer.

ART. V. *Hiſtoire de l'Académie des Inſcriptions et Belles Lettres, &c. i. e.* The Hiſtory of the Academy of Inſcriptions and Belles Lettres, together with the Memoirs of Literature extracted from the Regiſters of the Academy from 1776 to 1779, Vol. XLII. and XLIII*. 4to. 750 Pages in each. Paris. 1786.

To toil through many a weary page, and to find but little information that we can hope will intereſt the curioſity, or

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* The laſt that have been publiſhed: For our account of vol. 41, ſee Rev. vol. lxxiv. p. 554.

gratify

gratify the taſte, of our Readers, is often the lot of us Reviewers; and it has been ſo, in the examination of the bulky volumes before us. In a work, which comprehends ſo great a variety of ſubjects, we muſt indeed naturally expect to find ſome parts leſs inſtructive and pleaſing than others; to ſee labour ſometimes beſtowed on what has little, except its obſcurity, to recommend it; and to be now and then bewildered in the labyrinth of doubtful conjecture and uncertain hypotheſis: but, with all this abatement of our hopes, we confeſs ourſelves diſappointed that ſo ſmall a part of theſe volumes is appropriated to the elegant and inſtructive branches of literature, while ſo large a portion is devoted to dry and tedious inveſtigation, without either novelty or utility to reward the labour of attending to it.

The Hiſtorical part contains an account of the following works:

Obſervations on a Parallel between Homer and Plato. By the Abbé GARNIER.

Several writers of antiquity have obſerved a reſemblance between Homer and Plato: but, as they have not mentioned the particular circumſtances on which the compariſon is founded, M. GARNIER is at a loſs to account for the aſſertion. He obſerves that, ſome years ago, a Diſſertation was written on this ſubject by the Abbé Maſſieu, who maintained that Homer and Plato were ſimilar in the doctrine which they taught, in their manner of conveying inſtruction, and in the ſtyle of their compoſitions. M. GARNIER condemns this hypotheſis, as gratuitous, vague, and inſufficient: but we believe that judicious critics will think his own ſuppoſition much more ſo, which is founded on a paſſage in Plato's Seventh Book concerning laws; where Socrates, after having interdicted, in the education of youth, the writings of Homer and the Dramatic Poets, is aſked what he would ſubſtitute in their ſtead, and anſwers, *The very converſations which we have held this day, which evidently appear to have been inſpired by the gods, as they reſemble poetry in every reſpect. I am ſurely excuſable if, when I recollect them and make them paſs, as it were, in review before me, I can ſcarcely forbear being a little vain; for I aſſure you that, of all that I have either read or heard, whether in verſe or proſe, theſe appear to be the beſt adapted to our plan of education, and the moſt fit to be put into the hands of youth.* By this paſſage, the Abbé G. is led to conſider Plato's Republic as a very ſtriking reſemblance of the Iliad; not only in its moral end and intention, but alſo in the diſpoſition of its parts, and in the conduct of the drama. He compares, for inſtance, the Cephalus of Plato with the Chryſes of Homer, becauſe they both wear crowns,

crowns, and are epiſodical characters; and, which is more extraordinary, in the converſation between Socrates and Polemarchus concerning juſtice, he finds a counterpart of the quarrel between Agamemnon and Achilles about Briſeis: he conſiders the Sophiſt Thraſymachus as the parallel of Therſites; and he proceeds to find out a correſpondence between the Iliad and the Republic, with reſpect to both characters and incidents, which we confeſs ourſelves unable to diſcern, even after he has taken the pains to point it out. In ſhort, though, from the remoteneſs of the objects diſcovered, and their imperceptibility to common eyes, we are led to entertain a high opinion of the magnifying power of M. GARNIER's critical teleſcope, we cannot ſay much of the clearneſs and accuracy of the views which it exhibits.

On the Prayers of the Pagans. By M. DE BURIGNY.

This Memoir contains a conſiderable number of addreſſes to the heathen Deities, collected from the ancient writers: moſt of them are well known to the learned. It is remarked, that the Greeks, when about to conſult an oracle, made uſe of the words Κυριε ελεησον, *Lord have mercy*, which were afterward adopted in the Chriſtian church.

On the Ancient Hiſtory of Egypt. By the ſame.

Scaliger, Marſham, and ſome other chronologiſts, have ſuppoſed that ancient Egypt was divided into ſeveral kingdoms; and that ſome of the dynaſties were contemporaries. Againſt this opinion, M. DE BURIGNY here contends: but his reaſoning is of little weight, as he ſeems not to have attended to the limited ſenſe in which general terms are often uſed by the ancients. Thus, his chief argument againſt the opinion of Marſham, is, that it contradicts the aſſertion of Moſes, who ſays that *Joſeph was made ruler over all the land of Egypt*, and that, to purſue the Iſraelites, Pharaoh *took all the chariots of Egypt*. In ſhort, all that we can learn from this Academician, is, his acknowlegement that the ſubject is very obſcure, and that it is better to truſt to hiſtorians of credit, than to have recourſe to conjectures.

On Two Laws of Numa. By M. BOUCHAUD.

Commentators often perplex their text by hunting after ſome remote alluſion or myſterious meaning, inſtead of attending to the plain and obvious ſenſe of the paſſage before them; by pointing out the latter, M. BOUCHAUD has avoided every difficulty with reſpect to the two laws in queſtion; one of which forbids a concubine to approach the altar of Juno; and the other commands that perſons, killed by lightning, ſhould be immediately interred without any funeral ceremony.

On

On the Pay of a Roman Soldier. By M. MAIZEROY.

According to this gentleman, the pay of the Roman infantry was eſtabliſhed 347, and that of the cavalry, 349 years after the building of the city. Polybius, who wrote about the 600th year of Rome, informs us that in his time, a foot ſoldier had two oboli, a centurion four, and a knight a drachma, *per diem.* M. MAIZEROY values the drachma, or ſix oboli, at ſixteen ſols and nine deniers Tournois; and hence calculates that the pay of a Roman common ſoldier was five ſols and ſeven deniers; this is only one denier leſs than that of the French infantry before the augmentation granted in 1776: but if the comparative value of money be taken into conſideration, the pay of the Roman is almoſt double that of the French common ſoldier.

On the Province of Bithynia. By M. BELLEY.

The particulars here inveſtigated are, the extent of this province in the times of the Republic, and under the firſt Cæſars; the mode in which it was governed, and the alterations which it underwent during the reign of Conſtantine and his ſucceſſors.

On the chronological Order of the Wives of Heliogabalus. By the ſame.

This academician, preferring the authority of Herodian to that of Dion Caſſius, thinks that the Emperor's firſt wife was Julia Cornelia, whom he married in the latter end of the year 219, and repudiated in the next year, when he eſpouſed Aquilia Severa, a veſtal; from this lady, M. BELLEY ſays, he was ſoon after divorced, in order to marry Annia Fauſtina; with her he lived but a very ſhort time, and after marrying and repudiating ſeveral wives, whoſe names are not known, he thought fit to take back Aquilia Severa, ſaying, "that he "hoped, as ſhe was a prieſteſs and he a prieſt, to have by her "an offspring worthy of the immortal Gods."

Inquiry whether the Civilian Alphenus Varus was a Stoic or an Epicurean. By M. BOUCHAUD.

M. BOUCHAUD is of opinion that this was the Varus mentioned by Virgil, in the ſixth and ninth Eclogues; and, from a deciſion, recorded in the LXXVIth law of the Digeſt, he ſuppoſes him to have been a Stoic.

The laſt article in this part of the work, is *a Chronological Table of all the Solar and Lunar Eclipſes that have been viſible in the northern Hemiſphere, within the Period of a thouſand Years before Chriſt.* By M. PINGRÉ.

Without troubling our Readers with the Eulogies, which contain nothing particularly intereſting, we ſhall paſs on to the Memoirs, of which we ſhall juſt mention the ſubjects.

Twenty-

Twenty-ſecond, Twenty-third, and Twenty-fourth Memoirs concerning the Phœnicians. By the late Abbé MIGNOT.

When we ſay that theſe Memoirs diſplay great erudition, we give them all the praiſe which they deſerve; as they communicate very little new information, and are chiefly employed in the repetition and confirmation of what we already poſſeſs. The two firſt Memoirs relate to the navigation and commerce of the Phœnicians; the laſt, which is by far the moſt intereſting, gives an account of their manner of living, together with their cuſtoms and ceremonies, on the birth of children, and at funerals.

Inquiry into the Extent and State of the Empire of China, from its Foundation, to the Year 249 *before Chriſt.* By M. DE GUIGNES.

The extravagant ſtories concerning the vaſt extent and civilized ſtate of the Chineſe empire, in the moſt remote ages of antiquity, which have been propagated by the Miſſionaries, have aſtoniſhed us leſs than the eaſy credulity with which theſe accounts have been not only received, but made the foundation of chronological ſyſtems; and by men, who affect to diſplay an extraordinary ſagacity, by refuſing their aſſent to hiſtorical facts much leſs improbable and much better atteſted. The abſurdity of the very remote antiquity aſcribed to the Chineſe empire, has been ſhewn by this author in a former Memoir *; and he now proceeds to refute, from the teſtimony of the beſt Chineſe hiſtorians, the ſtories of the ancient grandeur and civilization of that empire, with which theſe good fathers have amuſed mankind.

After expoſing the improbabilities and inconſiſtencies of the accounts given by the Miſſionaries, M. DE GUIGNES obſerves, that the only ſource of information concerning the ancient ſtate of China, muſt be their own annals; as this country is not mentioned in the hiſtory of any other nation: but the Chineſe themſelves aſſert that, in the third century before Chriſt, all their ancient hiſtorical books were burned by order of the Emperor Chi-hoangti: of their value it is impoſſible to form any judgment: but, in all probability, it has been much exaggerated. The moſt ancient hiſtory now extant, was written 106 years before Chriſt, and goes back no farther than the eighth century preceding our era: even this is very imperfect, and is ſuſpected of having ſacrificed truth at the ſhrine of national vanity. At the earlieſt period there mentioned, China appears to have conſiſted only of Honan, and a ſmall part of Chan-tong, Pe-tcheli, Chan-ſi, and Chen-ſi; and the greater

* See Rev. vol. lxiv. p. 548.

part

part even of these provinces were then, and long afterward, inhabited by barbarous nations. It is observable, this academician adds, that the geographical books of the Chinese date the foundation of most of their cities, no earlier than the age of Tsin, or about 250 years before Christ, which is a circumstance by no means favourable to what is related of the grandeur and civilization of the empire in more remote times.

In short, M. DE GUIGNES has made it very evident that, according to the best and most authentic Chinese historians, their nation, as an empire, cannot be traced farther back than 220 years before Christ; previously to which period, it was divided into above 1700 little kingdoms; and that Chi-hoangti subdued most of these petty princes, and must be considered not only as their first emperor, but also as their legislator, to whom they were indebted for the first rudiments of arts and civilization. If we go still farther back, we find these kingdoms dwindled into single tribes settled among the barbarous nations, in some of the above-mentioned provinces. The chiefs of these tribes assumed the title of *Vang* or King; and the first of these is said to have distributed the country among them about 1120 years before Christ. All that is asserted of their history, before this period, is mere fiction, invented by modern writers to gratify the excessive vanity of the nation.

Historical Inquiries concerning the Edicts of the Roman Magistrates. Fifth Memoir. By M. BOUCHAUD.

For an account of M. BOUCHAUD's preceding Memoirs on this subject, we refer the Reader to our former Appendices *. The Dissertation before us relates to the Ædiles, and is divided into two parts. In the first, the learned academician offers some general observations concerning the title and office of the Ædiles, and, particularly, of the Curule Ædiles; and considers their functions both ordinary and extraordinary: among the latter, is mentioned their care to prevent the introduction of foreign deities and modes of worship: but their right to regulate the expence of private funerals is denied. In the second part, the academician endeavours to shew that the Ædiles had the right of publishing edicts, that they were styled *honorati*, that their edicts were called *portio juris honorarii*, and sometimes *jus prætorium*, and were incorporated in the perpetual edict, which the civilian Julianus digested by order of the Emperor Adrian. On the Ædilian laws relative to the sale of slaves, to that of beasts of burden, and to ferocious animals, M. BOUCHAUD has amply commented. Conciseness seems not to be his distinguishing character as a writer, for he employs above an hun-

* Vol. lxi. p. 528. and vol. lxiv. p. 554.

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dred pages, to communicate the few articles of information which we have here mentioned.

Twenty-ſixth Memoir on the Roman Legion. By M. LE BEAU *.

The ſubject here treated, is the military diſcipline of the legions, as it relates to crimes and puniſhments; concerning which, M. LE BEAU has collected all the information that can be gathered from the Roman hiſtorians and civilians. As the whole ſucceſs of military force muſt depend on promptitude of exertion, the ſoldier muſt neceſſarily be ſubjected to an obſervance of deſpotic command, that ſeems ſcarcely compatible with the habits and ſentiments of a freeman. The ſtrictneſs and ſeverity of the Roman diſcipline, are well known to have been ſuch as to render the ſoldiers leſs afraid of the enemy than of their own officers. Their puniſhments are here arranged under the three titles of diſgraceful, corporal, and capital. Thoſe which come under the firſt claſs, as mentioned in the third law of the Digeſt *de re militari*, are *caſtigatio*, *pecuniaria multa*, or pecuniary fines; *munerum indictio*, or impoſition of labour; *militiæ mutatio*, or exchange into an inferior corps, and leſs honourable ſervice; *gradûs dejectio*, or degradation of rank; and *ignominioſa miſſio*, or diſcharge with infamy. *Caſtigatio* is a term of various ſignification, and comprehends every chaſtiſement in which no fine was exacted, and no labour impoſed: ſometimes, it conſiſted of a public reprimand, and ſometimes, of a mark of diſgrace. Thus Sempronius Gracchus puniſhed four thouſand ſoldiers, by making them ſwear to take their meals ſtanding. To ſome cohorts, that had loſt their ſtandards, Marcellus diſtributed barley inſtead of wheat, and ordered the officers to be deprived of their belts and ſcabbards. Aulus Gellius informs us that ſoldiers were ſometimes puniſhed by being bled in preſence of the army. They who were diſcharged with infamy, were ſometimes condemned to be ſold as ſlaves for a ſingle ſeſterce, which was given for them by the *Actor Publicus*; by which form of proceeding, they entirely loſt their freedom, without becoming the property of any individual. *Corporal* puniſhments were impriſonment or ſtripes; theſe were inflicted either with vine ſaplings, or with ſticks; foreign ſoldiers were chaſtiſed with rods; and it appears that the Porcian law, which forbad the ſcourging a Roman citizen with rods, was not very ſtrictly obſerved in the army. A vine ſapling was always borne by the Centurions, as the badge of their office; and ſtripes with this weapon were not deemed diſhonourable. The greateſt puniſhment was *decapitation:*

* See Rev. vol. liv. p. 509. and vol. lxi. p. 528.

but the baſtinado, or *fuſtuarium*, was generally attended with loſs of life. Polybius informs us that, when a ſoldier was to ſuffer this puniſhment, the tribune ſtruck him very gently with a ſtick, on which ſignal, all the ſoldiers of the legion fell upon him with ſticks and ſtones, and generally killed him on the ſpot. To theſe puniſhments, by which, in the time of the Republic, the military diſcipline was maintained, ſome of the emperors added others of an arbitrary nature; and not ſatisfied with depriving offenders of life, inflicted death with all the horrid tortures that inventive cruelty could ſuggeſt.

Two Memoirs on the Legiſlation of Magna Grecia. By the Baron de SAINTE CROIX.

The firſt of theſe Memoirs relates to the hiſtory of the Locrians and their legiſlator Zaleucus:—a ſubject attended with ſo much uncertainty, affords a fine field for conjecture and hypotheſis. Having reminded us that Ariſtotle deduces the *Locri Epizephyrii* from a band of malefactors and ſlaves that had fled from Locris, and of the aſſertion of Euſtathius, that they had intrigued with their maſters' wives, who had accompanied them in their flight; the academician rejects theſe opinions, and refers their origin to the virgins, whom the Locrians, by command of the oracle, ſent annually to Troy; ſome of whom, according to Polybius, were among the coloniſts that landed at the promontory of Zephyrium: he thinks it highly probable that theſe victims of ſuperſtition, in order to avoid the lot, to which they were condemned, might engage ſlaves, and indigent perſons, to leave their country, and become their huſbands. After recapitulating various conjectures concerning the age in which Zaleucus lived, the Baron ſuppoſes that his laws were eſtabliſhed at Sybaris, 719, and at Locris, 654 years before Chriſt: theſe points being ſettled, he collects all the information that can be gathered concerning the laws in queſtion, and expreſſes his admiration of them in the higheſt terms. We grant that the ancient lawgivers paid much more attention to manners and morals, than modern legiſlators: but it ought to be remembered, that their circumſtances were widely different, and that reſtraints which, in ſmall and poor republics, were wiſe and beneficial, would, in more extenſive governments, become ſources of oppreſſion, and be very unſuitable to the national purſuits of the preſent times. The late king of Pruſſia has obſerved that ſevere laws are neceſſary to a people juſt emerged from barbariſm: but the ſeverity of Zaleucus ſports too much with life, and often ſavours of that extravagance, which none but indiſcriminate admirers of antiquity can ſtyle wiſdom. Thus, to prevent ebriety, is certainly an object worthy of a legiſlator: but to put a man to

death, merely becauſe, when ill, he drinks wine without an order from his phyſician, is the higheſt abſurdity and injuſtice: the ſame obſervation is applicable to the regulation, which ordered that a perſon, who propoſed the alteration of a law, ſhould do it with a rope about his neck, and be ſtrangled, if his propoſal was rejected. In ſhort, the laws of Zaleucus, as well as thoſe of Lycurgus, were calculated only for ſmall nations in a ſtate of political infancy; and could remain in force no longer than this minority continued. The growth of ſuch communities might be rapid: but their attainment of manhood generally put a period to their real worth and true greatneſs: like youth, educated under too ſevere a diſcipline, no ſooner did they become acquainted with the world, and poſſeſſed of power, than they threw off, not only the unreaſonable reſtraints that had been impoſed on them, but, even every common reſtriction of honour and decency; they launched forth into the fartheſt limits of luxury and extravagance; and exceeded all others in corruption and vice.

The ſecond memoir relates to the ſtates of Rhegium, Thurium, and Tarentum, and to the laws of *Charondas*. The Baron ſuppoſes that there were two perſons of this name: the one, a Catanean, who gave laws to the republic of Rhegium; and the other, a Thurian, who was the legiſlator of his own country.

Supplement to a Memoir on the Perſian Dynaſties of the Peſchdadians and Keanians. By M. ANQUETIL DU PERRON.

The deſign of this memoir * was to reconcile the accounts, given by the Grecian hiſtorians, of the Aſſyrian empire with thoſe of the Perſian writers; in doing which, the academician endeavoured to prove that the monarch, whom the Orientals called Minotcher, was the King of Media, whom the Greeks diſtinguiſh by the name of Arbaces, and who, according to his calculation, lived about 876 years before the Chriſtian era. In confirmation of this hypotheſis, he obſerves that the Perſian hiſtorians mention a præternatural darkneſs, which happened in the reign of Noder, the ſon and ſucceſſor of Minotcher; and which he ſuppoſes to have been the ſame phenomenon that, according to Herodotus, occurred during the war between Cyaxares and the Lydians. This was an eclipſe of the ſun, which, he thinks, muſt have happened 778 years before Chriſt: Sir Iſaac Newton fixes this eclipſe 193 years later.

Geographical and critical Obſervations on the Periplus of Scylax. By the Baron DE SAINTE CROIX.

* See M. R. vol. lxiv. p. 553.

The Baron here maintains, in opposition to the arguments of Vossius and Dodwell, that the Periplus was written 492 years before Christ, by Scylax of Caryandes, in the reign of Darius, son of Hystaspes.

On the pretended God Lunus. By the Abbé LE BLOND.

Antiquaries have agreed to give the appellation of Lunus to the figure of a young man, with a Phrygian cap and a crescent, which is found on some medals. They have, on the authority of Spartian, supposed that it represented the moon, which was, by some, worshipped as a male, and, by others, as a female deity. The Abbé imagines that this figure was invented by the Phrygians, to indicate the period of a lunar month.

Fragment of a Greek Work of Anthemius, on mechanical Paradoxes. By M. DU PUY.

This writer was born at Tralles, a city of Lydia; and was employed, as an architect, by the Emperor Justinian: he was celebrated for his knowlege of mathematics, and for his skill in mechanics. We are told that, having a very troublesome neighbour, he contrived to dislodge him by imitating the phenomena of earthquakes, thunder, and lightning: so numerous were the machines which he invented, that Paul the Silentiary has characterised him by the epithet πολυμηχανος. All that remains of his works, is this fragment of a treatise περι παραδοξων μηχανημαλων. It consists of only four problems. The first teaches how to reflect a solar ray, transmitted through a small hole, so that it shall constantly, at all hours of the day, and in every season of the year, fall on the same given point. In the second and third problems, he proposes the construction of a machine, which, by reflecting the rays of the sun, shall set fire to combustibles at the distance of a bow-shot: here he investigates the mechanism of which Archimedes must have made use, to burn the fleet of Marcellus at the siege of Syracuse; and shews that this might be effected by a combination of plain mirrors, of an hexagonal figure, connected by hinges. This is similar to the Count de Buffon's well-known experiment; which, however, was not borrowed from it; for this gentleman declared that he did not, at that time, know what the ancients had said on the subject. In his fourth proposition, Anthemius gives the construction of concave parabolic mirrors.

The Greek text is here elegantly printed from a collation of four manuscripts; three of which are preserved in the royal library at Paris, and the fourth in that of the Emperor at Vienna. M. DU PUY has added a French translation, with

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ample notes, in which he has omitted nothing that can tend to aſcertain and elucidate the ſenſe of his author.

On the Hippolytus of Euripides and the Phœdra of Racine. By the Abbé BATTEUX.

After having thus long travelled in the dry and tedious road of unintereſting diſcuſſion, and uncertain conjecture, we are highly delighted on our arrival at this little piece of claſſic ground, which the learned Abbé has laid out in an elegant and judicious manner. In comparing the two dramas, which form the ſubject of his memoir, he gives the palm to that of Euripides; this preference, however, is not the reſult of a blind partiality to the ancients: but is, in general, founded on reaſons, in which they, who are acquainted with the two poems, will readily acquieſce. We ſay, in general; for we cannot help thinking that ſome of Racine's deviations from the Greek bard are highly judicious. Under this head, we differ from the academician, when he praiſes Euripides for his introduction of Venus; who, in a kind of prologue, informs the audience of her deſigns againſt Hippolytus. We grant that this becomes highly excuſable, when the ſtate of the theatre, and the popular notions in the age of Euripides, are conſidered: but is not the Abbé too partial, when he accuſes Racine of a poetical inconſiſtency, becauſe, though he tells us that the paſſion of Phœdra is excited by Venus, he did not introduce the goddeſs on the ſtage to confirm this information? To this ſcene in the Hippolytus, it has been objected, that it anticipates the ſtory, and prevents ſurpriſe: but the academician rather evades than removes this difficulty, by obſerving that the ſurpriſe of the ſpectators is of little conſequence, as it is an effect which muſt be confined to the firſt time of their ſeeing the piece. This argument, however, would tend to the total deſtruction of intereſt and artifice in theatrical compoſition.

The fable of Euripides is much more ſimple than that of Racine; who, by making Hippolytus in love with Aricia, has added an epiſodical action, which not only takes off our attention from the principal ſtory, but alſo diminiſhes our admiration of the hero's fortitude and virtue. This is, indeed, ſo much the French taſte, that it ſometimes leads them into abſurdities: we remember a French writer who compoſed an epic poem on the ſtory of Joſeph, and thought proper to give the patriarch a miſtreſs, that he might ſoften his want of gallantry to Potiphar's wife, by the plea of fidelity to the object of his affections: but, before we condemn Racine, who has certainly diſplayed great art in connecting and varying this double action, let us conſider whether the ſimple fable of

Euripides would have pleaſed, on the French theatre. This doubt, it will be ſaid, indicates that the taſte of the ancients was more pure than that of the moderns: but let us alſo reflect that, to the latter, this ſtory, like that of the Œdipus of Sophocles, has nothing in itſelf to recommend it, and can become intereſting only from the art of the poet; whereas, to an Athenian audience, it was a popular tale, perfectly conſiſtent with the mythology which they profeſſed to believe.

We agree with the learned Abbé, that Racine is inferior to Euripides in the conduct of his fable; one inſtance of which is his introducing the report of the death of Theſeus, which is believed without examination, and diſſipated without cauſe: but the moſt material circumſtance, in which the French poet fails ſhort of the Greek, is the character of Phœdra. By Euripides, this character, is delineated with delicacy. She endures a long conflict before ſhe reveals her ſecret; and at laſt acknowleges it, not as a paſſion which ſhe cheriſhes, but as a crime which ſhe deteſts. It is contrary to her expreſs command that her nurſe diſcloſes it to Hippolytus; and this diſcloſure paſſes behind the ſcenes. She hears Hippolytus reject her love, but not in her preſence; ſhe neither ſees him nor is ſeen by him. In Racine, Phœdra's conflict is ſhorter and leſs violent: ſhe avows her paſſion in very ſtrong terms; ſhe declares it to Hippolytus herſelf, and not behind the ſcenes, but before the audience; this is, indeed, no violation of decorum in the characters of the drama, who have no relation to the ſpectators: but it is leſs delicate in the poet than the mode which Euripides has adopted. A ſtill greater indelicacy of character is diſplayed by Racine's Phœdra, when, hearing of the death of Theſeus, ſhe ſeizes that moment to declare her love to his ſon.

The French bard makes Phœdra (the guilty character) the heroine of his drama; and is, therefore, obliged to palliate her crime, and to depreſs the worth of Hippolytus; whereas Euripides has, with great propriety, made her only the ſecond perſonage, and fixed our principal attention on Hippolytus, the virtuous character; to whom, in the cloſe of the piece, he has been mindful of poetical juſtice, in a manner that very deeply intereſts the compaſſion of the ſpectators. In ſhort, the two poets conſulted the taſte and genius of their reſpective countrymen. To a warlike nation, in the zenith of its glory, inſpired with the enthuſiaſm of a republican ſpirit, and peopled with philoſophers and heroes, a hero firm and intrepid, ſuperior to the weakneſs of paſſion, was an intereſting object; and Euripides was too wiſe to exhibit Hippolytus as a whining lover to the conquerors of Marathon and Salamis. The French poet,

poet, on the other hand, wrote for a nation leſs ſerious, whom a long peace, accompanied with affluence, had plunged into all the luxury and effeminacy of monarchy; he feared to terrify his ſpectators by exhibiting an inſtance of virtue, which they would have thought beyond the reach of human power: he concluded that, to them, the repreſentation of a young princeſs, virtuous from principle, guilty from weakneſs, and miſerable from an unfortunate concurrence of circumſtances, would afford a much more intereſting and affecting picture.

On the Oedipus of Sophocles. By the ſame.

The Abbé has here taken up the pen, with no ſmall degree of zeal and indignation, to defend this celebrated tragedy againſt the criticiſms of Voltaire, ſome of which are certainly trivial, ill-founded, and captious: but, on the other hand, the academician's warmth carries him too far; and his enthuſiaſtic partiality to Sophocles and Ariſtotle, ſometimes becomes prejudicial to the cauſe which he maintains; and which, with more moderation, and leſs dictatorial declamation againſt the moderns, might have been more ſucceſsfully pleaded. To give his anſwer to every particular criticiſm, would be to waſte the reader's time, without contributing either to his information, or to his entertainment. The moſt general objection is, that the tragedy is prolonged after the action is terminated. The Abbé acknowleges that the fifth act is rather long, even excluſively of the two laſt ſcenes, which are ſuppoſed not to have been written by Sophocles: but he vindicates this alleged fault by cenſuring the impatience of the moderns, who, he ſays, ſeek merely to gratify their curioſity; and by praiſing the ſuperior taſte of the Greeks, who were unwilling to forego the luxury of a ſingle tear, which might be excited by prolonging the melancholy ſcene.

Many have objected, that the ſtory of Oedipus excites horror rather than terror, and is therefore unfit for tragedy. This the Abbé will by no means allow: but we are not ſatisfied with his vindication of it in this reſpect, which is rather declamatory than convincing; and we think that, on this account, as well as from the deficiency of moral tendency in the fable, Sophocles is rather to be admired than imitated in his choice of this ſubject.

Inquiry whether, as ſome Moderns have ſuppoſed, the Ancients were acquainted with the Teleſcope. By M. Ameilhon.

This queſtion is here decided in the negative. M. Ameilhon makes it very evident that the tubes, mentioned by Ariſtotle and Strabo, were without glaſſes; and that all the aſtronomical diſcoveries of the ancients might be made without the knowlege of the teleſcope. He argues that, if the teleſcope

had been known to them, they could not have been unacquainted with the uſe of lenſes to aſſiſt weak eyes: but theſe are never recommended in their writings; the only magnifiers, mentioned by them, are glaſs globes filled with water, which they uſed as burning glaſſes; and Pliny ſuppoſes that, in this experiment, the water is neceſſary to keep the glaſs cool, and prevent it from being deſtroyed by the heat of the ſolar rays which paſs through it. He obſerves that the ancients were ignorant of the laws of refraction, a knowlege of which is abſolutely neceſſary to the conſtruction of teleſcopes; that they have never mentioned ſuch an inſtrument, even in works in which they could not well have avoided giving ſome account of it; and laſtly, that the teleſcope, once diſcovered, could never afterward have been entirely loſt.

The *forty-third* volume commences with *Conſiderations concerning the Utility of Orators in the Republic of Athens.* By M. ROCHEFORT.

This is a moſt tedious performance, conſiſting of trite common-place obſervations, thrown together without method or order, and ſome of them very foreign to the ſubject. All that can be collected from it, is that the government of Athens was partly democratic; that the Orators were the ſupport of the democracy, as they generally ſided with the people; and that, by warming and enlightening the minds of the Athenians, they excited them to great actions. If this information be new, the reader may thank M. ROCHEFORT for it: but he is, perhaps, under greater obligation to us, for having ſaved him the trouble of peruſing this prolix memoir, in order to get at it.

On the Character of Demoſthenes as an Orator and Politician. By the ſame.

The merit of Demoſthenes, as an Orator, has often been appreciated; nor has M. ROCHEFORT advanced any thing new on the ſubject. His political character is much better delineated, and the academician has amply vindicated his integrity and true patriotiſm. That Phocion was his enemy, is the greateſt preſumption againſt him: but M. ROCHEFORT juſtly obſerves that Phocion oppoſed, not merely Demoſthenes, but all the orators, becauſe his ſyſtem of politics was entirely different from their ſyſtem. This wiſe and good ſtateſman, deeply affected with the degeneracy of his countrymen, thought the republic in a hopeleſs ſituation, and was therefore leſs concerned for its honour, than for its ſafety; and hence he ſcrupled not to court the friendſhip of thoſe monarchs, whoſe ambitious views were inimical to the independence of his country. Phocion wiſhed to ſave Athens from deſtruction; Demoſthenes exerted himſelf to preſerve its freedom.

In

In a ſecond Memoir, under the ſame title, M. ROCHEFORT has given an analyſis of the firſt three political orations of Demoſthenes.

An Inquiry into the Philoſophy of Cicero. Second and third Memoirs. By M. GAULTIER DE SIBERT *.

As the academician here endeavours to exhibit a general view of Cicero's opinions, as collected from his writings, he inquires into his ſentiments concerning the Supreme Being, the divine attributes, providence, religion, the nature of the ſoul, and the ſtate of man after death. He juſtly inſiſts on the neceſſity of attending particularly to the ſcope and deſign of the ſeveral works of this philoſopher; in order to diſcriminate whether the ſentiments expreſſed be really his own, or merely adopted for the ſake of carrying on a philoſophical diſcuſſion. He ſhews that the dialogues *de naturâ Deorum*, muſt be conſidered merely as a view of the Epicurean and Stoical ſyſtems, in which the imperfections of each are pointed out by Cotta, who oppoſes to them, not his own ſentiments, but thoſe of other philoſophers. Cicero gives us to underſtand that, in theſe dialogues, we muſt not look for his own opinions, when he ſays, *qui requirunt quid, quaque de re, ipſi ſentiamus, curioſius id faciunt quam neceſſe eſt.* For his ideas concerning the Supreme Being, M. DE SIBERT refers us to paſſages in his firſt and ſecond books *de legibus*, and to his fourth book *de finibus boni et mali.* From what Cicero ſays of divination, and of Homer's repreſentation of the Gods, it is evident that he had too much good ſenſe, not to deſpiſe the popular polytheiſm: but he ſeems to have been very apprehenſive leſt he ſhould be ſuſpected of a deſign to overturn it. A remarkable inſtance of his care to guard againſt ſuch an accuſation, is here adduced from the cloſe of his treatiſe on divination; where, after expreſſing his wiſhes for the abolition of that ſuperſtition, which depreſſes the ſpirits, and tyrannizes over the weakneſs of mankind, he adds a cautionary explanation, which he very anxiouſly recommends to the attention of his readers; telling them, that in eradicating ſuperſtition, he means not to overturn religion; and obſerving that a wiſe man ought to maintain the inſtitutes of his anceſtors relative to the ceremonies of religious worſhip. This apprehenſion is, perhaps, the reaſon why Cicero, though he ſometimes defines the Supreme Being in ſuch a manner as muſt lead us to think that he aſcribes unity to him, ſo often ſpeaks of the Gods in the plural number.

The academician next ſhews that Cicero entertained very ſublime ideas of the dignity of human nature, and of the excel-

* For his firſt Memoir, ſee M. R. vol. lxiv. p. 557.

lence of the soul, which he believed to be an indivisible, and therefore an immortal principle: his belief that the virtuous would be rewarded with happiness in a future state, from which the wicked would be excluded, is evident from many passages; though it is certain that he despised the popular notions of Tartarus, and its fabulous inhabitants. With respect to those passages in his Epistles, which have been supposed to indicate his disbelief of a future state, some of them occur in his letters to Torquatus, who, Cicero himself tells us, was an Epicurean, and, when we consider the progress which this sect of philosophers had made in Rome, it will not appear improbable that Mescinius and others, to whom Cicero thus expressed himself, were addicted to it, and that he only reasoned with them on their own principles, to render his argument more convincing to them. In his letter to Titius, he endeavours to shew that his favourite maxim may be deduced from the principles of those who denied the immortality of the soul, as well as from their sentiments who believed it. The third Memoir is devoted to a survey of Cicero's principles and precepts concerning morals, which are shewn to be solid, pure, and sublime.

Inquiry whether the academic Philosophers were Sceptics. By the same.

This inquiry relates principally to the third academy, of which Carneades was the founder; the academician maintains that the philosophers of this school are by no means to be confounded with the sceptics; and that their maxim, *nihil percipi posse*, denoted, not the impossibility, but, only, the imperfection of our knowlege: he compares it with the assertion of Solomon, Eccles. viii. 17. and vindicates the character and philosophy of Carneades, on the authority of Cicero.

On the Latin Satirists. By M. DUSAULX.

This gentleman intends to favour the public with his sentiments concerning the respective characters and merits of Horace, Juvenal, and Persius. In this memoir, after a short history of Satire, he gives a very general and superficial view of the satires of Horace: but has not offered any thing new on the subject.

On the Thericlean Vases. By M. LARCHER.

On the Murrhine Vases. By the Abbé LE BLOND.

On the Murrhine Vases. By M. LARCHER.

We have toiled through no fewer than forty pages concerning these *empty* cups; and, what is worse, after all this labour, we can give very little information about the Thericlean, and none at all concerning the Murrhine vases. M. LARCHER, after examining the various conjectures of others, and giving conjectures of his own, supported by conjectural arguments,

ſuppoſes that the former derive their name from Thericles, a potter and turner of Corinth; who was contemporary with Ariſtophanes; and that they were made of various ſubſtances, as clay, wood, braſs, &c. The Murrhine vaſes were, according to the Abbé LE BLOND's conjecture, made of porcelain: but M. LARCHER deſtroys all the ſatisfaction which we had derived from this information; for, after leading us from one conjecture to another, through ten pages of learned and laborious, we had almoſt ſaid, dulneſs, he rejects them all; and confeſſes that neither he, nor any one elſe, knows any thing about the matter; and declares that the inquiry muſt be repeated *Da capo.*

Supplement to a Memoir concerning the Uncertainty of the twelve firſt Ages of the Chineſe Annals, and of the Chineſe Chronology. By M. DE GUIGNES.

The memoir, to which the preſent is ſupplementary, was mentioned in the Appendix to our fifty-third volume, page 571. In his further inquiries into this ſubject, M. DE GUIGNES has accuſed the miſſionaries of miſtake and miſrepreſentations, which cannot be all aſcribed to mere ignorance; for he affirms that they have altered and interpolated the text of the Chineſe hiſtorians, in order to ſupport their hypotheſis concerning the antiquity of that empire; and that they have impoſed on mankind the fables of modern writers, as the authentic accounts of the earlieſt hiſtorians. He expoſes the falſehood, as well as the abſurdity, of what is related concerning the aſtronomical and chronological knowlege of the Chineſe; and tells us that the miſſionaries, who have pretended to give us the ancient hiſtory of China, are, from their ignorance, credulity, and diſregard to truth, utterly unworthy of our confidence.

Concerning the original Manuſcripts of the Decree of Union between the Latin and Greek Churches. By M. DE BREQUIGNY.

We are informed by Sylveſter Syropulus, a Greek prelate, who wrote the Hiſtory of the Council of Florence, of which he was a member, that only five manuſcripts of this decree can be conſidered as genuine; and that theſe were ſigned by all the Greek prelates who had been preſent in the council, excepting himſelf; and that he ſet his name only to the firſt. Of this decree, there are now no leſs than ten manuſcripts extant; of which, one is preſerved in the Britiſh Muſeum. There is one kept in a glaſs caſe in Rome, concerning which, the academician has not been able to procure any information: but with reſpect to the others, he aſſures us that not one of them belongs to the five mentioned by Syropulus; becauſe, though ſigned by the Pope, the Emperor, and ſome biſhops of the Latin

Latin church, they want the ſignatures, either of all, or of the greater part of the Greek prelates. The wiſh of the Pope to have a greater number of copies authenticated by the ſignature of the Greek clergy, and their unwillingneſs to do this, are well known. It is, therefore, not improbable that, after the departure of moſt of them, the Pope might perſuade the Emperor, the clergy of his own church, and ſuch of the Greek prelates as had not yet left Rome, to ſign ſome more copies, which were afterward ſent to the princes of his party.

Third and fourth Memoirs on the Hiſtory of the Lombards. By M. GAILLARD.

The firſt and ſecond of theſe memoirs were printed in the thirty-fifth volume of the academy's publications; and ſeveral memoirs, beſide theſe before us, are promiſed in order to complete the ſubject. This is ſurely a ſtrange piece-meal way of writing the hiſtory of a nation. The Author has cloſely followed Paul the Deacon; and does not differ, in any event of importance, from other compilers of the hiſtory of this people.

Concerning the Cauſes of a ſuppoſed perſonal Hatred between Henry I. *of England, and Lewis* VI. *of France.* By the ſame.

Some writers of the ſixteenth century, and particularly Du Haillan and De Serres, have pretended that a perſonal enmity ſubſiſted between theſe two monarchs; and have aſcribed it to a quarrel, which, it is ſaid, aroſe between them at Conflans, in their youth, while playing a game of cheſs; on this occaſion, Lewis called Henry *a ſon of a baſtard*, which ſo irritated the Engliſh prince, that he knocked down his antagoniſt with the cheſs-board. M. GAILLARD endeavours to prove the falſehood of this ſtory, which ſeems to have been borrowed from an old romance; and to ſhew that no perſonal animoſity, but merely a political enmity, ſubſiſted between them. See alſo, p. 380 of this vol. of the M. R.

On a Treaty of Peace concluded in 1160, *between Lewis* VII. *King of France, and Henry* II. *King of England and Duke of Normandy.* By M. DE BREQUIGNY.

For all that is of any importance in this Memoir, we may refer the reader to Lord Littleton's Hiſtory of Henry II.; where he will find the treaty. It was from this nobleman that the academician received his information.

On the Teſtament of William X. *Duke of Aquitaine and Count of Poitou, who died in* 1137. By the ſame.

This very prolix memoir is intended to prove that the teſtament in queſtion is a forgery.

Concerning

Concerning the Claims of Marguerite Queen of France, and Eleonor Queen of England, to the County of Provence. By the ſame.

Raymond Beranger, the fourth of this name, Count of Provence, died in 1245, and left four daughters: Marguerite, the eldeſt, was married, in 1234, to Lewis IX. of France; and, two years after, Eleonor, the ſecond, became the wife of Henry III. of England: ten thouſand marks of ſilver were the portions of each. The two younger daughters were ſingle when their father made his will, which is dated June 20th, 1238. To Marguerite and Eleonor, Raymond left only one hundred marks for each, beſide their portions, which were not yet paid; and to Sancia, his third daughter, who, in 1243, was married to Richard Duke of Cornwall, he bequeathed five thouſand marks: to Beatrix, the youngeſt, he left the counties of Provence and Forcalquier, together with all his domains and eſtates, chargeable with the payment of the above ſums to her ſiſters. She became the wife of Charles, the brother of Lewis IX. who was afterward King of Sicily. It appears, however, from original letters, which are preſerved in the Tower of London, as well as from other papers, that Beatrix never complied with the terms of her father's will in paying the fortunes of her elder ſiſters; in conſequence of which default, they laid a joint claim to the counties of Provence and Forcalquier. This memoir contains a long detail of the negotiations relative to theſe diſputes, with extracts from ſome of the letters that paſſed between the parties. The difference was at length terminated in 1284, by the mediation of Pope Martin V.: but the terms of the agreement are not exactly known. It is, however, certain that the deſcendants of Beatrix retained poſſeſſion of the county of Provence; and M. DE BREQUIGNY thinks it probable that the King of Sicily engaged to pay the ſums which Raymond had bequeathed to his elder daughters, in lieu of their ſucceſſion to his domains.

Concerning the Life of Mary Queen of France, Siſter of Henry VIII. *of England.* By the ſame.

The deſign of this Memoir is to ſhew that Mary was eſpouſed, during the life of her father, to the Arch-duke Charles of Auſtria; and alſo to refute the ſtories told by Polydore Virgil and Varillas, who relate that at the time when ſhe became the wife of Lewis XII. ſhe indulged a paſſion for Brandon, Duke of Suffolk, whom ſhe afterward married. To elucidate theſe facts, M. DE BREQUIGNY has examined and tranſlated a conſiderable number of letters preſerved in the Cottonian library; and has borrowed much information from Rymer, and from Fiddes's Life of Cardinal Wolſey.

Concerning the Life and the Chronicle of Enguerrand de Monſtrelet. By M. DACIER.

This writer was a native of Picardy, who lived in the fifteenth century, and compoſed a hiſtory of his own times. M. DACIER is very minute in aſcertaining every little circumſtance of his life; though he repreſents him as an inaccurate, tedious, and unpleaſant writer.

Inquiry who was the Author of the Revolution which ſaved the City of Paris, during the Captivity of King John of France. By the ſame.

It is well known, to thoſe who are acquainted with the hiſtory of France, that, while King John was priſoner in England, Stephen Marcel, Provoſt of the Merchants, and a number of diſcontented citizens, conſpired to deliver the city of Paris into the hands of Charles the Bad, King of Navarre: but that the plot was diſcovered, and Marcel killed, in the very night in which it was to have been carried into execution. Modern hiſtorians have aſcribed this diſcovery, and the death of Marcel, to one Jean Maillart; and plead the authority of Froiſſart for their opinion: but M. DACIER aſſerts that the chronicle of this writer has been altered, and that a great part of his account is omitted in the printed copies. The omitted paſſages are here reſtored, from three manuſcripts in the King's library; in theſe, nothing more is ſaid of Maillart, than that he was at the gate with Marcel, with whom he had that day quarrelled; in conſequence of which, he had joined the Duke of Normandy's party. Froiſſart aſcribes the diſcovery of the plot to Pepin Des Eſſars, and Jehan de Charny, to whom he ſuppoſes it had been revealed by divine inſpiration; and expreſsly ſays that Marcel received his firſt wound from the pole-axe of de Charny, and was immediately killed by thoſe who accompanied him.

Critical Obſervations concerning the Legitimation of John Count of Dunois, the Baſtard of Orleans, and his Title and Rank as a Prince of the Blood. By M. DU PUY.

M. DU PUY has conſumed a great deal of time and paper to prove that, though no formal act of legitimation was paſſed, the deſcendants of this nobleman were always conſidered and reſpected as princes of the blood.

Concerning the Alliance between France and Pope Paul IV. *of the Houſe of Caraffa.* By the Abbé GARNIER.

Du Thou has repreſented this alliance as ſought by the Pope; who, by his nephew Cardinal Caraffa, perſuaded Henry to enter into it contrary to the advice of the conſtable Montmorenci. The Abbé GARNIER, on the other hand, produces ſome original letters, to ſhew that the French were really the firſt propoſers

posers of this treaty; which they wished to have concluded, in order to preserve a communication, by means of the Pope's dominions, with the Republic of Sienna, which the king had taken under his protection. The letters adduced, are those which passed between Montmorenci and the ambassadors that negotiated the treaty; and, if we may rely on them, the constable does not appear to have been so averse to it, as he has been represented.

Critical Observations on the Memoirs of François de Scepeaux Marechal de Vielleville, written by his Secretary Vincent Carloix. By the same.

This work, after being buried for two centuries, in the archives of an old castle, was published, in 1757, by Father Griffet. Its authenticity is not disputed: but it is here said to be full of errors and misrepresentations, which the Abbé has taken the pains to point out and refute.

Account of ancient Charters granted by Charles VIII. By M. GAILLARD.

Among these charters, we meet with a few circumstances illustrative of the customs and manners of the age: but they have been already noticed by other writers on these subjects, and are too unimportant for us to enlarge on them here.

Concerning the History of Calais. By M. DE BREQUIGNY.

Having had access to a number of original manuscripts relative to Calais, which are preserved in London, M. DE BREQUIGNY intends to communicate, in a series of Memoirs, such historical particulars as are either little known, or often misrepresented. The present Memoir contains the first period of the history of Calais, commencing toward the close of the twelfth, and terminating with the middle of the fourteenth, century.

In the commencement of this period, Calais was only a fishing village: from the success of its inhabitants in the herring fishery, it soon acquired so much importance as to attract the notice and excite the rapacity of the church; for, in the year 1180, we find that Pope Alexander III. granted the tithe of all the herrings there taken, to the Abbey of St. Bertin, celebrated for its immense wealth, for the luxurious and dissolute lives of its monks, and for the worthlessness of its abbot. The honest fishermen, not readily comprehending the Pope's right to give away their property, declared that they would sooner decimate the monks, than suffer their herrings to be decimated. They were, however, reduced to obedience by the Count of Flanders, who was then their regent, as guardian to Ida, Countess of Boulogne.

Its

Its walls and caſtle were built in the year 1228, by Philip Count of Boulogne, brother of Lewis VIII.: but its municipal laws and privileges are ſuppoſed to have been granted by the Counteſs Ida, and her fourth huſband, Renaud de Dammartin, in the year 1191. Of theſe laws, a very particular account is given; by which, it appears that the city was not governed, as ſome have ſuppoſed, by a Viſcount, but by its own magiſtrates, elected by the citizens, and by a bailiff appointed by the Count. Among its privileges, we find that, if a woman offered to take, as her huſband, a man condemned to death for theft, ſhe might demand and obtain his pardon. An inſtance of a perſon being thus challenged, as he was led to the gallows, happened in 1365, when Calais was ſubject to the king of England, who acknowleged the right of claim, and pardoned the criminal.

Our apology for the uncommon length of this article, muſt be the great variety of matter in theſe two volumes; which, though numbered as ſeparate, properly conſtitute only one. Of works of this nature, which, as they conſiſt of a long ſeries of volumes, are ſeldom found in private libraries in England, we wiſh to give ſuch an account as may inform our countrymen of the moſt material part of their contents, in order that our Review may be, as much as poſſible, a general hiſtory of foreign, as well as of domeſtic, literature.

ART. VI. *Tæniæ Hydatigenæ, in Plexu Choroideo inventæ, Hiſtoria*, &c. *i. e.* The Hiſtory of the Tænia formed in Hydatids, which was diſcovered in the *Plexus Choroideus* of a Human Subject; to which are ſubjoined, various Obſervations concerning Worms in the inteſtinal Tube. By J. LEAN. FISCHER, Profeſſor of Philoſophy and Medicine at Leipſic. 8vo. pp. 44. Leipſic. 1789.

THIS little treatiſe is written with great modeſty and good ſenſe, and exhibits a diſcovery, which, as far as we are able to judge, is perfectly new, and equally deſerving of the notice of the natural hiſtorian and the anatomiſt. Its immediate object is expreſſed in the title: but the author, as introductory to his ſubject, preſents us with the natural hiſtory of the *Tænia*, the different ſpecies that are found in the bodies of animals, the ſingularities of their make, their economy, &c. This part is profeſſedly collected from the obſervations of Pallas, Goetz, Wagler, and others. We ſhall ſtate the fact itſelf in the words of the Profeſſor:

'*Circa hyemis anni præteriti* 1788 *initium, ex noſodochio, quod apud nos eſt, cadaver juvenis aurigæ, acuto quodam morbo exanimatum nobis*

nobis traditum eſt:—diſſecto capite, in plexu choroideo veſiculas obſervavimus, ac omnes, ovalem, vel potius piriformem figuram præ ſe ferentes, ita ut attenuata, vel poſterior hydatidis pars, arete cum plexu choroideo cohæreret, ampla vero vel anterior ac libera pars in ventriculorum humore fluctuaret. Omnibus his rite perſpectis, ex utriſque cerebri ventriculis lateralibus plexum choroideum cum hydatibus numero circiter viginti tribus inde deſumtum, aquæ calidæ immerſimus; qua effectum eſt, ut paulo poſt hydatides tumidiores fierent, et extrema ſua parte quam paulo ante anteriorem & liberam diximus, luculenter ſatis in ſe reconditum vermem ſub corpuſculi illius, jam ante deſcripti, albidi & ſubrotundi forma oſtenderent. Sic porro, non ſine magna animi voluptate, obſervavimus corpuſculum hoc ſubrotundum ſenſim ſenſimque oblongum evadere, & brevi poſt temporis intervallo vermem exſertum & corpus collum & caput longe lateque protrahentem. Atque adeo, hac ratione, veram tæniam hydatigenam in plexu choroideo reſidere, experientia ipſi edocti ſumus.'

This hydatigenous animalcule was, obviouſly, of the ſpecies that is deſtitute of the external or capſulary *viſica*. Its head, like thoſe of tæniæ in general, was furniſhed with a proboſcis, four *papillæ*, which perform the office of ſuckers, and a double ſeries of *hamuli*: but it had a more obtuſe or globular form than that of the other ſpecies. The acute points of the *hamuli* were diſpoſed toward the neck, and were ſo arranged that, in the firſt ſeries, they were larger than in the ſecond. Their colour was of a ſlight red, and their contexture was conſiderably firm. Their number could not be accurately aſcertained, but it is ſuppoſed that there were fifteen in each ſeries. The *papillæ ſugentes*, or ſuckers, were placed round the head in ſuch a manner, that it appeared to be divided into four equal parts. Each had an elevated margin, and was perforated in the centre, manifeſtly forming a mouth. From theſe mouths, four canals take their origin, which paſs along the neck and body, in parallel lines: but, toward the extremity, they become ſo pellucid and evaneſcent, that they eſcape the microſcope.

Although this animalcule reſembles, in ſeveral particulars, the *Finna* deſcribed by Werner, found in the muſcles of the body; yet, in others, it is different. It wants the capſula; it is piriform, and not oval; and the form of its head is round.

The author naturally ſuppoſes that this curious animal is nouriſhed by the ſerous fluid; and that the uſe of the *hamuli* is to irritate the membrane, and occaſion a large flow of this nutriment to the part. He juſtly obſerves that we have not ſufficient data by which we can conjecture, whether, or in what degree, its preſence may be injurious to the ſyſtem; or in what manner it could be expelled, ſhould it be proved a troubleſome gueſt. He enumerates ſeveral inſtances of hyda-

tids

tids found in the *plexus*, without any traces of theſe animalculæ: but the preceding diſeaſes not being known, no judgment could be formed concerning their morbid influence.

ART. VII. *Obſervationes neurologicæ ex Anatome comparatâ*; i. e. Obſervations on Neurology, deduced from Comparative Anatomy. By J. GODF. EBEL, M. D. pp. 36. Frankfort on the Oder.

IN this age of philoſophical inquiry, when ſo many brains are inceſſantly employed in making experiments, it is but reaſonable that the brain itſelf ſhould enjoy ſome ſhare of attention. Metaphyſicians have aſſiduouſly laboured to inveſtigate the nature of the ſoul by attending to the operations of this noble organ. Phyſiologiſts have peeped into every hole and corner of the brain; have minutely examined the *pineal gland*, *corpus calloſum*, *thalami nerv. opticorum*, to ſee if they could find any traces of the ſpiritual neſt after the bird was flown: but Dr. EBEL thinks that a due attention to the mechaniſm of the brain, and of the nerves immediately iſſuing from it, is a ſafer road; and with his ſcales in one hand, and his compaſs in the other, he undertakes to aſcertain the ſolidity and extent of animal faculties by weight and meaſure. Nor is this method, however ludicrous it may appear, ſo inapplicable to the ſubject, nor ſo deſtitute of uſeful information, as we may be apt to imagine. Whenever comparative anatomy diſcovers to us a difference of conſtruction, that uniformly ſubſiſts between animals of different natures, we are authorized to conclude, that this peculiarity of make has an immediate reference to the characteriſtic faculty of the animal; and the more minutely this is inveſtigated, the more ſatisfactory are the principles from which we reaſon, concerning natures and inſtincts.

Dr. EBEL, ſolicitous to ſettle the diſpute which has been agitated by ſome phyſiologiſts, relative to the ſize of the brains of animals, in proportion to that of their bodies, has made numberleſs experiments on the ſubject; the reſult of which is given in the ſmall pamphlet before us. To enter into the *minutiæ*, would be to tranſcribe the whole. It has been ſtrongly aſſerted, and generally believed, that the *cranium* of the human ſpecies was much larger, and contained a greater quantity of brains, than that of any other animal, in proportion to the ſize of the body. Dr. EBEL's experience proves that this rule is not without its exceptions. Sennertus, Riolanus, Haller, have found the proportion to be as $\frac{1}{22}$, $\frac{1}{30}$, $\frac{1}{35}$: but ſeveral kinds of apes exceed us in this pre-eminence; and that ſpecies

ſpecies which is diſtinguiſhed by the name *Saiou*, has a brain in proportion to its body as $\frac{1}{11}$!

The moſt important reſult of theſe experiments is a confirmation of the ſentiments of Soemmering, that *the tenuity of the nervi celebrales, compared with the ſubſtance of the brain, is greater in the human race, than in any other animal*; *and alſo that the larger theſe nerves are in animals, the ſmaller is their brain, in a relative proportion.* Dr. EBEL therefore conſiders it as an axiom fully eſtabliſhed, 'that, in animals whoſe nerves, immediately iſſuing from the brain, are the largeſt, a greater portion of the efficacy of the brain is abſorbed by them; and, on the contrary, the ſmaller theſe nerves, the greater are the mental powers. Thus in man, the tenuity of whoſe nerves, as they riſe from the brain, prevents them from conſuming much energy, the ſuperabundance is reſerved for the nobler faculties of the ſoul, and conſtitutes the ſuperiority of our race.' This argument is ingenious and flattering: but we fear that it proves too much, at leaſt it admits an exception; and we cannot help feeling an anxiety, leaſt the ape *Saiou* ſhould, according to this menſuration, be juſt as wiſe again as ourſelves. The author, in conſequence of his ſyſtem, further aſſerts, that, according as nature intended to render the ſenſes more perfect, ſhe has furniſhed the organs with a larger portion of the nervous influence. The olfactory organs of ſome quick-ſcenting quadrupeds are enlarged by the *oſſa tortuoſa*. The fifth pair of nerves is of a remarkable ſize in quadrupeds of the carnivorous kind, to enable them to bite, maſticate, &c. &c.

Should the curioſity of our readers be ſufficiently excited by the above ſpecimen, we muſt refer them to the pamphlet itſelf, for the author's mode of making the experiments; for the tables of different proportions in different animals; and for ſome etchings, tolerably well executed by himſelf, to illuſtrate his hypotheſis.

ART. VIII. *Deſcription Hiſtorique & Geographique de l'Archipel*; &c. *i. e.* Hiſtorical and Geographical Deſcription of the Archipelago, according to the lateſt Obſervations, and rendered particularly uſeful to Merchants and Navigators. 8vo. Neuuied on the Rhine. 1789.

WHILE the ſcholar and the antiquary are viſiting Greece and the parts adjacent, in order to elucidate and enjoy, with increaſed rapture, particular paſſages in the Greek Claſſics; or to ſearch after antiquities; while they explore the ancient ſeats of the muſes, contemplate ruins with extacy, and leave monuments and *ſarcophagi* with reluctance; while they are

comparing ancient with modern geography, forming conjectures about identity of places, and are thus engaged with infinite pains in purſuits, which are more immediately advantageous to themſelves, and more remotely beneficial to the community at large; we are much pleaſed when we occaſionally meet with an author, who prefers the *utile* to the *dulce*, and who makes his own renown but the *ſecondary* conſideration. The author of the little compilation before us, appears to be of this claſs. His principal object is to make an aſſemblage of thoſe particulars that may manifeſt the importance of the Archipelago, in a *commercial* view. He points out the various articles which the different iſles in the vaſt aſſemblage might furniſh to the merchant; the kind of veſſels that ought to be preferred in navigating theſe ſeas; the ſafeſt harbours; the tracks to be purſued; the places beſt calculated for ſecurity and defence, and erecting magazines in times of war; to an ignorance of which he aſcribes the frequent want of ſucceſs among the Ruſſians.

Merchants and navigators, who viſit this part of the globe, will find this a uſeful publication: but for them, no extracts can be made of any utility.

The meek-eyed monks, friars, and nuns, who appropriate to themſelves the promiſe of inheriting the earth, and who, in general, manifeſt a moſt excellent taſte in the choice of their poſſeſſions, abound in theſe pleaſant iſlands: but the monaſtery of Arcadi, in the iſland of Candia, is repreſented as ſurpaſſing every other part of the iſland, though fertile in religious houſes, both in the number of monks, and the endowments of the convent. It is ſuppoſed to be built on the ſpot where the ancient Arcadia once ſtood. The monaſtery itſelf contains nearly an hundred inhabitants, while about two hundred more are diſperſed over the lands belonging to the Monaſtery, and are employed in agriculture. The cellar, this author aſſures us, is by far the fineſt part of the building. It contains two hundred caſks of wine; of which the *choiceſt* is marked with the name of the ſuperior; and no one may touch it without his permiſſion. This cellar receives a ſolemn and annual benediction, immediately after the vintage. The prayer, recited by the ſuperior on this occaſion, is printed in the Greek ritual. It is as follows: *Lord God, who loveſt mankind, look on this wine, and on thoſe that ſhall drink it; bleſs theſe veſſels, as thou haſt bleſſed the wells of Jacob, the fiſhpool of Siloe, and the beverage of thy holy Apoſtles. Lord, who didſt condeſcend to be preſent at the marriage of Cana, where thou didſt manifeſt thy glory to thy diſciples, by changing water into wine, ſend thy Holy Spirit on this wine, and bleſs it in thy name. Amen!*

In

In the iſland of Scio a capitation tax is impoſed in the following manner. The capitation is divided into three claſſes. The firſt is of ten crowns, the ſecond of five crowns, and the laſt of two and an half. Women and children are exempt from the tax. To diſtinguiſh thoſe who are ſubject to it, the meaſure of their neck is taken with a cord; this is afterward doubled, and the two ends of it are put between the teeth of the ſubject in queſtion: if his head paſſes eaſily through this loop, he muſt pay the tax: if it will not paſs, he is free.

ART. IX. *Voyage en Barbarie*, i. e. Travels in Barbary, or Letters written in the Years 1785 and 1786, from the Numidia of the Ancients, concerning the Religions, Cuſtoms, and Manners of the Moors and Bedouin Arabs; together with an Eſſay on the Natural Hiſtory of the Country. By the Abbé POIRET. 2 vols. 8vo. About 700 pages. Paris, 1789.

THE exceſſive delicacy, which marks the preſent age, renders it faſtidious, not only with reſpect to what gratifies the ſenſes, but alſo with regard to the mode of conveying information; and our modern literary cooks, like the gentlemen of the kitchen, are not leſs attentive to pleaſe the taſte, than to afford good and wholeſome nouriſhment. Hence many books are publiſhed, which make very little addition to our ſtock of knowlege, and which have only the advantage of communicating, in a more elegant ſtyle, and in a more entertaining manner, that information which we might collect from former writers; while theſe are neglected, merely becauſe their plain and unadorned accounts appear inſipid to thoſe who have acquired a reliſh for the artificial ornaments of faſhionable compoſition. This is, in a great meaſure, the caſe with regard to the work before us, in which the Abbé POIRET diſplays conſiderable learning and abilities: but his field of obſervation is neither extenſive nor various. He profeſſes to avoid, as much as poſſible, a repetition of what has been told us by other travellers; and, for this reaſon, he omits the deſcription of cities frequented by Europeans: but notwithſtanding theſe precautions, if we were to eraſe all that has been repeatedly told us by other writers, his work would be reduced to a very inconſiderable ſize.

To the Letters, an introductory diſſertation is prefixed, in which the Author takes an hiſtorical and geographical view of that part of Africa now called Barbary. After giving a ſhort and declamatory account of its ancient ſtate, he deſcribes, in a ſtudied, picturesque manner, the preſent appearance of the country, and enlarges on the difficulties and dangers of travel-

ling in the deſerts; which, he obſerves, would be utterly uninhabited, were not the level ſcene varied, in a few places, by hills, which afford ſprings to fertilize the plains immediately ſurrounding them. Theſe verdant ſpots are like little iſlands amid an immenſe ſea of ſand: ſome of them, which are inhabited by tribes that derive their ſubſiſtence from agriculture, are known to the caravans, and are viſited by travellers, as places of temporary repoſe and refreſhment, in their paſſage acroſs theſe unpleaſant regions: but it is probable that there may be others which are yet undiſcovered. Of this kind, is the ſpot where the celebrated temple of Jupiter Ammon formerly ſtood, the exact ſituation of which is now no longer known.

The Abbé's head quarters were at La Calle, a French fort, and ſettlement, about thirty-ſix leagues weſtward of Tunis. In reading his account of this place, we hope that a ſtrong abhorrence of vice, combined with quick ſenſibility and a warm imagination, has led him, unknown to himſelf, to exaggerate the character of the inhabitants; for he deſcribes them as a deſpicable ſet of wretches, abandoned to the moſt unnatural crimes; and meanly ſubmitting, from a luſt of gain, to be treated in the moſt degrading manner by the Moors, who, he ſays, look down on the French with the utmoſt contempt. On this ſubject, he expreſſes himſelf with that indignation which it muſt inſpire in every man whoſe heart is not utterly corrupted by a mean mercantile ſpirit, that thinks no intereſt, either of virtue or humanity, too valuable to be ſacrificed at the ſhrine of commercial advantage.

In order to indulge his curioſity, by ranging through the deſerts of Barbary, and cultivating a knowlege of the natives, the Author aſſumed the dreſs of the Mooriſh Arabs; which is a white gown, with a hood, ſomething like the habit of a Capuchin. Their tents, domeſtic economy, and manner of living, are amply deſcribed: but ſimilar accounts have been given by other travellers; and details concerning a nation ſo ſimple in its manners do not admit much variety. The leſs civilized tribes are repreſented as fierce, haughty, and independent: but, at the ſame time, as mean, treacherous, cruel, and even as cannibals.

In one of his letters, the Abbé gives an account of a viſit which he paid to Aly Bey, the chief of the tribes that trade with the French at La Calle: he found this paſtoral prince ſitting, croſs-legged, on ſome ſtraw at the entrance of his tent: the greater fineneſs of his gown, and his wearing ſlippers, were the only external circumſtances that diſtinguiſhed him from his ſubjects; who always appear bare-footed in his preſence.

ſence. When informed who his gueſt was, he advanced to meet him, took him by the hand, and received him with great affability. The Mooriſh *Papas* or prieſts of the *Douar*, or village, hearing that he was the *Papa* of the ſettlement, came to pay him their compliments; and ſhewed, by their behaviour, that they conſidered him as one of their brethren. In the evening, Aly Bey ſent him ſome couroucon, a paſte of flour and water made up into little balls, and returned the viſit: the converſation happening to turn on the Spaniards, with whom the Moors were then at war, the Abbé gave an account of the diſcovery and conqueſt of America, which ſeemed to excite great admiration and aſtoniſhment in his audience, which conſiſted of above an hundred Moors, who, ſitting on the ground, formed a circle around him. The next morning, the ſurgeon of the ſettlement, who had accompanied him in his excurſion, found full employment in bleeding the Moors; for they always imagine themſelves ill when they ſee a phyſician or ſurgeon, and conſider phlebotomy as an univerſal remedy. For this operation, they were ſo urgent, that the Abbé, becauſe he could not perform it, was in danger of receiving his medical degree in the ſame manner as Moliere's mock-doctor; and, to be relieved from his diſagreeable ſituation, he was obliged to apply to Aly Bey, whoſe authority over his ſubjects is the moſt abſolute that can be imagined.

In this douar, the author was agreeably ſurprized to find a public ſchool, the maſter of which was blind. In his tent, were about a dozen pupils of both ſexes, who learned to read and write. His only book was the Coran, which he knew by heart; and the elder ſcholars taught the younger to write the ſentences which he dictated to them. Inſtead of paper, they uſed a board covered with white varniſh, on which they traced the letters with a reed: ſome of them wrote pretty faſt, and tolerably well: when they had got by rote the leſſon which they had written, they ſaid, or rather ſung it, to the maſter; and, after waſhing their tablets, began another in the ſame manner.

With reſpect to the government of the ſtates of Barbary, the Abbé confirms what has been ſaid by others, that it is a wretched combination of the evils of deſpotiſm and anarchy. Tunis is an hereditary monarchy. The Bey, though he conſiders himſelf as independent of the Dey of Algiers, ſends an annual tribute to this prince, of whoſe power he ſtands much in awe. Algiers is uſually ſtyled a military republic: but its government is more properly an elective *and a very precarious* monarchy, to which the meaneſt ſoldier among the Turkiſh militia may aſpire. The wandering tribes have no other law

than the will of their chiefs; and, among theſe, the public adminiſtration of juſtice, and the puniſhment of offenders, are entirely ſuperſeded by the right which every individual claims, of revenging his own injuries.

The ſecond volume of this work relates to natural hiſtory. In his arrangement, the Abbé has followed the ſyſtem of Linné; and, in his deſcription of animals, he has endeavoured to imitate the ſtyle and manner of Buffon: but, by continually aiming at the ſublime, he often falls into bombaſt. In his deſcription of the lion, he refutes an aſſertion of Marmol, whom Buffon quotes as affirming that lions, which frequent the neighbourhood of towns and villages, become afraid of the human ſpecies, to ſuch a degree, that even women and children may drive them from their prey with ſticks and ſtones.

Concerning the horſes of Barbary, it is obſerved that, from the little care taken of the breed, they are in general greatly degenerated. As the natives prefer mares for uſe, the horſes are neglected, ill uſed, and often ſpoiled, by exceſſive work. Though not rendered ſuch, they are almoſt as gentle as our geldings: but, when carried over into Europe, they become unmanageable: for this alteration, on their exchanging a very hot, for a more temperate climate, the author is at a loſs to account; and conjectures that the greater coolneſs of the atmoſphere, by ſuddenly condenſing their internal heat, may increaſe their vigour and activity. May not the fact be, in a great meaſure, aſcribed to the different manner in which they are fed and treated?

Among other natural curioſities here deſcribed, are the celebrated hot ſprings between Bonne and Conſtantine, which, by the natives, are called *hamman meſkoueen*, or the enchanted baths. They are ſituated in a large valley, in the neighbourhood of ſteep rocks and lofty mountains; a thick black vapour riſes from them, and pollutes the air to a conſiderable diſtance; the earth, which is covered with various calcined ſubſtances, is ſo hot that the horſes can ſcarcely tread: the water bubbles up from hillocks, whence it falls in a ſheet, and forms a rivulet: it is replete with ſulphur and bitumen, and Reaumur's thermometer, when plunged into the hotteſt part, roſe to 76°: but, at a little diſtance from the ſource, it loſes much of its heat, and is uſed by the Moors for bathing. Theſe ſprings, the Author obſerves, were known to the ancients; and he ſaw, very near to them, a Roman dwelling-houſe remarkably well preſerved. In all his excurſions, he found frequent monuments of the induſtry and grandeur of that nation of conquerors, which prove that this country, notwithſtanding its ſands and deſerts, muſt, in their time, have been exceedingly populous.

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We have already obſerved, that the work before us is remarkable for brilliancy of ſtyle: but in this reſpect we think the author has betrayed much falſe taſte. Where there is an exceſſive profuſion of ornament, and an unremitted affectation of ſplendid diction, we muſt naturally expect to find, amid much declamation, ſome paſſages of true eloquence. The Abbé's ſtock of rhetorical flowers is certainly great: but, as we frequently meet with repetitions of the ſame metaphors, and artificial turns of expreſſion, we ſuſpect that his profuſion is ſtill greater than his wealth. This ſtyle is ill ſuited, both to the form of compoſition, and to the ſubject of the work. Letters that are ſubmitted to the public eye, ought to be correct as well as animated: but eaſe and ſimplicity of manner are exceliencies of which the writer ſhould never loſe ſight. To an account of foreign countries theſe qualities are peculiarly proper; for when, inſtead of a plain and artleſs narrative, we find pompous declamation, and laboured attempts at picturesque deſcription, we are apt to conclude that the author's vanity is more powerful than his judgment; and that his deſign is not ſo much to exhibit the ſimple ſcenes of nature, as to diſplay the powers of his pencil, and the luxuriance of his imagination.

ART. X. *Einige Gedanken uber den Cenſur—Edict vom* 19 *Dec.* 1788. i. e. Reflections on the Edict of the 19th December 1788, concerning the Cenſure of Publications. 8vo. 36 Pages. Berlin. 1789.

THE late King of Pruſſia was too wiſe and great a monarch not to allow entire freedom of opinion, and the full liberty of the preſs. His ſucceſſor has attempted to reſtrain both; and the deſign of the judicious pamphlet before us, which is written by M. UNGER, printer to the Academy of Sciences, is to point out the ill effects of the edicts iſſued for this purpoſe, in a moral as well as in a commercial and political view.

Art. XI. *Verhandelingen raakende den Natuurlyken, en Geopenbaarden Godſdienſt,* &c. *i. e.* Prize Diſſertations relative to Natural and Revealed Religion. Publiſhed by TEYLER'S THEOLOGICAL SOCIETY. Vol. IX. 4to. 582 Pages. Haarlem. 1789.

OF the utility of free diſcuſſion, in matters relative to revealed as well as to natural religion, there cannot be a ſtronger proof than that which may be deduced from the publications of this truly reſpectable ſociety. In reviewing their former volumes, we have had the ſatisfaction of analyzing ſeveral diſſertations, which tend to eſtabliſh, on the moſt liberal and certain ground, the reaſonableneſs, truth, and excellence, of the Chriſ-

tian religion: but there are ſome perſons who, though they profeſs themſelves fully convinced with reſpect to the Chriſtian plan, are diſpoſed to think leſs juſtly of the Moſaic law; many precepts and prohibitions of which, conſidered as a ſyſtem of civil legiſlation, appear to them arbitrary and trivial; or, perhaps, inimical to the freedom of individuals, and to the proſperity of the nation. Hence they are unable to anſwer the objections of thoſe who, either from not having ſufficiently ſtudied the ſubject, or from a prejudice againſt revelation, degrade the legiſlative character of Moſes, by a partial and invidious compariſon with other lawgivers, whoſe merits are, for this purpoſe, greatly exaggerated. A ſatisfactory refutation of ſuch objections may, indeed, eaſily be collected from the writings of ſeveral authors who have made the Jewiſh conſtitution the ſubject of their works: but, as books of this claſs may require more time and application than can conveniently be given by many readers, they by no means ſuperſede the utility of the queſtion diſcuſſed in the volume before us, which requires a comparative view of the civil legiſlation of Lycurgus, Solon, and Moſes, in order to demonſtrate the ſuperiority of the latter. Perhaps this condition had better have been omitted; becauſe, though we are fully convinced that the reſult of the inquiry muſt terminate in a manner conſonant with it, there is an appearance of prejudging the queſtion, and limiting the freedom of diſcuſſion; which, we preſume, was not the intention of its liberal and worthy propoſers.

The preſent volume contains three diſſertations on the ſubjects propoſed: but the ſucceſsful candidate, in this literary conteſt, is M. HIERONYMUS VAN ALPHEN, Penſionary of Leyden; who claims, on this account, our peculiar attention.

In ſtating the propoſition, M. VAN ALPHEN obſerves, that the proper ſtandard, by which the excellence of legiſlation muſt be eſtimated, is its coincidence with the true ends of civil ſociety: hence, in comparing the three ſyſtems in queſtion, he means to enquire which was the beſt calculated to promote national happineſs in general; and then to conſider the particular circumſtances of the Spartan, Athenian, and Jewiſh republics, which demanded the attention of their ſeveral legiſlators, in the modification of their laws. He divides his diſſertation into three chapters; of which the two firſt are devoted to Lycurgus and Solon, and contain particulars concerning their lives; the peculiar circumſtances of their reſpective countries; and the laws which they eſtabliſhed: the latter are diſtributed under the ſeveral heads of, laws relating to the conſtitution of government, to national education, to police, to crimes and puniſhments, and to military diſcipline.

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In treating the character and laws of Lycurgus and Solon, the author ſhews himſelf well acquainted with ancient literature. To follow him in theſe details, would be a needleſs repetition of particulars with which the majority of our readers are well acquainted. It is ſufficient to obſerve, that he has repreſented the inſtitutions of Lycurgus in the moſt favourable point of view, as relating only to the Spartans; for of the poor Helots he only ſays in general, that they were very ill-treated. Of this legiſlator, he expreſſes great admiration, and ſeems to exalt him far above Solon: but, in ſo doing, we cannot help thinking that he is dazzled by the glare of falſe greatneſs, and thus ſeduced to prefer what appears ſplendid and extraordinary, to that which is really uſeful and beneficial. He complains of the injuſtice done to Lycurgus by many writers, who, he ſays, cenſure ſome of his laws, without attending to their connection with his grand deſign, which was to eſtabliſh a permanent, invincible, and celebrated, republic. By this partial manner of conſidering the matter, he remarks, the character of the Spartan lawgiver, both as ſtateſman and moraliſt, is much miſrepreſented. To vindicate him in theſe reſpects, M. VAN ALPHEN introduces him as pleading his own cauſe, and explaining his own intentions. What he is thus made to ſay, is rather plauſible and declamatory, than ſolid and convincing: but we ſhall not offer any particular animadverſions on it; becauſe it is of very little importance to the main queſtion, and becauſe it is ſufficiently refuted by M. VAN ALPHEN himſelf, in the courſe of his diſſertation; wherein he fully proves, that the legiſlation of Lycurgus tended to ſubvert the grand purpoſes of civil ſociety.

In the third chapter, the author takes a ſurvey of the laws of Moſes; which he introduces by an inquiry into the great ends for which civil ſociety is inſtituted. After laying down the principles of ſocial union, as founded in the weakneſs and wants of individuals, he explains the well-known maxim, *Salus populi ſuprema lex*, as expreſſive of the grand purpoſe to which all laws ought to refer. He reſolves the welfare of a people into three particulars eſſentially requiſite to it; theſe conſtitute the ſtandard by which he eſtimates the laws of Moſes, and with which he compares thoſe of Lycurgus and Solon.

The firſt of theſe requiſites is, the liberal, yet temperate enjoyment of the neceſſaries, and alſo of the comforts and innocent pleaſures of life, by individuals of every ſtation; though the degree of affluence, and the mode of enjoyment, muſt neceſſarily be different in the various claſſes of ſociety.

That one great end to which Moſes directed his legiſlation, was the chearful and peaceable enjoyment of thoſe temporal bleſſings

bleſſings which the land of Canaan afforded, muſt be evident to all who attentively peruſe the ſixth, ſeventh, and eighth, chapters of Deuteronomy; in which, the Iſraelites are not only permitted, but exhorted, to partake freely of every thing that can gratify the ſenſes, and render life agreeable, reſtricted only by the obligations of a grateful acknowlegment of God, as their kind benefactor, and obedience to his known laws, as their ſupreme governor. Theſe conditions, which tended to prevent licentiouſneſs, intemperance, and ſeverity of conduct toward ſervants and ſtrangers, ſhew how wiſely Moſes applied the principles of religion and morality to enforce his laws. In this reſpect, ſays the author, how exceedingly inferior is Lycurgus, who, in order to attain the purpoſes of his legiſlation, deprived his countrymen of innumerable gratifications, not incompatible with the demands of either moral or civil obligation. By theſe means, he rendered their lives a continued conflict with natural inclination, and an almoſt uninterrupted courſe of ſelf-denial. His precepts, with reſpect to manners, were moulded into a mere ſubſervience to his political views; and had therefore no moral fitneſs to recommend them as a rule of conduct. Hence M. VAN ALPHEN expreſſes his aſtoniſhment, that any writers in the preſent enlightened age, who profeſs themſelves Chriſtians, ſhould aſſert that Lycurgus formed his ſubjects to virtue. He juſtly obſerves, that what was deemed virtue by the Spartans, was not moral, but merely political; that it degraded the man, even while it ſeemed to improve the citizen; and, under the pretence of ſteeling the heart againſt ſome vices, encouraged paſſions and actions of infinitely greater turpitude. If their ſelf-command, their temperance, and their auſtere ſimplicity of manners, ſhould be highly praiſed, let it not be forgotten, that the very means by which theſe virtues were cultivated, tended to inſpire inſenſibility of mind and heart, cruelty, exceſſive ambition, and the moſt iniquitous conduct toward other nations, as well as toward their own ſlaves; and that theſe qualities were not leſs characteriſtic of Spartan virtue than the former. In theſe reſpects, the legiſlation of Solon was much more wiſe and excellent; and, though inferior to that of Moſes, breathed ſomething of the ſame ſpirit.

The means of ſubſiſtence among the Jews were agriculture and paſturage. The author obſerves, that every Iſraelite, excepting thoſe of the tribe of Levi, poſſeſſed a portion of land ſufficient for his ſupport, which he held immediately of God, as his King, and as Lord of the ſoil: ſuch an eſtate could not be alienated, except for a certain term, after which it muſt revert to its original poſſeſſor: this was, in fact, no ſale of the land, but only of the produce for a few years, which the ſeller had

had at any time the power of redeeming. Theſe inſtitutions had great and obvious advantages over any others hitherto known. They tended to preſerve that kind and degree of equality which, in a republic, is highly deſirable, without either encouraging idleneſs, or fruſtrating the effects of induſtry. A Jew might, by care and diligence, increaſe his ſubſtance, or, by negligence and ſloth, diminiſh it, and fall into temporary poverty: but, as he could not entirely loſe his paternal eſtate, abſolute and perpetual poverty could not be the lot of any family. Theſe regulations, by giving every Iſraelite an unalienable property and intereſt in his country, rendered it peculiarly dear to him; and inſpired ſentiments of independence, liberty, and patriotiſm, which muſt diſpoſe him to a chearful obſervance of laws that were attended with ſuch advantages: they alſo operated toward the encouragement of agriculture, which is the beſt ſource of national proſperity, as it is, beyond all other purſuits, favourable to health, morals, and population. How much ſuperior, therefore, were theſe laws to thoſe of Lycurgus, which diſcouraged every uſeful exertion of induſtry, and promoted national idleneſs and inſolence! Of Solon's endeavours to rectify the unequal diſtribution of property, the imperfection muſt be acknowleged: but his circumſtances, as a legiſlator, were ſo very different from thoſe of Moſes and Lycurgus, that it would be unfair to compare him with them in this reſpect.

A ſecond eſſential, requiſite to the welfare and happineſs of a people, is a ſecurity that neither individuals, nor the community, ſhall be at all moleſted in the peaceable enjoyment of their lawful advantages; which depends on the impartiality of the internal adminiſtration of juſtice, and on ſafety from invaſion by other nations.

As, under this head, the laws reſpecting crimes and puniſhments demand a particular attention, M. VAN ALPHEN juſtly remarks, that this branch of legiſlation muſt depend on the prevailing diſpoſition and habits of a nation, reſulting from climate, ſituation, and other accidental circumſtances: theſe may render a law highly expedient, and even abſolutely neceſſary, to one people, which, to another, may be oppreſſive and abſurd. In general, criminal laws are to be deemed excellent, in proportion as they have the following characters: that they reſtrain and prevent thoſe immoral actions which are deſtructive of humanity, and thus detrimental to civil ſociety: that they attain this end by ſuch mild and effectual means as are beſt ſuited to the nature and circumſtances of the people for whom they are enacted; and that they puniſh, as political crimes,

ſuch

ſuch actions only as have an immediate tendency to deſtroy the real welfare of the community.

If, by theſe characters, we try the criminal code of Lycurgus, we ſhall find it greatly deficient. Immoral actions, ſubverſive of the welfare of ſociety, and deſtructive of the beſt feelings of the heart, ſuch as theft and cruelty, inſtead of being cenſured as crimes, were permitted and encouraged; and, if adultery was prevented, it was by indulging a licentiouſneſs equally prejudicial to the morals and true happineſs of ſociety. Should it be alleged that this defect neceſſarily reſulted from the ſpirit of his legiſlation, which required that the morals, as well as the inclinations of individuals, ſhould be ſacrificed to the public intereſt, this conſideration only affords an additional proof of the great inferiority, or (may we not add?), of the abſolute abſurdity of a legiſlation, the end of which was as inconſiſtent with the true objects of civil ſociety, as the means were deſtructive of moral and intellectual improvement.

Among the criminal laws of Solon, are many wiſe and excellent regulations: but the code is neceſſarily defective with reſpect to thoſe principles which muſt be derived from the knowlege of the true God, of natural religion, and of pure morality, as the certain foundations of national happineſs. The author candidly obſerves that, as we have only detached parts of Solon's laws, we cannot judge concerning them as an entire ſyſtem: thoſe, which are here more particularly cenſured, are, the permiſſion of a voluntary exile to them who had been guilty of premeditated murder; and the appointment of a leſs ſevere puniſhment for a rape than for ſeduction.

The Moſaic laws, M. VAN ALPHEN obſerves, were founded on the following principles, of which, in order to form a proper eſtimate, we muſt not loſe ſight: That idolatry, and erroneous notions of natural religion and morality, were incompatible with the welfare of the community: that the national religion, as inſtituted for the prevention of idolatry, muſt be ſtrictly obſerved and reſpected: that every individual muſt be fully protected in the peaceable poſſeſſion of his property, life, and honour; and that every violation of this nature muſt be puniſhed as a crime againſt the community: that no immoral action ought to eſcape the cognizance of the laws, excepting thoſe alone of which the ill conſequences were confined to the perſon of the offender; and laſtly, that no action ought to be deemed indifferent, which had a tendency to corrupt the morals of the nation, and, by weakening their allegiance to their God, might be productive of public calamity.

Theſe

Theſe principles enable the author to anſwer thoſe objectors, who cenſure the Moſaical laws, as exceſſively and unreaſonably ſevere; as capitally puniſhing ſome tranſgreſſions which do not appear to deſerve death; and as making many actions criminal, which do not ſeem inconſiſtent with the welfare of ſociety. He remarks that, in eſtimating the ſeverity of puniſhment, attention muſt be paid to the circumſtances of thoſe for whoſe reſtriction it is intended; and before we condemn a penalty as too great, we ought to conſider whether one that is more mild would effectually prevent the crime prohibited. Thus idolatry was, in the Iſraelites, a political as well as a moral crime, attended with peculiarly aggravating circumſtances; and if, even without adverting to the particular views of the Deity in ſelecting the Jews as his people, we only conſider the ſpirit of inhumanity and licentiouſneſs to which it gave a ſanction in the countries around them, the prevention of it will appear of great importance to the national welfare; nor will the puniſhment of it by death be thought too ſevere, when it is recollected, that even this was not ſufficient to deter them from committing it. It is alſo obſervable, that the Jews are repreſented by Moſes as a very obſtinate and rebellious people; and their frequent murmurings and ſeditions confirm the accuſation: it was therefore neceſſary to enforce, with the utmoſt ſeverity, that obedience to ſupreme authority, which, to the welfare of their community, was of peculiar importance. Hence the violation of the Sabbath, and the wilful neglect of ſome ritual obſervances, were puniſhed with death, becauſe they were acts of premeditated rebellion againſt their heavenly King.

The military diſcipline of the Jews, though, perhaps, not ſo ſplendid as that of Sparta and Athens, was abundantly ſufficient for the purpoſes of national defence. The freedom from military ſervice granted in ſome particular caſes, and the permiſſion given to the timid to retire from the army, diſplay a ſpirit of humanity and generoſity, which the moſt enlightened ages and the moſt poliſhed nations have never ſhewn. The Iſraelites have been accuſed of cruelty in war; and, if we compare their martial cuſtoms with thoſe of the preſent times, the reflection muſt be acknowleged to be juſt: but ſuch a compariſon is unfair; and, if they are conſidered as relative to contemporary nations, particularly to thoſe with whom they contended, it will appear that the horrors of war were rather ſoftened than aggravated by the laws of Moſes. Without having recourſe to the divine command, to vindicate them in particular inſtances, in which they utterly exterminated their foes, it may be obſerved, that this was the common practice of their enemies; and that it was, in ſome caſes, abſolutely neceſſary to their own ſafety.

The

The third requiſite to the welfare of a people, which the author mentions, is the aſſurance that, inſtead of reſtraining their endeavours after intellectual and moral improvement, their laws ſhall tend to encourage their progreſs in knowlege, virtue, and religion.

He obſerves, that civil liberty is violated when ſuch actions are prohibited, as are neither immoral nor inconſiſtent with the proſperity of the nation; and that it is entirely ſubverted, when vicious actions are commanded by the authority of government. Tried by this maxim, how tyrannical was the legiſlation of Lycurgus! Spartan liberty, which has been the theme of ſo much declamation, conſiſted merely in the independence of the republic; and had no relation to the freedom of individuals, to whom the laws themſelves were a continual ſource of the moſt ſevere oppreſſion.

In his examination of the legiſlation of Moſes in this reſpect, the author takes particular notice of the directions given to inſtruct youth in the hiſtory, religion, and laws, of their country; the regulations which tended to mitigate the hardſhips of ſlavery, and prevented ſervitude from being perpetual; the laws relative to ſtrangers, and the conditions on which they might be admitted into the community; the precepts concerning the poor and defenceleſs; thoſe which commanded obedience and filial love to parents; and the ſublime notions of the Supreme Being, as their peculiar God, which were inculcated as the principles of a chearful compliance with his commands. We are alſo reminded, that the political conſtitution of the Iſraelites was highly favourable to the liberties of the people: they were ſubjected to no laws, but ſuch as were impartial in their operation and univerſally known: the courts of judicature were open to all; juſtice was adminiſtered without any expence, or unneceſſary loſs of time; and the theocracy afforded them entire ſecurity againſt all arbitrary perverſion of law, and oppreſſion by their civil governors. In this view, the author alſo vindicates the privileges of the Levites, as productive of advantage to the public, and as no more than a juſt equivalent for their excluſion from landed property. The laſt article in which M. VAN ALPHEN prefers Moſes to Lycurgus and Solon, is, that, whereas the latter were anxious to render their political conſtitution abſolutely immutable, the former left the mode of government to be determined by the choice of the people, and the circumſtances of ſucceeding times.

Such are the outlines of M. VAN ALPHEN's diſſertation, which diſplays great knowlege of the ſubject, and a diligent ſtudy of the authors who have written concerning it: among theſe, Profeſſor Michaelis is one of the moſt eminent, from

whom he has derived much information, and borrowed many obſervations, though not without due acknowlegement. He is rather too diffuſe in his manner; which prevents him from adhering ſo cloſely, as might be wiſhed, to the plan which he had laid down, and occaſions a repetition of the ſame obſervations under different heads.

The ſecond diſſertation in this volume, on the ſame ſubject, is by an anonymous writer; and the third, by the Rev. HENDRIK VAN VOORST, miniſter of the Anabaptiſt congregation at Ooſtzaandam. Both theſe have great merit: but a particular account of their contents would be little more than a repetition of the arguments which we have already laid before our readers.

ART. XII. *Aſiatic Reſearches.*

[*Article continued.*]

WE now proceed to ſuch papers as treat of the local hiſtory and antiquities of Aſia: as many of theſe are merely grants of land, &c. which, however curious to thoſe who viſit the country, have little to intereſt the general claſs of readers, we ſhall content ourſelves with tranſcribing their titles.

'*A royal Grant of Land, engraved on a Copper-plate, bearing Date twenty three Years before Chriſt; and diſcovered among the Ruins at Monqueer. Tranſlated from the original Sanſcrit, by C. Wilkins, Eſq. in* 1781.'

'*An Inſcription on a Pillar near Buddal. Tranſlated from the Sanſcrit, by the Same.*'

To theſe two articles, ſome notes, by the Preſident, are added.

'*Some Account of the Sculptures and Ruins at Mavalipuram, a Place a few Miles North of Sadras, and known to Seamen by the Name of the Seven Pagodas. By Wm. Chambers, Eſq.*'

Theſe monuments appear to be the remains of ſome great city, ruined many centuries ago. The rock, or rather hill of ſtone, on which great part of the works are executed, firſt engroſſes our attention.

'It riſes abruptly out of a level plain of great extent, conſiſts chiefly of one ſingle ſtone, and is ſituated very near to the ſea beach; it is ſuch a kind of object as an inquiſitive traveller would naturally turn aſide to examine. Its ſhape is alſo ſingular and romantic, and, from a diſtant view, has an appearance like ſome antique and lofty edifice. On coming near to the foot of the rock from

from the north, works of imagery * and ſculpture croud ſo thick upon the eye, as might ſeem to favour the idea of a petrified town, like thoſe that have been fabled in different parts of the world by too credulous travellers. Proceeding on by the foot of the hill on the ſide facing the ſea, there is a pagoda riſing out of the ground of one ſolid ſtone, about ſixteen or eighteen feet high, which ſeems to have been cut upon the ſpot out of a detached rock, that has been found of a proper ſize for that purpoſe. The top is arched, and the ſtile of architecture according to which it is formed, different from any now uſed in thoſe parts. A little farther on, there appears upon an huge ſurface of ſtone, that juts out a little from the ſide of the hill, a numerous group of human figures in bas relief, conſiderably larger than life, repreſenting the moſt remarkable perſons, whoſe actions are celebrated in the *Mahâbharit*, each of them in an attitude, or with weapons, or other inſignia, expreſſive of his character, or ſome one of his moſt famous exploits.'

The objects that next ſeem to claim regard, are on the hill itſelf.

'On aſcending the hill by its ſlope on the north, a very ſingular piece of ſculpture preſents itſelf to view. On a plain ſurface of the rock, which may once have ſerved as the floor of ſome apartment, there is a platform of ſtone, about eight or nine feet long, by three or four wide, in a ſituation rather elevated, with two or three ſteps leading up to it, perfectly reſembling a couch or bed, and a lion very well executed at the upper end of it by way of pillow, the whole of one piece, being part of the hill itſelf. This the *Bramins*, inhabitants of the place, call *the bed of Dhermarâjah* or *Judiſhter*, the eldeſt of the five brothers whoſe fortunes and exploits are the leading ſubject in the *Mahabhârit*. And at a conſiderable diſtance from this, at ſuch a diſtance indeed as the apartment of the women might be ſuppoſed to be from that of the men, is a bath excavated alſo from the ſolid rock, with ſteps in the inſide, which the *Bramins* call the bath of *Dropedy*, the wife of *Judiſhter*, and his brothers.

'Theſe are all that appear on that part of the upper ſurface of the hill, the aſcent to which is on the north, but on deſcending from thence you are led round the hill to the oppoſite ſide, in which there are ſteps cut from the bottom to a place near the ſummit, where is an excavation that ſeems to have been intended for a place of worſhip, and contains various ſculptures of *Hindoo* deities. The moſt remarkable of theſe, is a gigantic figure of *Viſhnoo*, aſleep on a kind of bed, with a huge ſnake wound about in many coils by

* 'Among theſe, one object, though a mean one, attracts the attention on account of the groteſque and ridiculous nature of the deſign; it conſiſts of two monkies cut out of one ſtone, one of them in a ſtooping poſture, while the other is taking the inſects out of his head.'

way

way of pillow for his head, and theſe figures, according to the manner of this place, are all of one piece hewn from the body of the rock.

'But though theſe works may be deemed ſtupendous, they are ſurpaſſed by others that are to be ſeen at the diſtance of about a mile, or a mile and an half to the ſouthward of the hill. They conſiſt of two pagodas of about thirty feet long by twenty feet wide, and about as many in height, cut out of the ſolid rock, and each conſiſting originally of one ſingle ſtone. Near theſe alſo ſtand an elephant full as big as life, and a lion much larger than the natural ſize, but very well executed, each hewn alſo out of one ſtone. None of the pieces that have fallen off in cutting theſe extraordinary ſculptures, are now to be found near or any where in the neighbourhood of them, ſo that there is no means of aſcertaining the degree of labour and time that has been ſpent upon them, nor the ſize of the rock or rocks from which they have been hewn, a circumſtance which renders their appearance the more ſtriking and ſingular.'

The account which the *Bramins*, natives of this place, give of the origin and overthrow of this monument, 'devoted to their wretched ſuperſtitions,' is fanciful, and curious: but we have not room for it, in the preſent article.

'*A Deſcription of a Cave near Gyá, by John Hubert Harington, Eſq.*'

This article is accompanied by a Sanſcrit inſcription, tranſlated by Mr. Wilkins.

'*Tranſlation of a Sanſcrit Inſcription, copied from a Stone at Bŏŏd-dhă Găya, by Mr. Wilmot, 1785. Tranſlated by C. Wilkins, Eſq.*'

It is impoſſible for any one, who is deſirous of attaining a knowlege of Indian hiſtory, not to be ſenſible of his obligations to the learned and judicious tranſlator of this article; whoſe indefatigable exertions have thrown ſuch light on Sanſcrit literature. We have already had occaſion to quote a part of this tranſlation, in ſupport of our opinion concerning the Indian worſhip. We now, from the curioſity of it, add another ſpecimen: 'In the midſt of a wild and dreadful foreſt, flouriſhing with trees and ſweet-ſcented flowers, and abounding in fruits and roots; infeſted with lions and tigers; deſtitute of human ſociety, and frequented by the *Monees*, reſided Bŏŏd-dhă, the author of happineſs, and a portion of *Narayan*.'

'Once upon a time, the illuſtrious *A'mără*, renowned amongſt men, coming here, diſcovered the place of the Supreme Being, *Bŏŏd-dhă*, in the great foreſt. The wife *A'mără* endeavoured to render the god *Bŏŏd dhă* propitious by ſuperior ſervice; and he remained in the foreſt for the ſpace of twelve years, feeding upon roots and fruits, and ſleeping upon the bare earth; and he performed

formed the vow of *Monee*, and was without tranſgreſſion. He performed acts of ſevere mortification, for he was a man of infinite reſolution, with a compaſſionate heart. One night he had a viſion, and heard a voice ſaying, " Name whatever boon thou wanteſt." *Ămără Deva*, having heard this, was aſtoniſhed, and with due reverence replied, " Firſt, give me a viſitation, and then grant me ſuch a boon." He had another dream in the night, and the voice ſaid, " How can there be an apparition in the *Kălĕĕ Yoog?* the ſame reward may be obtained from the ſight of an image, or from the worſhip of an image, as may be derived from the immediate viſitation of a deity." Having heard this, he cauſed an image of the Supreme Spirit *Bŏŏd-dhă* to be made, and he worſhipped it, according to the law, with perfumes, incenſes, and the like; and he thus glorified the name of that Supreme Being, the incarnation of a portion of *Veeſhnoo*; " Reverence be unto thee in the form of *Bŏŏd-dhă!* Reverence be unto the Lord of the earth! Reverence be unto thee, an incarnation of the Deity and the Eternal One! Reverence be unto thee, O God, in the form of the God of mercy; —the diſpeller of pain and trouble, the Lord of all things, the Deity who overcometh the ſins of the *Kălĕĕ-Yoog*, the Guardian of the univerſe, the Emblem of mercy towards thoſe who ſerve thee— *ōm!* the Poſſeſſor of all things in vital form! Thou art *Brăhmă, Veeſhnoo*, and *Măhéſa!* Thou art Lord of the univerſe! Thou art, under the proper form of all things moveable and immoveable, the poſſeſſor of the whole! and thus I adore thee. Reverence be unto the beſtower of ſalvation, and, *Reſheekéſă*, the ruler of the faculties! Reverence be unto thee *(Kéſavă)*, the deſtroyer of the evil ſpirit *Kéſee!* O *Dămŏrdără*, ſhew me favour! Thou art he who reſteth upon the face of the milky ocean, and who lyeth upon the ſerpent *Séſă*. Thou art *Trĕĕvĭĕkrămă* (who at three ſtrides encompaſſed the earth)! I adore thee, who art celebrated by a thouſand names, and under various forms in the ſhape of *Bŏŏd-dhă*, the God of mercy! Be propitious, O moſt high God!"

' Having thus worſhipped the guardian of mankind, he became like one of the juſt. He joyfully cauſed a holy temple to be built of a wonderful conſtruction, and therein were ſet up the divine foot of *Veeſhnoo*, for ever purifier of the ſins of mankind, the images of the *Pāndŏŏs*, and of the deſcents of *Veeſhnoo*, and in like manner of *Brāhmā*, and the reſt of the divinities.

' This place is renowned; and it is celebrated by the name of *Bŏŏd-dhă Gāyă.*'

' *An Indian Grant of Land in Y. C.* 1018, *literally tranſlated from the Sanſcrit, as explained by Rámalóchan Pandit; communicated by General Carnac.*'

This grant affords ſome curious ſpecimens of compound words; one of them conſiſting of an hundred and fifty-two ſyllables. We give the following extract, however, not on account of theſe, but to mark the beautiful expreſſion by which the uncertainty of life is pictured.

' Youth

'Youth is publickly ſwallowed-up-by-the-gianteſs Old-Age admitted-into-its-inner manſion; and the bodily-frame-is-equally-obnoxious-to-the-aſſault-of-death-of-age-and the-miſery-born-with-man-of-ſeparation-between-united-friends-like-falling-from-heaven into-the-lower regions: *riches and life are two things more moveable than a drop of water trembling on the leaf of a lotos-ſhaken-by the-wind*; and the world is like-the-firſt delicate-foliage-of-a-plaintain-tree.'

'*Remarks on the City of Tagara. By Lieutenant Francis Willford.*'

Theſe remarks appear to us more learned than ſatisfactory: indeed, the letter to the Preſident, by which they are introduced, ſufficiently ſhews what is to be expected.

'*Inſcriptions on the Staff of Fírúz Shah. Tranſlated from the Sanſcrit, as explained by Rádhácánta Sarman.*'

Theſe inſcriptions, on a very ſingular monument near *Delhi*, are partly in ancient Nágarí letters, and partly in a character yet unknown.

'*A Converſation with Abram, an Abyſſinian, concerning the City of Gwender, and the Sources of the Nile.*' *By the Preſident.*

'Having been informed, that a native of *Abyſſinia* was in *Calcutta*, who ſpoke *Arabick* with tolerable fluency, I ſent for and examined him attentively on ſeveral ſubjects, with which he ſeemed likely to be acquainted; his anſwers were ſo ſimple and preciſe, and his whole demeanour ſo remote from any ſuſpicion of falſehood, that I made a minute of his examination, which may not perhaps be unacceptable to the Society. *Gwender*, which BERNIER had long ago pronounced a *capital city*, though LUDOLF aſſerted it to be only a *military ſtation*, and conjectured, that in a few years it would wholly diſappear, is certainly, according to ABRAM, the *metropolis* of *Abyſſinia*. He ſays, that it is nearly as large and as populous as *Miſr* or *Kábera*, which he ſaw on his pilgrimage to *Jeruſalem*; that it lies between two broad and deep rivers, named *Caha* and *Ancrib*, both which flow into the *Nile* at the diſtance of about fifteen days' journey; that all the walls of the houſes are of a red ſtone, and the roofs of thatch; that the ſtreets are like thoſe of *Calcutta*, but that the ways, by which the king paſſes, are very ſpacious; that the palace, which has a plaiſtered roof, reſembles a fortreſs, and ſtands in the heart of the city; that the markets of the town abound in pulſe, and have alſo wheat and barley, but no rice; that ſheep and goats are in plenty among them, and that the inhabitants are extremely fond of milk, cheeſe, and whey, but that *the country people* and *ſoldiery* make no ſcruple of drinking the blood and eating the raw fleſh of an ox, which they cut without caring whether he is dead or alive; that this ſavage diet is, however, by no means general. Almonds, he ſays, and dates are not found in his country, but grapes and peaches ripen there, and in ſome of the diſtant provinces, eſpecially at *Cárudár*, wine is made in abundance; but a kind of mead is the common inebriating li-

quor of the *Abyſſinians*. The late king was *Tilca Mahút*, (the firſt of which words means *root or origin*), and the preſent, his brother, *Tilca Jerjis*. He repreſents the royal forces at *Gwender* as conſiderable, and aſſerts, perhaps at random, that near forty thouſand horſe are in that ſtation: the troops are armed, he ſays, with muſkets, lances, bows and arrows, cimeters, and hangers. The council of ſtate conſiſts, by his account, of about forty miniſters, to whom almoſt all the executive part of government is committed. He was once in the ſervice of a *Vazir*, in whoſe train he went to ſee the fountains of the *Nile* or *Abey*, uſually called *Alawey*, about eight days' journey from *Gwender*: he ſaw three ſprings, one of which riſes from the ground with a great noiſe, that may be heard at the diſtance of five or ſix miles. I ſhowed him the deſcription of the *Nile* by GREGORY of *Ambara*, which LUDOLF has printed in *Ethioptick*: he both read and explained it with great facility; whilſt I compared his explanation with the *Latin* verſion, and found it perfectly exact. He aſſerted of his own accord, that the deſcription was conformable to all that he had ſeen and heard in *Ethiopia*. When I interrogated him on the languages and learning of his country, he anſwered, that ſix or ſeven tongues at leaſt were ſpoken there; that the moſt elegant idiom, which the king uſed, was the *Amharick*; that the *Ethioptick* contained, as it is well known, many *Arabick* words; that, beſides their ſacred books, as the propheſy of ENOCH, and others, they had hiſtories of *Abyſſinia* and various literary compoſitions; that their language was taught in ſchools and colleges, of which there were ſeveral in the metropolis. He ſaid, that no *Abyſſinian* doubted the exiſtence of the royal priſon called *Wabinin*, ſituated on a very lofty mountain, in which the ſons and daughters of their kings were confined; but that, from the nature of the thing, a particular deſcription of it could not be obtained. "All theſe matters, ſaid he, are explained, I ſuppoſe, in the writings of YA'KU'B, whom I ſaw thirteen years ago in *Gwender*: he was a phyſician, and had attended the king's brother, who was alſo a *Vazir*, in his laſt illneſs: the prince died; yet the king loved YA'KU'B, and, indeed, all the court and people loved him: the king received him in his palace as a gueſt, ſupplied him with every thing that he could want; and, when he went to ſee the ſources of the *Nile* and other curioſities, (for he was extremely curious,) he received every poſſible aſſiſtance and accommodation from the royal favour: he underſtood the languages, and wrote and collected many books, which he carried with him." It was impoſſible for me to doubt, eſpecially when he deſcribed the perſon of YA'KU'B, that he meant JAMES BRUCE, Eſq. who travelled in the dreſs of a *Syrian* phyſician, and probably aſſumed with judgment a name well known in *Abyſſinia*: he is ſtill revered on *Mount Sinai* for his ſagacity in diſcovering a ſpring, of which the monaſtery was in great need; he was known at *Jedda* by MI'R MOHAMMED HUSSAIN, one of the moſt intelligent *Mahomedans* in *India*; and I have ſeen him mentioned with great regard in a letter from an *Arabian* merchant at *Mokhá*. It is probable, that he entered *Abyſſinia* by

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the way of *Muſuwwa*, a town in the poſſeſſion of the *Muſelmans*, and returned through the deſert mentioned by GREGORY in his deſcription of the *Nile*. We may hope, that Mr. BRUCE will publiſh an account of his intereſting travels.'

Natural Hiſtory.

'*A Deſcription of the Máhwah Tree. By Lieutenant Charles Hamilton.*'

This is a very curious and uſeful tree. It is of the claſs of the *Polyandria Monogynia* of Linné, but of a genus not deſcribed by him. By inciſion, it affords a reſinous gum from the bark. The flowers are of an extraordinary nature, appearing like berries.

'The tree drops its leaves in the month of February, and early in March theſe flowers begin to come out in cluſters of thirty, forty, or fifty, from the extremity of every ſmall branch; and, from this period till the latter end of April, as the flowers come to maturity (for they never open or expand), they continue falling off, with their *anthere*, in the mornings, a little after ſun-riſe, when they are gathered; and afterwards dried by an expoſure of a few days in the ſun; when thus prepared, they very much reſemble a dried *grape*, both in taſte and flavour.'

The fruit is of two ſorts in ſhape; the one reſembling a ſmall walnut, the other ſomewhat larger and pointed; and the ſeeds are replete with a thick *oil*, of the conſiſtence of *butter* or *ghee*, which is obtained by expreſſion.

From this deſcription, it may eaſily be ſuppoſed that the *Máhwah* tree is of general uſe. Its *flowers* are eaten by the natives raw, or dreſſed with their *curries*; and when even ſimply boiled with rice, they afford a ſtrengthening and wholeſome nouriſhment. When fermented, they yield, alſo, by diſtillation, a ſtrong ſpirit. The *oil* is uſed in cookery, and in the compoſition of ſome ſorts of ſweetmeats: it is burned in lamps; and is regarded as a ſalutary remedy, when applied to wounds or cutaneous eruptions. The uſes of the *gum* are not known. As this tree will grow on the moſt barren ground, and requires little moiſture, it is admirably fitted for the convenience of the inhabitants of the hilly countries, (about *Buxar*, &c.) which are peculiarly ſubject to long and ſevere droughts during the hot months. Mr. Hamilton thinks that, by its cultivation, the revenue of the landholders might be increaſed, and a certain proviſion be made againſt famines. Its preſent neglect 'ſufficiently marks the true character of the lower order of natives, in their moſt ſupine indolence and ſloth; owing chiefly, perhaps, to the ignorant and ſtupid rapacity of their *Rajahs*, *Zimeendars*, and other *landholders*, and their total inattention to the welfare of thoſe dejected wretches, from whom they derive their conſequence and power.'

On the Pangolin of Bahar. Sent by Mathew Leslie, Esq.

This singular animal, though it, in general, corresponds with the *pangolin* of Buffon, differs from it in many respects; 'having hardly any neck, and though some filaments are discernible between the scales, they can scarcely be called bristles; but the principal difference is in the tail, that of Buffon's animal being long, and tapering almost to a point, while the tail of the *pangolin* of *Bahar* is shorter, ends obtusely, and resembles in form and flexibility the tail of a lobster.' The dimensions of this animal were also smaller than of that described by Buffon, it being but thirty-four inches long, from the extremity of the tail to the point of the snout: the circumference of its body, in the thickest part, was twenty inches, and that of the tail, only twelve.

Arts, &c.

'*On the Vina, or Indian Lyre. An Extract of a Letter from Francis Fowke, Esq. to the President.*'

The *vina* or *been* is a fretted instrument of the guittar kind; its principal singularity consists in the height of the frets; that, which is nearest the nut, being one inch $\frac{1}{8}$, and that, at the other extremity, about $\frac{7}{8}^{ths}$ of an inch. By this means, the finger never touches the board itself.

'The style of music on this instrument,' Mr. F. observes, 'is in general that of great execution. I could hardly ever discover any regular air or subject. The music seems to consist of a number of detached passages, some very regular in their ascent and descent, and those that are played softly are most of them both uncommon and pleasing.'

Of the Method of distilling as practised by the Natives at Chatra in Kamgur, and in the other Provinces, perhaps, with but little Variation. By Archibald Keir, Esq.

The body of the still consists of a large earthern jar; which is placed in a furnace, made by digging a round hole in the ground. To the neck of this jar, what is called an *adkur* is luted on, forming a covering for the body of the still, with a suitable perforation in it to let the vapour rise through, and for the lower part of the alembick. The alembick is completed by luting on a copper pot, with its mouth turned downward, over the opening in the *adkur*. Their cooler consists of a stream of water, constantly poured on the bottom of the copper pot. This mode is thought, by Mr. Keir, to be far preferable to our worm and cooler: 'more liquor, by a great deal, being drawn off, than could have been done in our way from a still of twice the dimensions.'

The Proceſs of making Attar, or Eſſential Oil of Roſes. By Lieutenant Colonel Polier.

As this plain and intelligent account is likewiſe ſhort, we ſhall preſent it entire to our readers.

'The *attar* is obtained from the roſes by ſimple diſtillation, and the following is the mode in which I have made it. A quantity of freſh roſes, for example, forty pounds, are put in a ſtill with ſixty pounds of water, the roſes being left as they are with their calyxes, but with the ſtems cut cloſe. The maſs is then well mixed together with the hands, and a gentle fire is made under the ſtill; when the water begins to grow hot, and fumes to riſe, the cap of the ſtill is put on, and the pipe fixed; the chinks are then well luted with paſte, and cold water put on the refrigeratory at top: the receiver is alſo adapted at the end of the pipe; and the fire is continued under the ſtill, neither too violent nor too weak. When the impregnated water begins to come over, and the ſtill is very hot, the fire is leſſened by gentle degrees, and the diſtillation continued till thirty pounds of water are come over, which is generally done in about four or five hours; this roſe-water is to be poured again on a freſh quantity (forty pounds) of roſes, and from fifteen to twenty pounds of water are to be drawn by diſtillation, following the ſame proceſs as before; the roſe water thus made and cohobated, will be found, if the roſes were good and freſh, and the diſtillation carefully performed, highly ſcented with the roſes. It is then poured into pans either of earthen ware or of tinned metal, and left expoſed to the freſh air for the night. The *attar* or *eſſence*, will be found in the morning congealed, and ſwimming on the top of the water; this is to be carefully ſeparated and collected either with a thin ſhell or a ſkimmer, and poured into a vial. When a certain quantity has thus been obtained, the water and feces muſt be ſeparated from the clear eſſence, which, with reſpect to the firſt, will not be difficult to do, as the eſſence congeals with a ſlight cold, and the water may then be made to run off. If, after that, the eſſence is kept fluid by heat, the feces will ſubſide, and may be ſeparated, but, if the operation has been neatly performed theſe will be little or none. The feces are as highly perfumed as the eſſence, and muſt be kept, after as much of the eſſence has been ſkimmed from the roſe-water as could be. The remaining water ſhould be uſed for freſh diſtillations, inſtead of common water, at leaſt as far as it will go.

'The above is the whole proceſs of making genuine *attar* of roſes. But, as the roſes of this country give but a very ſmall quantity of eſſence, and it is in high eſteem, various ways have been thought of to augment the quantity, though at the expence of the quality. In this country, it is uſual to add to the roſes, when put in the ſtill, a quantity of ſandal-wood raſpings, ſome more, ſome leſs, (from one to five *tolahs*, or half ounces.) The ſandal contains a deal of eſſential oil, which comes over freely in the common diſtillation, and, mixing with the roſe-water and eſſence, becomes ſtrongly impregnated with their perfume: the im-

poſition however cannot be concealed, the eſſential oil of ſandal will not congeal in common cold, and its ſmell cannot be kept under, but will be apparent and predominate, ſpite of every art. In *Caſhemire* they ſeldom uſe ſandal to adulterate the *attar*, but I have been informed, to increaſe the quantity, they diſtill with the roſes a ſweet ſcented graſs, which does not communicate any unpleaſant ſcent, and gives the *attar* a high clear green colour: this eſſence alſo does not congeal in ſlight cold as that of roſes.

'Many other ways of adulteration have been practiſed, but all ſo groſs and palpable, that I ſhall ſay nothing of them.

'The quantity of eſſential oil to be obtained from the roſes, is very precarious and uncertain, as it depends not only on the ſkill of the diſtiller, but alſo on the quality of the roſes, and the favourableneſs of the ſeaſon: even in Europe, where the chemiſts are ſo perfect in their buſineſs, ſome, as TACHENIUS, obtained only half an ounce of oil from one hundred pounds of roſes.—HAMBERG obtained one ounce from the ſame quantity; and HOFFMAN above two ounces. (N. B. The roſes in thoſe inſtances were ſtripped of their calyxes, and only the leaves uſed.) In this country nothing like either can be had, and to obtain four *maſhas* (about one drachm and half) from eighty pounds, which, deducting the calyxes, comes to ſomething leſs than three drachms per hundred pounds of roſe-leaves, the ſeaſon muſt be very favourable and the operation carefully performed.

'In the preſent year, 1787, I had only ſixteen *tolas* of *attar* from fifty-four *maunds*, twenty-three *ſeers*, of roſes, produced from a field of thirty-three *biggahs*, or eleven *Engliſh* acres; which comes to about 2. dr. per 100 pounds. The colour of the *attar* of roſes is no criterion of its goodneſs, quality, or country. I have had, this year, *attar* of a fine emerald green, of a bright yellow, and of a reddiſh hue, from the ſame ground, and obtained by the ſame proceſs, only of roſes collected at different days.

'The calyxes do not in any ſhape diminiſh the quality of the *attar*; nor impart any green colour to it; though perhaps they may augment the quantity: but the trouble neceſſary to ſtrip them muſt, and ought to, prevent its being ever put in practice.'

[*To be continued.*]

ART. XIII. *Tableau hiſtorique et politique*, &c.: *i. e.* An hiſtorical and political View of the two laſt Revolutions of Geneva. By M. D'IVERNOIS. 2 Vols. 8vo. pp. 294 and 341. 7s. Sold by Elmſley, London. 1789.

AMONG the many revolutions which have diſtinguiſhed the preſent age, the political ſtruggles of Geneva muſt not be forgotten. Its hiſtory, indeed, ſince the beginning of the preſent century, affords a picture of continual diſſentions between the citizens, and the magiſtrates: a quarrel, where, if the parties were ever reconciled, it was only becauſe they were worn out with contending; and where the reconciliation laſted

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no longer than while they could recover ſtrength to renew the combat. It is true, that an inſignificant ſpot of earth cannot furniſh thoſe magnificent ſcenes, which have been diſplayed in the reſiſtance of a whole continent; and the voice of a few individuals muſt neceſſarily be feeble, when compared to the ſhout of millions of people determined to aſſert their rights. Every effort, however, to withſtand oppreſſion, is reſpectable; and Geneva, ſtruggling with force which it was impoſſible to repel, though it may not, like America or France, loudly command our moſt minute attention, yet, in a ſuperior degree, it excites our admiration, and intereſts our pity. The hiſtory of this little republic becomes, likewiſe, an uſeful object of ſtudy to the politician; ſince, here, every action is eaſily traced to its ſource, or followed through its conſequences. He may learn, if the leſſon be not already known, that it is the conſtant endeavour of power to increaſe its influence, while its endeavours as conſtantly end in its own deſtruction; and he may find a further illuſtration of an important truth, that, as knowlege becomes more diffuſed, the liberties of mankind will be better eſtabliſhed; and that enlightened minds cannot be held in ſlavery.

The preſent volumes, although they are ſold ſeparately, are, in fact, the concluſion of a work, of which the firſt part appeared in 1782; when the troubles of Geneva were at the higheſt. This former part was afterward tranſlated into Engliſh, and an account of it appeared in our Review for March 1785, (vol. lxxii. p. 200.) For the information of thoſe who have not read this volume, it becomes neceſſary, in order to enable them to underſtand what follows, curſorily to notice its contents, and to give ſome ſlight view of the conſtitution of Geneva.

The government of Geneva is veſted in three councils.

1. The *petty council*, or *council of twenty-five:* this council has four preſidents called *ſyndics*, and its members are choſen from the *council of two hundred.* It is here indiſcriminately called, the *executive power*, the *government*, and the *ſenate.*

2. The *grand council*, or the *council of two hundred*; the members of which are now increaſed to the number of 250.

3. The *general* or *ſovereign council*; or, as it is otherwiſe termed, the *national aſſembly*, or the *aſſembly of the people.* This is compoſed of the *citizens*, who have arrived at the age of twenty-five years; and on the moſt numerous aſſemblies, it conſiſts of about 1600 perſons. Beſide theſe, are three other claſſes of men:

The *inhabitants* are chiefly ſtrangers who are allowed to ſettle in the town.

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The *natives* are the children of inhabitants, born in the town: the number of these equals that of the citizens.

The *subjects* are born, or dwell, within the territory of the republic.

Previously to the revolutions, of which these volumes treat, Geneva had undergone three political changes since the commencement of the eighteenth century. These disputes had originated with, and were principally confined to, the legislative power. In the first, in 1707, the citizens had demanded the re-establishment of periodical general assemblies; and although they had, in a great measure, succeeded according to their wishes, yet the senate, taking advantage of the arrival of a body of Swiss troops, had caused some of the leaders to be executed: among these, fell the illustrious *Fatio*; who, contrary to all forms of justice, and, after a general amnesty, pronounced by themselves, was, by order of the senate, shot in his prison. The next cause of complaint arose from the two councils taking to themselves the right of imposing taxes, and of erecting fortifications without the consent of the general council. This dispute increased; till, in 1738, the parties coming to open hostilities, France, Zurich, and Berne, offered their mediation, which was accepted. Their interference, doubtless, was friendly, and their decision was impartial: but this act, which was then thought to be a benefit, afterward proved the calamitous source of the greatest miseries to Geneva. Their edict confirmed to the council-general all legislative, confederative, and elective power, as well as the right of making war and peace, of imposing taxes, and of augmenting the fortifications; and that no future disputes might arise, the three powers agreed to become joint guarantees to the new law.

The third revolution had its rise in the unjust decree, passed in 1762, against J. J. Rousseau; an account of which will be found in our 72nd vol. p. 201. This decree occasioned *remonstrances* on the neglect of the law, which, in the eagerness of their zeal, the senate had violated. The *remonstrants* argued, that, as the senate would not redress the grievances which had been produced by infringing the law, their complaints ought to be submitted to the decision of the council-general; whose duty it was 'to watch over the laws, so that no change whatsoever should be made without its consent.' The *recusants* * (for so we call them, for want of a better term) insisted that the senate were the proper judges, whether they had infringed the law, or not; and that, as no matter could be

* *Les Négatifs.*

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brought before the council-general, unleſs propoſed by the ſenate and council of two hundred, the ſenate and council therefore were to determine whether *this* complaint ſhould be heard: in fact, that they poſſeſſed a *negative power* *, by which they could, in their own body, cruſh all remonſtrances, and prevent the propoſal of any queſtion, which they did not wiſh to be inveſtigated. The ſenate thus refuſing to ſuffer any appeal to the council-general, the conſequence was, that, at the election of ſyndics, who were to be choſen by the council-general from the members of the ſenate, the citizens, in turn, rejected the whole liſt. They were obliged by law only to elect ſuch as were *agreeable* to them; and, by the ſame law, they were permitted to refuſe a part, or the whole, of the names which were offered: as, then, none were *agreeable*, they rejected all. The ſenate now had recourſe to the ruinous expedient of ſoliciting foreign aſſiſtance; and, inſtead of liſtening to terms of accommodation with their countrymen, they appealed to the power of France; for France, how different from its preſent glorious ſituation! had not then ceaſed to be the ſanctuary of tyrants. The cantons of Zurich and Berne, to which the ſenate likewiſe applied, delayed, for a while, their interference: but, finding that the ſenate perſiſted in its determination, they at length joined in a meaſure which they could not prevent. Their mediation was ſo unpleaſant to the citizens, that, when their propoſals for a reconciliation were offered to the council-general, they were rejected by a large majority. The guaranteeing powers then retired to *Soleure*, where they pronounced a *decree* †, which the Duc de Choiſeul, at that time prime-miniſter of France, in vain attempted to compel the Geneveſe to reſpect. Their reſiſtance was conſtant; and the decree, ſo far from being put in force, was not even ſuffered to be read in the general aſſembly. The ſenate now found the neceſſity of entering into ſome terms of agreement; and, in 1768, a treaty was concluded, by which the council-general, in exchange for its right of refuſal in election of ſyndics, received the privilege of electing one half of the council of two hundred. The citizens obtained, likewiſe, the right of *re-election*, or of annually excluding, from the ſenate, four of its members; who, after a ſecond excluſion, could not again be choſen. This power was given as a balance to the *droit négatif* of the ſenate, concerning which, nothing was ſtipulated.

During theſe troubles, we have ſeen that the contention was between the citizens and the magiſtrates; between two parties, in whom power was veſted, ſtruggling for the ſuperiority:

* *Droit négatif.* † *Prononcé.*

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but there was another, and a more numerous claſs of men at Geneva, whoſe liberties ſeem to have been little regarded. The citizens, whoſe anger was ſo vehement againſt the Ariſtocracy, appear to have forgotten that *they*, in fact, formed a part of that Ariſtocracy: that they were the governors, while the *natives* were the governed and oppreſſed. Though debarred from all power of making or aſſenting to laws by which they were bound, forbidden to engage in the practice of the liberal profeſſions, excluded from the benefit of trial by their equals, and deprived of the fruits of their own induſtry, by reſtrictions on their commerce, the natives, by a curiouſly ſingular expedient of tyranny, were called on to bear the principal burthen of the expences of the ſtate. Men, in this ſituation, hearing the word, liberty, ſounded in their ears, would naturally wiſh for a ſhare of that bleſſing, for which others were contending. Accordingly, we find that, in the late revolution, they had aſſerted their right to the privileges of citizens. Their pretenſions, however, had been declared *criminal* and *ſeditious* by the ſenate: the citizens, too, diſapproved them; and this author himſelf terms them *hurtful to the ſtate:* but, ſurely, this is an arbitrary doctrine. Why ſhould the natives be enſlaved, while the citizens were free? When the rights of men were in contention, why ſhould not *their* rights be inveſtigated, and, when known, why not aſſerted and eſtabliſhed? The contrary, however, happened; and, in the treaty of 1768, they were forgotten by both parties, who only thought of ſecuring their own cauſe, while they neglected the liberties of their countrymen.

The deſire of freedom, when once excited, is not eaſily repreſſed. The natives ſoon perceived that little attention had been beſtowed on their intereſts; and they openly complained of the hardſhips of their ſubjection. The ſenate anſwered their arguments, in that kind of logic at which tyrants are ſo expert, by baniſhing one of their body for ten years, for having, according to his ſentence, *wiſhed to uſurp the title of citizen, and for having defended his pretenſions by arguments deſtructive of the conſtitution*; and the citizens, that they might not be backward in the good work of oppreſſion, complained that the natives encroached on their excluſive privilege of trade; and obtained an order, pointing out the narrow limits beyond which they were not to ſtep. Thus, driven to extremes by both parties, they found a tempter in a third. The *recuſants*, who were the chiefs of the Ariſtocratic party, ſeeing themſelves fruſtrated in their deſigns on the citizens, ſecretly encouraged the natives, becauſe they were in oppoſition to the citizens; and thus, paradoxical as it may appear, aſſiſted the

cauſe

cauſe of liberty, becauſe they wanted to be tyrants. The miniſter of France, alſo, appeared to befriend them. Thus ſituated, is it wonderful that they ſhould ſay, that "they no longer would be the ſlaves of citizens who loved liberty only for themſelves; and that if the walls of Geneva were to incloſe a people who were ſovereign, and another who were ſubject, they would deſert a country to which they had no attachment?" Was not this language as decent, as it was manly? and does it then deſerve to be called, as it here is called, a threat?

Under theſe circumſtances, matters were hurried to extremity by the folly of the ſenate, who impriſoned a native for ſinging ſome ſatirical verſes, in which he aſſerted that he was a citizen. When judgment was to be pronounced on the priſoner, the natives aſſembled, and declared their reſolution to ſuccour him, if any ſevere puniſhment was to be inflicted. The puniſhment was trifling, and the priſoner was carried home crowned with laurels. On that ſame night, contrary to his ſentence, which confined him to his houſe, he appeared in public among his claſs. The ſenate were determined to ſuſtain their decree; and, on this occaſion, forgetting their diſputes with the citizens, applied to them to put themſelves in arms; and the citizens, after conteſting with the ſenate for years, joined them at the inſtant when the oppreſſion was to be removed from themſelves to the natives. So eaſily can we act the tyrant to others, while we are fighting for liberty for ourſelves!

On the next morning, the delinquent was again ſeized; and the natives began to aſſemble. The citizens were immediately called to arms; and, in one ſtreet only, where ſome of the moſt violent of the party had furniſhed themſelves with arms, a ſcuffle enſued, in which three of the natives loſt their lives. Thus ended this inſurrection. The ſenate, that they might revenge their inſulted authority, by adding injuſtice to cruelty, determined to puniſh the natives without the cuſtomary forms of proceeding; and the citizens, that they might ſtrengthen the tyranny which was afterward to oppreſs themſelves, had the infamy to decree the puniſhment in the general aſſembly. The remark which the author makes on this tranſaction, is, that the council-general gained by it, from the ſenate, a confeſſion that *they* were the ſupreme.—What! to prove their ſupremacy then, they could be contented to tyrannize over thoſe who ought to have been their equals! The men who could thus diſpenſe with their laws to oppreſs others, hardly claim our pity during their own term of being oppreſſed. Such men carry the principles of ſlavery in their hearts: they are ſlaves, they muſt be ſlaves; and they deſerve their bondage!

From this period, Geneva remained, for a time, in peace: but peace could not long be expected in a republic thus conſtituted. The Ariſtocratic party were daily ſeeking means to encreaſe their power; and the citizens began to be convinced of the impolicy of their behaviour toward the natives. Among other cauſes of complaint, was the want of a regular code of laws. This had been ordered by the mediation of 1738: but had been neglected till 1774, when a partial reviſion of the old laws was undertaken by the ſenate. The citizens, finding their remonſtrances on this ſubject to be in vain, had recourſe to their right of re-election, and excluded, from the ſenate, four of its members. This happened on the 26th of January 1777, when the four ſenators were excluded by 950 votes againſt 550. A reſiſtance ſo determined, gained the citizens their ends; the ſenate liſtened to their propoſals; and a committee, formed equally from the two parties, was entruſted with the important buſineſs of regulating and publiſhing their laws. This committee, however, was of ſhort duration. The Ariſtocratic party accuſed their opponents of aiming at the ſubverſion of all law, under the pretence of reviſing the old laws; and the council of two hundred paſſed a decree, by which the committee was diſſolved, and a new one ordered to be created. The account of theſe diſputes was induſtriouſly magnified at the court of France; where the Comte de Vergennes, who had ſucceeded to the Duc de Choiſeul, ſeemed determined to ſhew the Geneveſe, that his maſter was reſolved, *in one way or other*, to ſilence their debates. With this view, he applied to the cantons of Berne and Zurich, who had the juſtice and magnanimity to refuſe their interference in a diſpute which the Geneveſe themſelves were ſufficiently able to ſettle. The Ariſtocracy had now again recourſe to the natives; who, irritated by their paſt injuries, and encouraged with hopes of redreſs, entered into their ſchemes. On the night of the 5th of February 1781, the accidental quarrel of two natives collected together a number of ſpectators, who ſoon became actors in the affray. At the ſame time, the arſenal was forced by a party of natives, headed by ſome young men of the Ariſtocratic party. This was a ſignal to the citizens to arm themſelves. Their opponents were few, and they ſoon became maſters of the town without bloodſhed.

The citizens had before found the impolicy of ſeparating their intereſts from thoſe of the natives. Inſtead, therefore, of preparing puniſhments for them, they cauſed a decree to be paſſed in their favour: the votes in the council general, on this occaſion, were one thouſand and ſeven, againſt twenty-nine. Every thing now ſeemed to take a peaceable turn; and a reconciliation

conciliation was ſpeedily to be expected from the good offices of the cantons of Berne and Zurich: but peace, on ſuch terms, was not the wiſh of the ariſtocracy; and the Comte de Vergennes, on their perſuaſion, again came to deſtroy the repoſe of a town, whoſe happineſs he had engaged to promote. The Swiſs deputies had the mortification to find their negociation broken off, and their meetings removed to a diſtance from Geneva. Nor was this all: The French would enter on no terms, unleſs the treaty of 1768 was previouſly ſuſpended. The objection to this treaty was, that it gave to the council general, the right of electing one half of the council of two hundred; which council, in its preſent ſtate, included all the chiefs of the ariſtocracy. This election was to take place whenever fifty places were vacant in that body; and, at this time, only two were wanting to complete that number. It was of material conſequence, then, to ſuſpend an edict, which enabled the citizens to introduce their own chiefs into this council, which, in fact, conſtituted the ſtrength of their adverſaries: but to this ſuſpenſion, the Swiſs cantons poſitively refuſed to agree; and the French miniſter, experiencing nothing but oppoſition from them, withdrew the name of his maſter from the terms of the guaranteeſhip of 1738. If, however, the name of France was withdrawn, its influence remained; and the citizens found themſelves threatened with the ſevereſt retaliation, if, according to the edict of 1768, they proceeded to fill up the vacancies in the grand council. His Moſt Chriſtian Majeſty, they were told, was determined to *ſave* them; and, to preſerve them from all miſchief, he had already marched a body of troops into their neighbourhood.

Together with theſe *friendly* proofs of the diſpoſition of France, the citizens had another evil preſſing on them. The edict, which had been paſſed in favour of the natives, had been ſuſpended ſince the interference of the French; and it was well known that, on any attempt to carry it into execution, it would now receive an abſolute negative from the ſenate. The natives already began to charge the citizens with having deceived them with promiſes, which, they knew, would never be fulfilled; and called on them to claim, from the ſenate, the performance of an engagement, which, it was evident, would be denied when aſked. The claim was, however, made by a thouſand and ninety-ſix citizens, accompanied by a thouſand and ſeven hundred natives; that is, by more than four-fifths of the heads of families in the republic. The ſenate returned for anſwer, that the law in queſtion could ſubſiſt no longer than the times of anarchy which gave it birth; and that being free, they could not carry it into execution without deſerting the

intereſts of their country. The rage of the natives was now ungovernable; nor were the citizens heard in their attempts to calm them: they ran to arms, and while ſome ſeized a part of the garriſon, which oppoſed them with an uſeleſs reſiſtance, others ſurrounded the habitations of the ſenators, againſt whom they vowed immediate vengeance. Thus circumſtanced, the citizens ſaw no method of quelling the tumult, but by joining with the natives, and aſſuring them of the ſucceſs of their demands; and to ſecure this, they determined to compel ſuch a number of the magiſtrates to reſign, as might gain their party a majority in the two councils, and thus enable them to eſtabliſh the treaties of 1768, and of 1781. This was accordingly done: but the citizens were not contented to ſtop here. Knowing that their actions would call down the vengeance of France, they detained twelve of their magiſtrates as hoſtages for their own ſafety. It was this proceeding which irritated the canton of Berne, and induced it to enter into a league with the courts of Verſailles and Turin; the purpoſe of which was to reduce the Geneveſe by force. To this end, twenty-two companies of grenadiers from Turin, with as many from Berne, and ſix thouſand French troops, began their march to Geneva: while the citizens and natives, being determined to ſtand a ſiege, made ſuch preparations as they could, and named a committee of eleven perſons to conduct their defence. To reſiſt was, however, madneſs;—and, on the evening before the attack was to be made, they entered into the terms of capitulation which were offered to them, and opened their gates.

What were the views of the ariſtocratic party, and how unfavourable their diſpoſitions were toward liberty, became now evident in the precautions which they took to prevent any diſcuſſion of their meaſures. The liberty of the preſs was taken away: all public meeting or aſſemblies were forbidden; and not only their military exerciſes were ſuppreſſed, but the citizens were commanded to keep no fire-arms in their houſes, under pain of baniſhment. The garriſon, too, was newly modelled; a power of increaſing it was given to the grand council; and its officers, which, before, were always Geneveſe, were now *allowed* to be ſtrangers, and the colonel and major even *obliged* to be ſo. It was ordained, too, that every Geneveſe ſhould take an oath of fidelity and ſubmiſſion to the new law. In addition, the people ſaw their defenders forced into exile, for ſupporting their rights: ſome for the ſpace of ten years, and others for life: among the latter of which, was the writer of the work before us. In return for theſe ſacrifices, they were recompenſed by a magnificent theatre, and a company

pany of comedians, with all the indulgences of luxury and vice. 'A proof,' ſays this author, 'how truly *Hennin*, a principal opponent of the citizens, had fulfilled his boaſt, "that he would leave the Geneveſe a gayer people than he found them."' It was in this ſituation, that the citizens entertained ſerious thoughts of emigrating; and turned their views on Ireland, as affording them a ſituation where they might exert their induſtry, and enjoy that liberty which they had loſt at home. The plan was intereſting: it was the ſtruggle of a manly people almoſt weighed down with their misfortunes; and it was liſtened to with that eagerneſs, with which a free and generous nation gives way to its firſt feelings in favour of the oppreſſed. The obſtacles which prevented its execution, are known to have ariſen from the changes of adminiſtration in Ireland, and from the delay which neceſſarily attended ſuch a ſcheme. Fortunate it was, in our opinion, that ſuch obſtacles did exiſt to prevent an emigration, which would have been an act rather of deſpair than of reaſon; and which, however flattering in its appearances, would, as muſt now be evident, have been pernicious in its effects.

From this ſtate of dejection, the Geneveſe were partly rouſed by the death of Comte de Vergennes, and by the ſubſequent elevation of their friend and countryman, M. Necker. The impolicy of the magiſtrates ſerved to diſſipate totally their fears. In the hard winter of 1789, the lower claſſes underwent much hardſhip for want of proviſions; and at the time when the diſtreſs was greateſt, the magiſtrates raiſed the price of bread; the profits on the ſale of which conſtitute a part of the revenue. Immediately, the ſhops of the bakers were ſtripped; and, the next morning, ſome bread, though eſcorted by ſoldiers, was ſeized. In this tumult, it happened that one of the populace was killed, and the dead body was carried through the ſtreets as a ſignal for inſurrection. The government now prepared to repreſs the diſturbances, by military force; and, accordingly, ſome troops were marched into a part of the city: but, far from being diſperſed, the inhabitants not only attacked them with ſtones from the tops of houſes, but, by means of fire-engines filled with hot water, mixed with vinegar and ſoap, totally defeated them. The citizens had hitherto remained inactive, and it was only on the application of the ſenate, that they agreed to interpoſe; not, however, by means of arms, which were unneceſſary; they had only to ſhew the natives that an accommodation was really intended, and the tumults immediately ſubſided. So anxious, indeed, were all parties for peace, that the terms of agreement were ſettled in ſix days.

In theſe terms, both parties made great conceſſions. With regard to the natives, particularly, the law which provided for their gradual incorporation with the citizens, was allowed; ſo that from this time, natives of the fourth generation became citizens: the citizens alſo, who had been baniſhed by the edict of 1782, were recalled, and have ſince been reinſtated in their employments.—The guaranteeing powers were ſolicited to give their ſanction to this edict: but, when M. D'IVERNOIS publiſhed his hiſtory, their anſwer had not been received.

Thus have we given a brief but neceſſarily imperfect ſketch of the troubles of Geneva, which have furniſhed M. D'IVERNOIS with matter for three volumes. The minuteneſs of his detail is ſometimes tedious; and we are wearied with turning over many pages, while the buſineſs of the hiſtory ſtands ſtill. We muſt allow, however, that his language is, generally, to be commended; and that he frequently writes with that animation, which is natural to a man who has been a ſufferer in the cauſe that he pleads. In general, too, he is a warm advocate for liberty; and though we have noticed one or two paſſages, in which he appears to have forgotten that freedom was the right of others, as well as of himſelf and his party, yet, on the whole, we gladly offer him our tribute of approbation for his exertions in a good cauſe.

ART. XIV. *Eſſai ſur l'Hiſtoire naturelle des Roches de Trapp*, &c. *i.e.* Eſſay on the Natural Hiſtory of Rocks of Trapp: containing their Analyſis, and Inquiries concerning their characteriſtic Qualities; with a ſyſtematic Table of all the Species and Varieties of *Trapp*, and of the Rocks which have this Stone for their Baſes. By M. FAUJAS DE ST. FOND. 12mo. pp. 159. Paris. 1788.

FEW readers of natural hiſtory need to be informed that the author of the preſent treatiſe is the writer ſo much celebrated for his laborious reſearches into the nature of volcanic ſubſtances. His intention is now, as he alleges, to diſcriminate unequivocally, the *trapp*, ſo that it ſhall not be confounded, in future, with the baſaltes and other productions of ſubterraneous fires; nor be claſſed with rocks of ſchorl of different grains.

The ſpecies of ſtone here treated, was denominated *trapp*, by Cronſtedt; and M. DE ST. FOND conſiders, as of the ſame kind, the foſſils called in Derbyſhire, *channel*, *toadſtone*, and *cat-dirt*; in Scotland, *whin-ſtone*; and in France, *variolites du drac.*

It has been ſuppoſed that the *trapp* of Derbyſhire, the ſtrata of which have been ſo well deſcribed by Mr. Whitehurſt, was *lava*; and the preſent author relates, that, at Buxton, he and

Dr. Pearſon diſcovered, in the river *Wye*, a real Giant's Cauſeway; namely, an iſland formed of regular priſms of baſaltes: but however ſimilar theſe appearances may be to lava, there are no minerals deciſively volcanic in the neighbourhood of that town.

As a proof that the toad-ſtone is not a volcanic production, the author gives a deſcription of a mine at Caſtleton, examined by himſelf and Dr. Pearſon; in which, they obſerved a vein of *Galena* in the ſtratum of toadſtone, that had been worked to the extent of eighty feet, but abandoned on account of the hardneſs of this ſtone, and the ſmallneſs of the vein. *Trapp* is found 1400 toiſes above the level of the ſea, in Dauphiny; which is a fact pointed out by the author, as particularly worthy of the attention of naturaliſts; and he deſcribes the *trapps* which are found in the *Alpes du Chamſaur*, of the mountain *Leſterelle*, and *Tarrare*.

The ſituation of theſe ſtones is deſerving of notice, as it may improve ſubterraneous geography. They are ſituated, 1. in Sweden, in detached mountains, and in beds, in argillaceous ſchiſtus. 2. In Scotland, in argillaceous ſchiſtus, and in rocks of the nature of porphyry. 3. In Derbyſhire, in the middle of calcareous rock *. 4. In Dauphiny, in conſiderable maſſes, on granite. 5. In Provence, in the middle of decompoſed porphyry. 6. Near Lyons, among granites, and in porphyric rocks. 7. In Burgundy, in the middle of granite, and of a bad kind of porphyry. M. Bergman takes notice of the great reſemblance between the *trapp* and baſaltes: but he conſiders only the latter to be produced by fire. M. DE ST. FOND, however, ſays, that he miſtook ſeveral volcanic productions for *trapp*. M. Ehrman, alſo, after the example of Mr. Kirwan, confounded baſaltes with the *trapp*; calling the Giant's Cauſeway by the latter name, and the *trapp* of Sweden, erroneouſly, baſaltes. The action of fire diſtinguiſhes theſe two ſubſtances. The baſaltic lava yields a black, brilliant, and opaque, globule; the *trapp* of Sweden affords a bulky, dirty, green, globule; that of the Hartz, a black globule, marked with yellow ſpots; and that of Alſace, gives a white and brown globule. Baſaltes, ſays the author, produces, in general, a compact, deep, black glaſs, ſo opaque that it renders an equal weight of white glaſs, black and opaque alſo. Ferber does not conſider the Derbyſhire toadſtone to be lava: but he does not call it *trapp*.

* We think it would have been more accurate and intelligible to have ſaid, The toadſtone, or *trapp*, in Derbyſhire, is in ſtrata interſpoſed between ſtrata of limeſtone.

We ſhould expect the deciſively diſtinguiſhing differences of theſe two ſubſtances, from the compoſition of them ſhewn by the analyſis: but it appears, from the experiments of Meſſ. Withering, Bergman, Kirwan, de St. Fond, Deodat, and de Sauſſure, on the toadſtone of Derbyſhire, the baſaltes of Ætna, of the Giant's Cauſeway of Vivarais and Chenavari, of Antrim, of Staffa, and on various *trapps*, that they contain the ſame component parts, namely, ſiliceous earth about 40 to 50 per cent. clay, calcareous earth, magneſia, calx of iron, and water. The ſpecific gravity of baſaltes and *trapp* was to water as about 29 to 10.

To our great diſappointment and ſurpriſe, occaſioned by the promiſe of unequivocal diſtinguiſhing properties between *trapp* and baſaltes, (that is, between ſubſtances produced by water, and thoſe formed by fire,) the author concludes that, if we find ſtones reſembling *trapp* or baſaltes, near places where volcanic fires ſubſiſt, or have ſubſiſted, they muſt be conſidered as lava: but although they have the ſame qualities, if they be found in calcareous, argillaceous, granitic, and other rocks, they are not to be conſidered as volcanic matter, but as productions of water.

M. DE St. FOND concludes with his arrangement of the *trapp* into varieties; which may ſerve to improve the natural hiſtory of theſe ſtones, but cannot diſtinguiſh them eſſentially from other ſpecies.

We ſhall give pleaſure to our readers, by acquainting them that the author viſited the Hebrides in 1784, and has announced his intention of publiſhing an account of all the productions of the volcanic iſland Staffa, with a deſcription of the grotto of Fingal.

ADDITIONS TO THE MONTHLY CATALOGUE, For APRIL, 1790.

BOTANY.

Art. 15. *A deſcriptive Catalogue of upwards of* 1100 Species and Varieties of herbaceous or perennial Plants; divided into ſix Columns; exhibiting, at one View, the Names, Magnitude, Soil and Situation, Time of flowering, Colour of the Flowers, and native Country of each Species. To which is added, a Liſt of hardy Ferns for the decoration of northern Borders, and the moſt ornamental Annuals. By John Græfer, Botanic Gardener to the King of Naples. 8vo. pp. 150. 2s. 6d. Smeeton. 1789.

THE intent of this little, but laborious, work, will be beſt underſtood from the editor's addreſs to his readers;

'The author of the following catalogue is publicly celebrated, in the annals of the Admiralty, for his *invention of prepared vegetables*; and his having obtained the friendſhip and patronage of one of the greateſt men (Sir J. Banks) for botanical ſcience which this country ever knew, by whom he long ſince obtained the appointment to be botanic gardener to the King of Naples, ſhews that he had acquired great merit in his profeſſion: but the public favour will, no doubt, proceed moſt on his behalf with the preſent work, the perſpicuity and real utility of which are apparent, eſpecially to amateurs and profeſſors of the art, by enabling them to obtain (what has been a long time ardently deſired) a regular ſucceſſion of vegetable beauties through the year.

'By the plan of this work, a diffuſive knowledge of modern gardening reſults without the obtruſion of a laboured parody; the author having given the names, &c. (as the title ſpecifies) all at one view. Their varieties are alſo enumerated; and an Engliſh index, referring to the botanic names, is ſupplied.'

Thoſe virtuoſi who wiſh to adapt plants to the proper ſoils of their *demeſnes*, to adjuſt them with due regard to ſize, ſmell, and colour, to cultivate them properly with reſpect to heat and ſituation, and (which is a very material art in the management of a flower garden) to keep up a conſtant ſucceſſion of beauties, would do well to conſult this little treatiſe, whence any perſon of common judgment may draw uſeful hints.

We wiſh that the editor had been careful to explain all his characters prefixed to his plants: but there are many for which we cannot account, ſuch as, *m*, †, **, &c.

BIOGRAPHY.

Art. 16. *The Life and Memoirs of the late Miſs Ann Catley*, the celebrated Actreſs: With Biographical Sketches of Sir Francis Blake Delaval, and the Hon. Iſabella Pawlet, Daughter of the Earl of Thanet. By Miſs Ambroſs. 8vo. pp. 56. 1s. 6d. Bird.

From theſe memoirs, it appears, that the noted Nan Catley* very much reſembled, in character, as well as in the incidents of her life, the famous Nell Gwynn, one of the miſtreſſes of Charles II. and, accordingly, the parallel between theſe two illuſtrious heroines is here very minutely traced. The name in the title-page (Miſs Ambroſs) is, probably, fictitious; as we cannot ſuppoſe that any woman, having the ſmalleſt pretenſions to *character*, would ſet her real name to a narrative in which ſo many indelicacies occur:—for it appears, from this account, that Nan had been, in her time, a brazen jade, indeed!

* Lately Mrs. Laſcelles, according to theſe memoirs; in which we have an account of her marriage with a Colonel of that name; after which, being thus made an *honeſt* woman, ſhe became a *ſober* one: with the *new* character of a regular miſtreſs of a family, and a good mother.

CLASSICS.

Art. 17. *Caii Criſpi Salluſtii Opera omnia*, excuſa ad editionem Cortii cum editionibus Havercampi et Gabrielis Antonii collatam. 8vo. pp. 348. 15s. large Paper, 6s. ſmall. Payne. 1789.

This elegant edition of Salluſt is addreſſed in the following words to the Right Hon. William Windham:

Honoratiſſimo viro,
GULIELMO WINDHAM,
Artis politicæ vel in primis perito, literiſque cum Græcis tum Latinis cumulatiſſime inſtructo, Librum huncce Editor dicatum voluit.

The editor has beſtowed much attention on a point which has been greatly neglected. He has preſerved *an uniform mode of ſpelling* through the whole volume; at the end of which is given a table of *Variantes Lectiones ex Edit. Havercampi.* From a review of theſe, the reader may judge of the diligence and learning of the editor, who has added *no notes.* Much praiſe, however, is due to the beauty exhibited in the typographical execution of this volume; which may juſtly claim a place in the libraries of the curious collectors for its elegance, and in thoſe of the ſcholar for its convenience and correctneſs.

MISCELLANEOUS.

Art. 18. *A Companion in a Tour round Lymington:* comprehending a brief Account of that Place and its Environs, the New Foreſt, Iſle of Wight, and Towns of Southampton, Chriſtchurch, &c. By Richard Warner, jun. of Sway, near Lymington. 12mo. pp. 265. 2s. 6d. Boards. Faulder, &c.

We have read this little volume with ſome pleaſure, as it contains a pleaſing deſcription of Lymington and its neighbourhood; with which the author ſeems intimately acquainted. It is enriched, alſo, with extracts from different authors, who have either traced the antiquities of this ſpot, or have recorded events which refer to it. Theſe are not ſo numerous as to give the appearance of a deſire in the author to ſwell his volume; nor are they ſo unintereſting as to make us regret their inſertion. We have, indeed, been pleaſed with the manner of their introduction; particularly in the account of Cariſbrook Caſtle, where the unhappy fate of Charles I. who, for a time, was confined there, is related.

We cannot, however, deal altogether, on this occaſion, in panegyric. The author's attempts at *fine writing*, do not always pleaſe us. It is needleſs to point out particular inſtances; yet, in what ought to be a plain deſcription, we object to the conſtant uſe of *reparations*, for *repairs*: 'Priſoners paying the forfeit of their lives for their *temerarious inſolence*,' does not agree with our ſimple taſte; nor do we ſee the neceſſity of obliging *Engliſh* readers to turn to a *Latin* dictionary, to comprehend what is meant by 'blood ſpilt in the *acervation* of ſpoils.' The parade of introducing Greek and Latin quotations, is too evident; at leaſt, care ſhould have been taken that they were correctly tranſcribed or printed: nor could we help ſmiling at the *antiquarian* conſequence of the writer, when he execrates the '*barbarous ignorance*' of a poor farmer, who, '*for*

the

the benefit of his field, levelled the eaſt ſide of the *vallum* of a ſuppoſed *Roman* military work.'

Art. 19. *The Beauties of Genlis*; being a ſelect Collection of the more beautiful Tales and other ſtriking Extracts from Adela and Theodora; the Tales of the Caſtle; Theatre of Education, and Sacred Dramas, written by the Counteſs of Genlis. With Copper Plates. Second Edition. 12mo. pp. 357. 3s. ſewed. Vernor. 1788.

The works of the above-mentioned lady are well known, and, in general, well eſteemed. The preſent publication furniſhes the reader with ſome of the more ſtriking and remarkable parts, without the neceſſity of having recourſe to the original volumes. The ſelections are as follow: Hiſtory of Cecilia; Blind Woman of Spa; Reciprocal Gratitude; The Ducheſs of C—; Solitary Family of Normandy; Hiſtory of St. Andrè; Vathek, a Comedy; Caſtle of Truth; Widow of Sarepta; Courſe of reading; Queen of the Roſe; Eglantine, or, Indolence reformed. They are entertaining and intereſting relations; ſome of them, perhaps, are too gloomy: but the tendency of them all is to recommend truth, benevolence, and goodneſs.

CORRESPONDENCE.

*** We cannot permit Dr. Underwood's polite letter to remain longer unnoticed. In reviewing his 'Treatiſe on the Diſeaſes of Children,' (ſee Rev. March, p. 300) we were led to enquire, why the uſe of the cold bath was particularly forbidden to coſtive children. We are now informed, that

'The only intention of that caution, was to forbid entering upon a courſe of cold-bathing at a time when children's bowels might be unduly coſtive; and the idea was taken up from phyſicians always thinking it neceſſary to direct ſome purging medicine, on ſuch occaſions, to adults. This, I judged, ought equally to apply to infants, eſpecially as the loſs of one day could be of no importance in any caſe for which the cold bath can be directed. Though this was, indeed, my idea, I am perſuaded, that it has not been clearly expreſſed, and I therefore feel obliged by this, as well as other parts of your critique, and by which I hope to profit in any future edition.'

In reply to Dr. Underwood, we have only to remark, that, in noticing his *caution*, we did not object to it as being likely to prove hurtful; we only thought it unneceſſary. Nor did our obſervation particularly point to Dr. U.: it reſpected all thoſe who, on ſimilar occaſions, think it requiſite indiſcriminately to give the ſame advice. *Undue* coſtiveneſs ſhould, perhaps, at all times, be remedied: but why coſtiveneſs is particularly dangerous during the uſe of the cold bath, we are at a loſs to imagine. The practice, however, of purging, previouſly to cold bathing, is conſtant; and was originally founded, we ſuppoſe, on ſome periſhable theory, the long-forgotten dogmas of which it has ſurvived.

† *Juvenis* is deſired to accept our thanks.

||*|| S. C. has alſo our acknowlegements for pointing out 1 Cor. x. 13. as a text which might have been quoted in confirmation of the

reading which we gave of the laſt petition of the Lord's prayer, in our review of Dr. Lort's 'Short Commentary.' The ſame Greek word is found in both places. On the authority of the paſſage referred to in St. Paul's epiſtle, S. C. would thus paraphraſe this petition: "Thou who haſt been pleaſed to appoint that temptation ſhould be common to man, ſuffer us not to be tempted above that we are able; but with the temptation make a way to eſcape, that we may be able to bear it with a virtuous reſignation, and be thus delivered from the evil of it."

†*† We are ſorry that we cannot ſatisfy our Correſpondent T. S. of Exeter; as his enquiry is quite foreign to our province. Probably, Mr. Sewell, bookſeller, Cornhill, will be able to give him the information required.

‡*‡ 'A Correſpondent informs the Monthly Reviewers, that the Trifler was certainly written by *ſchoolboys* under the age of twenty; their names are, Mr. Oliphant, and Mr. Allen, of Trinity College, Cambridge; the Hon. W. Aſton, and Mr. Taunton, ſtudents of Chriſt-Church, Oxford.'

‡‡‡ The Editor is obliged to Tranquillus: but—— *.

ERRATA *in* Vol. I.

Page 17. line 40. *for* ten millions, *read*, *one hundred and* ten millions.
56. — 26. *for* לעגה, *read* . נ . .
57. — 2. *for* often, *read* ſoften.
59. — 8. *for* conſidered, *read* conſiders.
65. — 8. *for* מלא כתו, *read*, *in one word*, מלאכתו.
66. — 9. *for* I am the Lord your phyſician, *read*, I, the Lord, am your phyſician.
87. — 8. *for* προσεκύνουν, *read* προσεκύνησαν.
11. *for* Elijah, *read* Eliſha.
150. — 13. *for* his, *read* the.
164. — 4. from bot. *for* Ducros, *read* Quiros.
167. — 22. *for* there, *read* they.
222. — 9. *read*, is not pertinent.
237. — 2. *for* preſcribe, *read* proſcribe.
254. laſt line but one, *read* perenniora.
268. note §, *read* Capheſias.
284. line 3. *for* ſeven, *read* ſeveral.
315. — 13. *for* 30, *read* 3.
422. — 22. *for* hydroſtatics, *read* hydrodynamics; *and*
— — 24. *for* hydrodynamics, *read* hydroſtatics.
471. — 9. *for* preceded, *read* ſucceeded.

* More words cannot be required by a writer of ſo much penetration as this ingenious Correſpondent evidently poſſeſſes.

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N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the Volume.*

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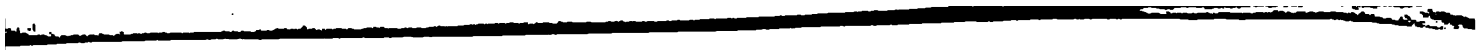

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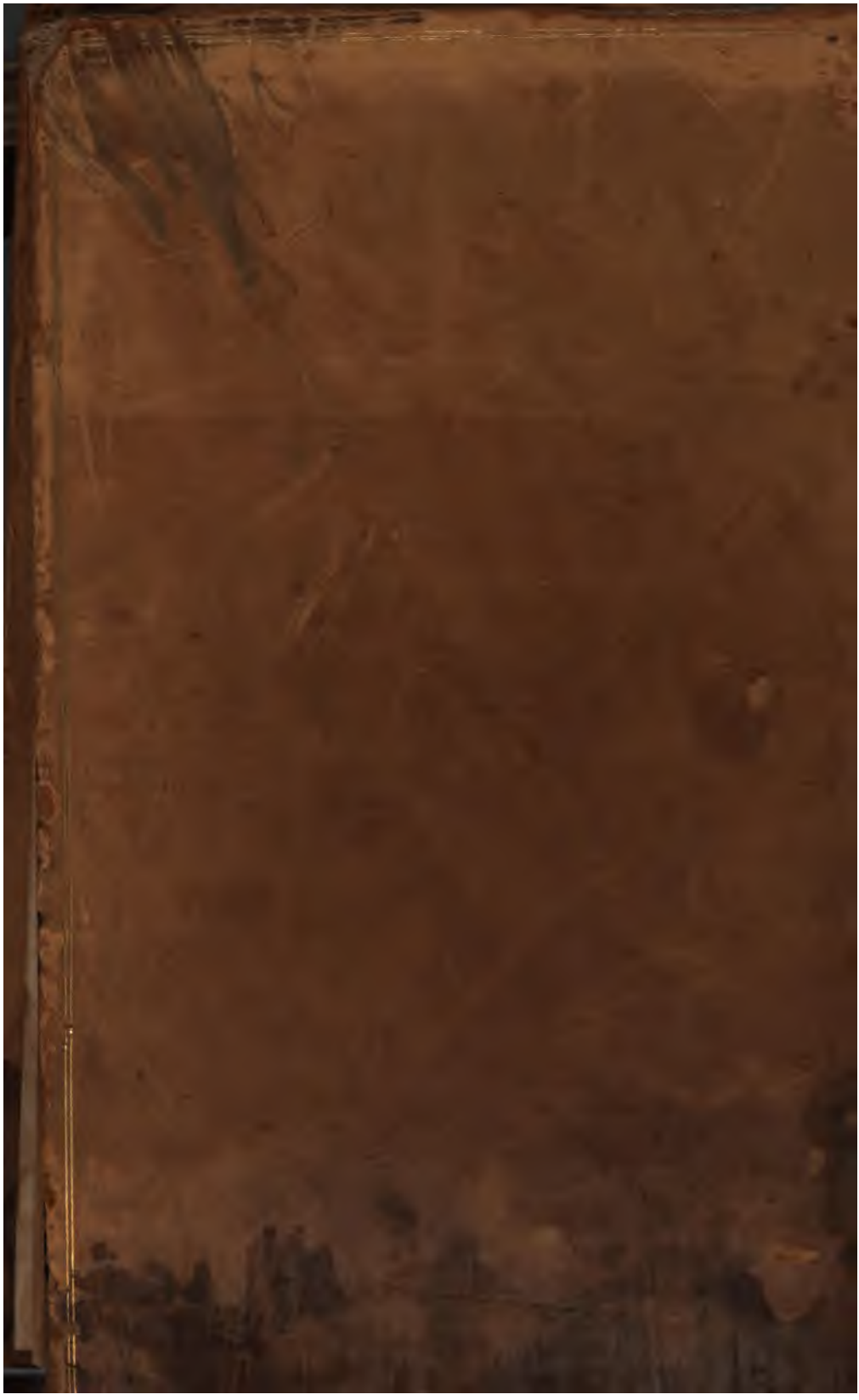
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